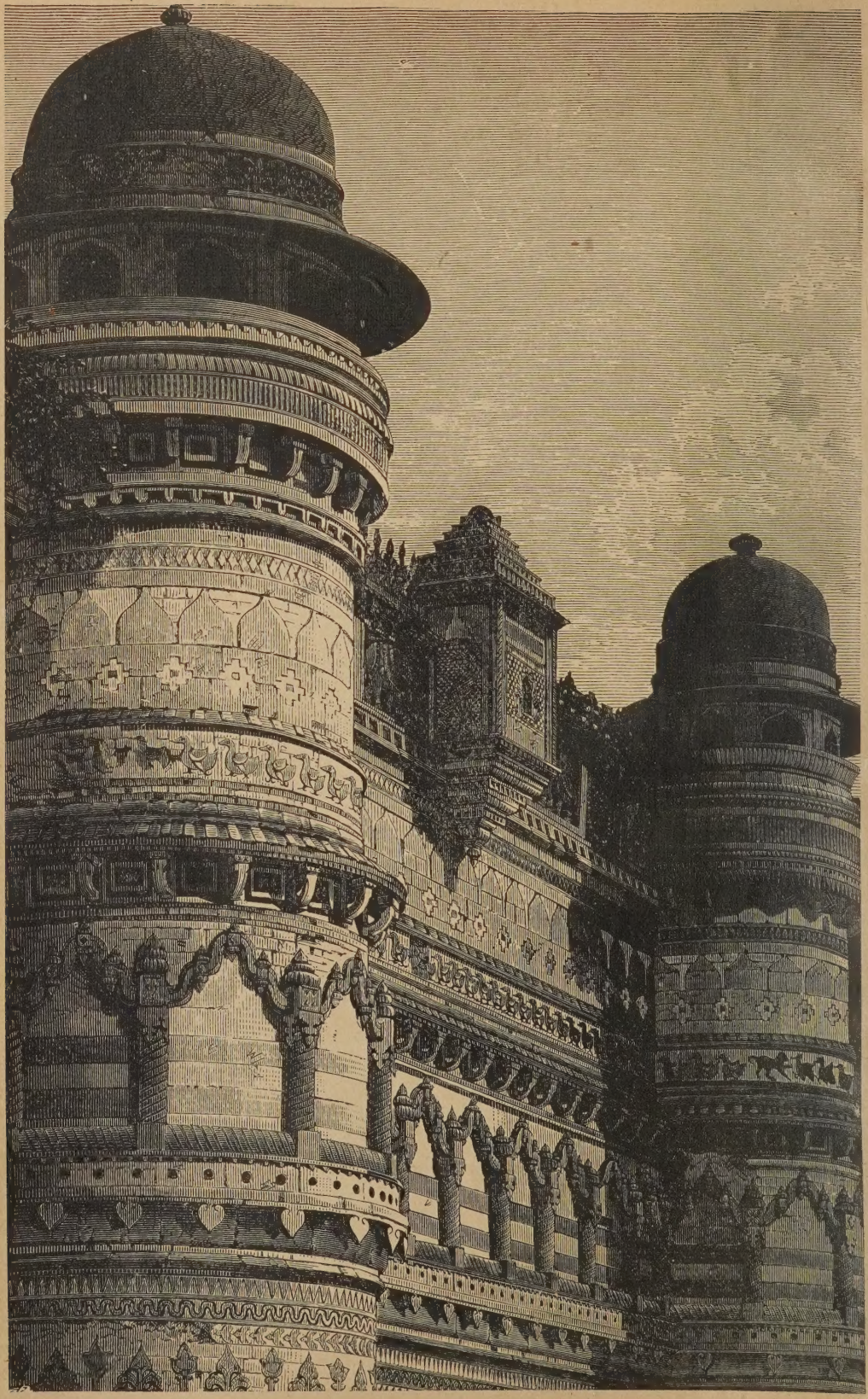

SIDE WALL PAJ PALACE, GWALIOR, CENTRAL INDIA.

WHAT

THE

WORLD BELIEVES,

THE FALSE AND THE TRUE,

EMBRACING THE PEOPLE OF

ALL RACES AND NATIONS,

THEIR

PECULIAR TEACHINGS, RITES, CEREMONIES, TRADITIONS, AND CUSTOMS, PUBLIC AND PRIVATE; WITH A FULL ACCOUNT OF THE ORIGIN, RISE AND PROGRESS OF THEIR VARIOUS SECTS, HISTORICAL, DOCTRINAL, STATISTICAL, AND BIOGRAPHICAL,

FROM THE EARLIEST PAGAN TIMES TO THE PRESENT,

TO WHICH IS ADDED AN ACCOUNT OF

What the World Believes To-day, by Countries.

ILLUSTRATED WITH NUMEROUS ENGRAVINGS,

COMPRISING

PICTURES OF HEATHEN GODS, TEMPLES, SYMBOLS, CEREMONIALS AND RITES, WITH NUMEROUS PORTRAITS OF IMPORTANT CHARACTERS.

A COMPLETE LIBRARY OF CEREMONIAL INFORMATION.

WRITTEN AND PREPARED BY

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NEW YORK:

GAY BROTHERS & COMPANY,

14 BARCLAY STREET.

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ELECTROTYPED, PRINTED, AND BOUND BY
GAY BROTHERS & CO.,
14 BARCLAY STREET, NEW YORK.

PREFACE.

WHAT THE WORLD BELIEVES always has been, and always will be, a subject of universal and permanent interest, and the ever increasing tendency of the age to multiply the number and variety of the world's beliefs intensifies this interest in a remarkable degree at the present time, as do also the extraordinary facilities afforded in this age for communication with all parts of the globe, and the coming among us of representatives of every nation and creed. By the active operation of these and other causes a keen desire for the fullest knowledge is now awakened respecting the peculiarities of thought and life prevailing among the adherents of every sect and the people of every clime.

For the purpose of giving this knowledge in concise and convenient form the present volume has been prepared.

The prime elements of acceptability in a book, designed either for general information or for systematic reference, are desirability, accuracy, and freshness. These essentials have been scrupulously observed in the preparation of the present volume.

On the ground of desirability it is not presumptuous to assert, knowing the difficulties involved in gathering the information, that such a work as this is needed. It is not a class book, as it contains an infinite variety of knowledge, not only relating to the peculiar forms and tenets of the various sects throughout the world, but also to the manners and customs of the people, and the social and political phases of the nations of the earth, Christian and pagan, civilized and uncivilized, both ancient and modern. These different forms stand in very marked contrast to each other, and when we consider the great diversity of thought and habit inculcated by them, the study becomes intensely interesting. One might expect among those great sects which

have gained adherents with such wonderful rapidity, and which now count their followers by hundreds of millions, that the elements of success alone would require some similarity in their doctrines or morals, but apparently such is not the case. If we look at the Eastern nations, where the religion of the Hindoos and the teachings of Confucius, Buddha, and Mohammed are embraced by more than half a billion of human souls, we find that the belief of each has but few features similar to any of the others, and this fact makes it most difficult to find a satisfactory answer to the ever recurring question: "What are the elements of success embodied in each?" For it seems the doctrines of one God or many gods, one wife or many wives, succeed almost equally in gaining and holding converts.

What Christians would abhor as a great crime, pagan nations regard as a commendable duty, as, for instance, when the widow burns herself on the funeral pile of her husband, or when the mother throws her child in the river Ganges, or the populace prostrate themselves before the death wheels of the car of Juggernaut. That it is possible for human beings to sacredly hold to such opposing views of belief and duty, demands some explanation that will aid us to a better knowledge of human nature and its diverse phases, and the desirability of having these forms grouped in a single, convenient volume must be apparent.

The consistent member of a church, experienced in all the rites and ceremonies of his own communion, will in these pages learn wherein and how far his own belief differs from that of relatives and acquaintances who hold fellowship in other denominations. He whose mind has been attracted to the study of the merits and demerits of the various religious systems, whether to strengthen his convictions or enlighten his judgment, will find here, in greater profusion than in any other single volume, the desired information concerning the beliefs and ceremonies that have had followers from the earliest pagan times to our own day. The faint-hearted worshipper, who, appalled at the irreligious practices of the present day, is apt to charge the ministry with having lost

its power for good, will here find a monumental refutation to such an inconsiderate opinion. And they who may have grown weary in their well-doing, from inability to see the anticipated fruitfulness of their labors, will obtain abundant incentives to take courage, in the narratives of the struggles, the persecutions, the tortures of those grand patriarchs and fathers who, under God and through these vicissitudes, established the forms of worship which are now enjoyed.

On the ground of accuracy it may be stated that many authors, distinguished in the ecclesiastical world, have co-operated by contribution and review, in the preparation of the present volume, each being assigned to a denomination he was peculiarly competent to treat. The strictest impartiality has been observed in describing the denominational differences, and whether the pen was wielded by orthodox or heterodox, Roman Catholic or Jew, the one aim has been to present facts, truthfully and without prejudice. From beginning to end the volume is free from sectarian bias, as well as anything that could wound the religious convictions of any reader. Each denomination is treated from the stand-point of its own historical records.

Lastly: On the ground of freshness, a paramount desideratum in a work of reference, it may be observed that neither labor nor expense have been spared in the effort to bring the condition of each denomination, spiritual and statistical, up to the latest practical moment. The history of each sect exhibits abundant proof of this claim. To add to the otherwise full exposition of the religious condition of the world, chapters have been prepared on the religious interests of the Australian Colonies and the Dominion of Canada; while another feature, "What the World Believes To-day. By Countries," will give the reader at a single glance an idea of the general religious systems prevailing throughout the great nations.

Therefore, in offering to the public a volume that is needed, that is accurate, that is brought up to date, we confidently claim that "WHAT THE WORLD BELIEVES" cannot fail to be acceptable to all classes of readers.

ACKNOWLEDGMENTS.

THE Editor desires to testify to the cordial and liberal manner in which the Publishers have coöperated with him in the preparation of

"WHAT THE WORLD BELIEVES."

From the beginning to the close of the work they ably seconded all his efforts, sparing no expense to secure the utmost impartiality of statements and accuracy of statistics.

The Editor also desires to acknowledge the deep obligations under which he has been placed by many distinguished gentlemen of the clergy and laity of the various denominations, through the invaluable services rendered by them while the work was in progress, either in furnishing material difficult of access, or in revising proof-sheets to guard against any possible inaccuracy of statement or unfair reflection. He is anxious, especially, to acknowledge the eminent courtesies extended by the following gentlemen:

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WHAT THE WORLD BELIEVES.

COMPARATIVE STRENGTH OF THE DIFFERENT BELIEVERS.

ROMAN CATHOLICS.

Africa	1,106,200
Arabia and Persia	11,263
Asiatic Archipelago	1,000,000
Austria-Hungary	28,000,000
Belgium	5,518,146
Canada	1,962,610
China and Japan	800,000
Denmark and Colonies	1,857
France	35,387,703
Germany	16,232,651
Great Britain	5,520,000
Greece	60,000
India, Ceylon, and Farther India	1,600,000
Italy	26,658,679
Luxemburg	203,623
Mexico and Central America	12,196,677
Netherlands	1,439,137
Ottoman Empire	900,000
Polynesia and Australasia	434,442
Portugal	4,745,124
Russian Empire	7,546,000
South America	26,754,000
Spain	16,605,000
Sweden and Norway	1,312
Switzerland	1,160,782
United States	*6,832,000
West Indies	2,911,000
Total	206,588,206

* Estimated population.

PROTESTANTS.

Arabia, Asiatic Archipelago, China, Persia, and Turkey	89,000
Asiatic Russia	40,000
Austria-Hungary	3,509,013
Belgium	15,000
Canada	1,800,000
Denmark	1,865,000
East India and Ceylon	300,000
English Possessions, Africa	650,000
France	580,757
Germany	28,331,152
Great Britain	26,000,000
Greece	15,000
Italy	58,651
Luxemburg	400
Liberia, Algeria, Egypt, and Madagascar	69,000
Netherlands	2,169,814
Norway	1,704,800
Polynesia	1,000,000
Russia	2,800,000
South America	2,000,000
Spain and Portugal	60,000
Sweden	4,560,652
Switzerland	1,667,109
Turkey	40,000
United States	*10,500,000
Total	89,825,348

EASTERN CHRISTIANS.

ORIENTAL CHURCHES—		
Abyssinians	3,000,000	
Armenians	3,000,000	
Copts (Egypt)	200,000	
Jacobites	250,000	
Maronites	150,000	
Nestorians	170,000	
		6,770,000
GREEK AND RUSSIAN CHURCHES—		
Austria-Hungary	3,052,684	
Germany	3,000	
Greece	1,635,698	
Russia	60,000,000	
Turkey	11,000,000	
		75,691,382
Total		82,461,382

* Communicants. The Protestant population aggregates 30,000,000.

JEWS.

Africa	1,000,000
Asia	2,000,000
Australia	2,900
Austria-Hungary	750,000
Belgium	1,500
British America	1,240
Denmark	4,300
France	49,439
Germany	363,790
Great Britain	40,000
Greece	2,600
Italy	35,356
Luxemburg	600
Netherlands	81,693
Ottoman Empire	150,000
Russia	2,600,000
Persia	19,000
Sweden	2,993
Switzerland	7,373
United States	*500,000
	7,612,784

MOHAMMEDANS.

Africa	100,000,000
Asia (excluding Turkey)	50,000,000
Australia	300
France	3,100
Germany	100
Greece	917
Russia	2,350,372
Turkey (Europe and Asia)	16,700,000
Total	169,054,789

SUMMARY.

Brahminical Hindoos	120,000,000
Christians	388,200,000
Fetich tribes and Pagans not otherwise enumerated	227,000,000
Followers of Buddha, Shinto, and Confucius	482,600,000
Jews	7,612,784
Mohammedans	169,054,789
Parsees	1,000,000
Total	1,395,467,573

* Estimated population.

LEADING BELIEVERS IN THE UNITED STATES.

DENOMINATIONS.	MINISTERS.	MEMBERS.
Adventists	107	11,100
Adventists, Second	501	63,500
Adventists, Seventh-Day	167	17,169
Baptists	17,327	474,771
Baptists, Freewill	1,445	80,913
Baptists, German	1,578	60,000
Congregationalists	4,043	418,564
Christians	1,268	84,000
Church of Christ	4,000	582,800
Episcopal, Protestant	3,799	397,192
Episcopal, Reformed	71	7,877
Friends, Orthodox	1,020	76,900
Friends, Hicksite	.....	25,000
Jews	7,500	500,000
Lutherans	3,720	*5,210,000
Mennonites	250	70,000
Methodist Episcopal, North	†23,863	1 647,719
Methodist Episcopal, South	†10,177	941,327
Methodist Episcopal, African	2,540	405,000
Methodist Episcopal, Zion	2,034	154,807
Methodist Episcopal, Colored	†2,205	100,000
Methodist, Protestant	2,386	121,853
Methodist, Evangelical Ass'n	†988	72,979
Methodist, Wesleyan	450	25,000
Moravians	85	16,775
New Jerusalem	115	8,500
Presbyterians, North	5,474	644,025
Presbyterians, South	1,079	13,258
Presbyterians, Cumberland	1,503	122,240
Presbyterians, United	732	87,637
Presbyterians, Reformed Synod	110	10,671
Presbyterians, Reformed General Synod	30	6,700
Presbyterians, Welsh Calvinist	100	11,000
Reformed Church in America	573	83,702
Reformed Church in the United States	783	169,530
Roman Catholics	7,370	‡6,832,000
Unitarians	449	35,000
Universalists	680	34,261

* North America. † Local and itinerant. ‡ Population.

WHAT THE WORLD BELIEVES TO-DAY.

BY COUNTRIES.

EUROPE.

AUSTRIA-HUNGARY.—The State religion of the monarchy is the Roman Catholic, but there is a toleration of all dissenters from it. The population is divided, according to religious belief, as follows: Roman Catholics, 28,000,000; Greek Church members, 3,052,684; Protestants, of all denominations, 3,509,013; Jews, 750,000. At the head of the Catholic hierarchy are the Patriarch of Venice, and twelve archbishops. The Armenians, united with the national church, have also an archbishop at Lemberg. Next to these are sixty suffragan bishops and twelve titular. The United or Catholic Greek Church has one archbishop and five bishops. The primitive Greek Church is under the superintendence of an archbishop at Carlovitz, who has ten bishops under him. The rights and liberties of the Protestant Churches are founded on an edict of toleration promulgated by the Emperor Joseph in 1784, confirmed by his successor, Leopold II., and solemnly recognized by succeeding sovereigns. This edict entitles the Protestant to the full and free enjoyment of his tenets and private religious practices throughout the Austrian dominions; but no place of worship can be opened unless the congregation be composed of 100 families at least. The members of the Lutheran and Reformed Lutheran persuasions in the empire are under the jurisdiction of the joint consistory in Vienna, to which the five Lutheran superintendencies and the four superintendencies of the Reformed Lutheran Church are subordinate. There are, likewise, four

independent superintendencies for each persuasion in Hungary, and one for the Lutherans in Transylvania. The Jews are mostly of the Talmud sect; the minority, of the Kariatish.

BELGIUM.—The Belgians are almost entirely Roman Catholic (5,518,146) in faith, there being about 15,000 Protestants and 1,500 Jews. The people of all religious persuasions, however, enjoy the most perfect freedom in everything connected with the expression of their opinions and in the modes of worship which they may adopt. The Catholics are under the spiritual charge of the archbishop of Malines, and of five bishops. A number of Protestant clergymen have government allowances. Convents and religious establishments are numerous, and the educational system is mainly under the charge of members of the Society of Jesus. Religious teaching in the schools has been suppressed. In June, 1883, a law was passed making theological students liable to conscription. The Catholics have established schools of their own, in which the pupils increased from 580,380 in 1880 to 622,437 in 1882.

DENMARK.—The established religion in this kingdom is the Lutheran, but complete toleration is extended to the followers of every sect. The affairs of the national church are under the superintendence of eight bishops, and the bishoprics are the gift of the crown. There are many religious communities in Denmark proper and the duchies that have been left to her by the "arbitration" of the sword, a missionary college at Copenhagen, founded in 1714, and a famous seminary for approved candidates in divinity in the same city. Public worship and instruction are both managed by a department of the ministry. Roman Catholics, 1,857; Protestants, 1,865,000; Jews, 4,300.

FRANCE.—According to the latest official census there were in the Republic 35,387,703 Roman Catholics; 467,531 Calvinists; 80,117 Lutherans; 33,109 of other Protestant sects; 49,439 Jews; 3,071 of other non-Christian faiths; and 81,951 of no religion, or whose religion was not ascertained. The Catholics constituted ninety-eight per cent. of the entire population, while the Protestants formed more than ten per

cent. of the population in the Departments of Drôme, Doubs, Deux-Sevres, Ardèche, Lozère, and Gard. State allowances are annually made to a number of religious denominations, and in a late budget these allowances were as follows:

	FRANCS.
Roman Catholic prelates and clergy	41,508,295
Roman Catholic churches, seminaries, etc.	10,205,400
Protestant clergy	1,416,000
Jewish rabbis	188,900
Protestant and Jewish places of worship	80,000
Total	53,398,595

The acts of the government during the year 1883 were hostile to the Catholic Church. Seminarians in their theological course were made subject to conscription and compelled to serve in the ranks; the clergy were made subject to be deprived of their stipends at will; and religious emblems were removed from the schools. The municipal council of Paris suppressed the chaplaincies in the hospitals, closed the chapels, and forbade visiting by the clergy except in cases where they were specially summoned by the patients. The ecclesiastical division of France is into fifteen archbishoprics. In general a bishop's See is co-extensive with the department in which the town is from which he takes his title. In a few cases two departments are under one bishop, and in a few others the Sees are less than the departments. The French Lutherans, who are chiefly residents of Alsace, and under German rule since 1871, are under the consistory of Strasbourg. The French Calvinists, a much larger body, have places of worship in fifty-one departments, and are governed by consistories, five forming a synod.

GERMANY.—The royal family of Prussia belong to the Lutheran faith. A majority of the population of what was formerly the kingdom of Prussia, or about 16,600,000, profess that faith, while the Roman Catholics count 8,625,000, and the Jews 339,790. In the kingdom of Saxony the Protestants number 2,674,905; the Roman Catholics, 73,349; and the Jews, 5,360. In the kingdom of Bavaria the Roman

Catholics are in the majority, numbering 3,573,142 to 1,392,120 Protestants, and 51,335 Jews. The last census of the entire German Empire gave: Protestants, 28,331,152; Roman Catholics, 16,232,651; minor sects, 78,031; Jews, 363,790; others, 30,615. Since the union of the German States in 1871 there has been a growing lack of harmony between the government and the Holy See. Very rigorous laws have been enacted against the Roman Catholic clergy in particular; a number of the bishops have been imprisoned owing to their professed inability to reconcile a compliance with the laws with the duty they owed the Holy Father, and many bishoprics have long remained vacant because the government refused to approve the appointments of the Pope. While on his last trip to Italy the Crown Prince of Germany paid a ceremonial call upon Pope Leo XIII., but whether the relations between the Berlin government and the Vatican were discussed, the world has not yet been informed.

GREAT BRITAIN.—The established church of England is the Protestant Episcopal, but all others are fully tolerated, and civil disabilities do not attach to any class of British subjects. For an extended account of the Church of England see Chapter XXIV., and for the condition of other denominations in the United Kingdom, see the chapters on the various denominations there represented. According to the last census eight per cent. of the population of England and Wales belonged to the Anglican Church; 17.4 per cent. were dissenters; 4.6 per cent. were Roman Catholics; and .02 per cent. were Hebrews. In Scotland, 43.9 per cent. belonged to the established church (see Chapter XXVIII.); 44.2 to the Free Church and other dissenting congregations; 9.5 to the Roman Catholic Church; 2.2 to the Church of England; and about 2 per cent. to the Hebrew confession. There were in Great Britain 5,520,000 Roman Catholics; 26,000,000 Protestants; and 40,000 Jews. Among the Protestant dissenters the most prominent bodies and religious organizations are the Wesleyans, or Methodists, the Independents, or Congregationalists, and the Baptists. The Wesleyan body, subdivided into members of the Old and

New Connection, Primitive and Free Church Methodists, Bible Christians, and various other sects, is stated to possess above 9,000 places of worship; the Independents 3,500, and the Baptists 2,000. Of more or less importance, among the other Protestant dissenters, are the Unitarians, the Moravians, and the members of the Society of Friends. There are altogether 122 religious denominations in Great Britain, the names of which have been given in to the Registrar-General of Births, Deaths, and Marriages. There are thirteen dignitaries of the Roman Catholic Church in England and Wales, namely, one archbishop and twelve bishops, presiding over as many "dioceses," united in the so-called "Province of Westminster." In Scotland, the Roman Catholic Church has three "Apostolic Vicariates," in three "districts," the Eastern, the Western, and the Northern. There were 1,039 Roman Catholic chapels in England and Wales, and 233 in Scotland. The number of officiating Roman Catholic clergy was 1,810 in England and Wales, and 258 in Scotland. The census of Ireland stated that there were 4,141,933 Roman Catholics, 683,295 persons returning themselves as belonging to the "Church of Ireland," or as "Protestant Episcopalians," 558,238 Presbyterians, 41,815 Methodists, 4,485 Independents, 4,643 Baptists, 3,834 Quakers, 258 Jews, and 19,035 individuals of other persuasions.

GREECE.—The religion of this kingdom is known as the Greek or Eastern Church (see Chapter XXI.). The number of dissenters are comparatively small, and are subject to no interference in their worship. According to the latest enumeration the members of the Greek Church numbered 1,635,698; Roman Catholics, 60,000; other Christians, 14,677; Jews, 2,600; other faiths, 740.

ITALY.—The Roman Catholic is nominally the State religion, but since the establishment of the kingdom, and the subsequent suppression of the temporal government of the Pope, the Church and clergy possess no authority in the State that is not regulated by the government, which has placed all creeds on practically the same footing. Of the entire population in the last census, 26,658,679 were Roman

Catholics; 58,651 were Protestants; 35,356 were Jews; and 48,468 adherents to other faiths and professed non-believers. There are forty-five archiepiscopal and 198 episcopal Sees, many of which during the conflict between the government and the Pope were left vacant, owing to the refusal of the government to accept the nominees of the Pope, the royal consent being necessary for their installation.

THE NETHERLANDS.—The established religion is Calvinism; but others are tolerated. The Calvinist and Lutheran Churches have each their own synod. A bull of the Pope, dated March 4, 1853, established a hierarchy in the kingdom of the Netherlands, consisting of an archbishop at Utrecht, and four suffragan bishops. The majority of the people belong to the Dutch Reformed Church, and the balance are Roman Catholics, Lutherans, and Jews. The last census credited the population with 2,169,814 Protestants; 1,439,137 Roman Catholics; 81,693 Jews; and 22,049 other believers.

PORTUGAL.—The greater part of what is now Portugal had been retained by the Moslems up to the latter half of the eleventh century. It was not until 1064 that King Fernando gained possession of the city of Coinebra, an important stronghold of Saracen Portugal. Here for some time the Christians paused, for an attempt some thirty years afterward to intrench themselves on the Tagus resulted in overwhelming defeat. The founder of the independent kingdom was Affonso Henriquez, who reigned for nearly sixty years. The commercial activity of the Portuguese dates from his capture of the city of Lisbon. To-day the Roman Catholic is the State religion (4,745,124), but all creeds enjoy perfect freedom of worship. The ecclesiastical hierarchy includes the Patriarch of Lisbon, two archbishops and sixteen bishops. The bishops are appointed by the crown and confirmed by the Holy See. Foreigners, in the main, comprise the Protestants. In 1834 there were 632 monasteries and 118 nunneries, with over 18,000 monks and nuns, and having an annual income of about $5,000,000, dissolved, and all the property was confiscated.

RUSSIA.—The State religion of this vast empire is the Rus-

sian Greek Church (see Chapter XXIII.), generally known in Russia as the Orthodox Church. For several years prior to 1883 the relations between St. Petersburg and the Vatican were seriously strained. Negotiations were frequently undertaken with a view to securing greater freedom for Roman Catholic clergy. In that year Pope Leo XIII., with the consent of the imperial government, appointed twelve bishops to Sees which had long been vacant, and numbers of priests were allowed to return from exile. Roman Catholics are the most numerous in the former Polish provinces, the Lutherans in the provinces of the Baltic, the Mohammedans in Southern Russia, while the Jews are almost entirely settled in the towns and larger villages of the western and south-western frontier districts. The last official estimate placed the strength of the Orthodox Church at 60,000,000, the Roman Catholic at 7,546,000, the Protestants at 2,800,000, and the Jews at 2,600,000. A supplementary estimate placed the dissenters at 12,000,000, divided as follows: with priests 3,000,000, without priests 8,000,000; Spiritual Christians, 1,000,000.

SPAIN.—The State religion is the Roman Catholic, and the whole population of the kingdom, with the exception of about 60,000 persons, adhere to that faith. According to article 12 of the constitution of 1876, a restricted liberty of worship is allowed to Protestants, but it has to be entirely in private, all public announcements of the same being strictly forbidden. The Constitution likewise enacts that "the nation binds itself to maintain the worship and ministers of the Roman Catholic religion." Of the 16,625,860 inhabitants reported in the last enumeration, about 16,605,000 were Roman Catholics; 9,640, Rationalists; 6,220, Protestants; 400, Jews; 300, Mohammedans; and 200, Baptists. The crown presents the archbishops and bishops, who are confirmed by the Pope. The wealth of the Church was at one time immense. After the revolution of 1836–1837, the monastic orders were suppressed, and the convents and lands belonging to them were sold; but the convents of nuns were allowed to remain until the death of the then occupants. In

1855 a law was passed for the sale of the whole of the church property and its conversion to secular uses.

SWEDEN AND NORWAY.—The Lutheran doctrines were introduced into SWEDEN in 1522 by Olaus Petri, and in 1528 the Confession of Augsburg was solemnly adopted as the standard of faith by the king and people at the diet at Westerås. The reign of John III. (1568–92) was at first prosperous; but the attempts which he made to restore the Roman church gave rise to religious disputes which occupied a great part of his reign. John was succeeded by his son Sigismund (1592–1604), but his open profession of the Roman faith speedily alienated the Swedes, and a civil war began which continued until 1604. The diet of Norrköping formally prohibited that faith, and raised the duke of Sudermania to the throne as Charles IX. (1604–11) instead of his nephew. From this revolution arose the famous Swedo-Polish war of succession, which continued almost without intermission for sixty years (1600–60). Gustavus Adolphus succeeded his father, Charles IX. (1611–32), and after subduing the enemies of his own kingdom, he became captain-general of the Protestant League in Germany, and fell in the battle of Lützen, Nov. 6, 1632. According to the constitution of 1809 the ecclesiastical order, of which the Bishop of Upsala is always president, consists, besides the twelve bishops, of about sixty deputies from the various dioceses. A late government inquiry showed that there were in Sweden 4,544,434 Lutherans; 14,627 Baptists; 1,591 Methodists; 810 Roman Catholics; 2,993 Jews; 1,213 Mormons (see Chapter XLVII.) and other dissenters. NORWAY was at one time connected with Denmark, but by the convention of Kiel, Jan. 14, 1814, between Denmark and Sweden, it was ceded to the latter. The constitution of the dual kingdom was promulgated July 31, 1815. As in Sweden the established or State church is the Lutheran. Besides the adherents to this, there have been reported 2,759 Methodists; 1,184 Reformed Lutherans; 819 Baptists; 542 Mormons; 502 Roman Catholics; 432 Quakers (see Chapter XLII.), and 1,000 professors of other creeds.

SWITZERLAND.—The majority of the population belong to

the Calvinistic or Helvetic Confession of Faith. There is, however, no obligatory uniformity among the Swiss congregations. There is no Swiss Church, in the common sense of the word. In each of the Reformed cantons the ecclesiastical affairs are regulated by a synod. The Burgundian part of Helvetia became converted to Christianity soon after the establishment of the Burgundian kingdom, towards the end of the fifth century. The Helvetic Confession of Faith was proclaimed by a synod held at Bern in 1532. There are now Roman Catholics in all the cantons, but these and all other dissenters from Calvinism enjoy liberty of conscience and freedom of worship. The religious houses of the former were suppressed after the revolution of 1847. The latest government reports numbered the Protestants at 1,667,109; the Roman Catholics, 1,160,782; the Jews, 7,373; and the adherents to other creeds, 10,838. Switzerland gave to the Protestant Reformation Ulrich Zwingli, a friend of Luther and Melanchthon. He was born in 1484, and killed at the battle of Cappel, in 1531. He was ordained a priest, and became the preacher in the Cathedral of Zurich. He dated the beginning of the Swiss Reformation from the year 1516.

TURKEY.—The inhabitants of Turkey are divided into two great classes—the Turks, or, more correctly, Turks-Osmanlis, who are the ruling race; and the Rayas, that is, "the flock," who are the ancient inhabitants of the countries conquered by the Turks-Osmanlis. The Rayas, who are Christians, except some pagan tribes, are subject to the capitation or poll tax, which the Osmanlis do not pay. They have the exercise of their religion with some restrictions, and they dress in a different way from the Turks. For a general description of the religious belief and ceremonies of the Turks and the peoples conquered by them, the reader is referred to Chapters VIII., IX., and X. Fully one-half the population of Turkey in Europe, about 17½ per cent. of that of Turkey in Asia, and one per cent. of that of the African possessions—altogether about 23 per cent. of the Sultan's subjects are Christians or Jews of the various Oriental and Occidental rites. The heads of the different Churches, especially the

Greek and Armenian Patriarchs, and the High Rabbi of the Jews, are dignitaries possessing large power and influence, being recognized as chiefs of their religious communities by the Ottoman government. The Latins and Christians use the Roman liturgy, except the Greeks, Armenians, Bulgarians, and Croats.

The classification of the population, with regard to religion, exclusive of Egypt (see Chapter II.), is as follows:

Religion.	In Europe.	In Asia.	In Africa.	Total.
Mohammedans	4,050,000	12,650,000	600,000	17,300,000
Greeks and Armenians	8,000,000	3,000,000	....	11,000,000
Roman Catholics	640,000	260,000	....	900,000
Jews	70,000	80,000	....	150,000
Other Sects	240,000	60,000	....	300,000
Total	13,000,000	16,050,000	600,000	29,650,000

ASIA.

In General.—Politically the continent is divided chiefly into Russian Asia, or Siberia, which absorbs the whole northern portion. Between latitude 50° and 40° lie Turkestan, Mantchooria, and Mongolia, inhabited by tribes more or less independent. The next southerly tier is formed of Asiatic Turkey, or Asia Minor, Persia, Afghanistan, Thibet, China, and the main islands of Japan. The southern tier is composed of Arabia, Beloochistan, Hindostan, and Far India (embracing Anam, Siam, Burmah, Laos, and Malacca). At least half the population of the earth is concentrated in China and India. There are three principal races—the Mongolian, the Aryan, and the Semitic, the Malay being confined to the peninsula or Malacca. Only a small portion of the Asiatics can be considered barbarous, most of them having a civilization running back far beyond any historical record. The religions fall mainly within three classes, namely, Buddhism, modified by Confucianism and Shintoism, in China and

Japan; Brahminism in India, and Mohammedanism in the west, with comparatively few Christians and Jews. (For an estimate of the strength of the various creeds in the British possessions in India, see "The Modern Hindoos," in Chapter V., and for the creed dominating in any particular section, see the chapter devoted to that creed.) More than a third of the continent is under the governments of Great Britain and Russia. The principal political divisions of Asia are —China, with its dependencies, Thibet, Chinese Tartary, Mongolia, Mantchooria, and the Corea; Turkey in Asia, including Asia Minor, Turkish Armenia, Syria, Mesopotamia, Kurdistan, and part of Arabia; Japan, Persia, Arabia, Afghanistan, with Beloochistan and Herat; Farther India, including the kingdoms of Anam, Burmah, and Siam; Turkestan, including the Khanates of Bokhara, Khiva, Kokan, and Koondooz. Under European domination are—the Russian possessions, including Siberia, the Amoor country, Russian Turkestan, and Caucasia; Hindostan and numerous other British dependencies; the French possessions of Cochin China and Pondicherry, and the Portuguese possessions of Goa and Macao. The Dutch and Spanish also have extensive possessions in Asia.

China.—See Chapter III.

Japan.—See Chapter IV.

Persia.—The vast majority of the inhabitants of Persia are Mohammedans (see Chapters II., IX., and X.), the total number of dissenters not amounting to more than 85,000. The population may be divided as follows: Shiites, 6,860,000; Sunnites, 700,000; Armenians, 43,000; Nestorians and Chaldeans (see Chapter XXII.), 23,000; Jews, 19,000; Parsees, 8,000; total, 7,653,600. The Persian priesthood consists of a variety of orders. The ordained ministers of religion are of three classes: the mooturelles, one for each mosque and place of pilgrimage; the muezzins, the sayers of prayers; and the mollahs, the performers of rites. The Armenian and Nestorian Christians are treated with toleration, but the Jews and Parsees have suffered much persecution. The Persians imbibed the religion and literature of the Arabs; but the

country for two centuries was only a province in the empire of the caliphs. With the decay of the power of the caliphs the spirit of independence revived, and the re-establishment of the kingdom may be dated from the foundation of the Soffarian dynasty by Yakub Ibu Lais, who about 836 threw off his allegiance to the caliphs.

Siam.—The population of Siam is composed of different nations, part of whom are aborigines, and part immigrants from other countries. The first class of inhabitants consists of Siamese, Laos, Cambojans, and Malays, who have attained a certain, though different degree of civilization, and of Kariang, Lawa, Kha, Chon, and Samang, who occupy some mountain regions, and appear to be backward in civilization. The immigrant nations are Chinese, Mohammedans, Hindoos, Peguans, and Portuguese. The Siamese call themselves Thay. They speak a peculiar language, embracing a considerable number of words taken from the Pali and Chinese tongues. The sacred literature is only written in the Pali language, which, together with the worship of Buddha (see Chapter IV.), was introduced into the country and the adjacent provinces in the fourth century of our era. Missions have been carried on by the Roman Catholics under the greatest vicissitudes since the middle of the sixteenth century. The missionaries are French, and their converts have been estimated at 10,000, divided into sixteen congregations. A vicar-apostolic is at the head of them. Protestant missions date from the visits of Gützlaff, Tomlin, and Abeel, in 1828–'31, but more properly from the settlement of Jones in 1833. Representatives of the American Baptist Missionary Union, of the Presbyterian Board of Foreign Missions, and of the American Missionary Association, have established several Protestant congregations, schools, and religious papers. The idols, temples, and pagodas of the Siamese are noted for their magnificence.

The British Possessions.—India now virtually signifies the territory in Southern Asia, directly or indirectly under the government of Great Britain. Three-fifths of this great empire are under the direct rule of the British Government,

and are divided for administrative purposes into eight provinces—viz., Bengal, the Northwestern Provinces and Oudh, the Punjab, the Central Provinces, British Burmah, Assam, Madras, and Bombay. The remaining two-fifths are made up of a large number of Native States, whose chiefs, one and all, acknowledge the suzerainty of Her Imperial Majesty. British India, which under the East India Company was divided into three Presidencies—Calcutta, Madras, and Bombay—is now divided into eight provinces, each ruled by a lieutenant-governor, having its separate civil government and being independent of the others, but all subject to the Supreme Government. Besides these provinces the British possessions also include Aden, the island of Ceylon, Hong-Kong (China), and the Straits Settlements. In occupying these vast territories the British authorities left the religious worship of the people unmolested. But it may be added that, through the influence of British civilization the ceremony of the Juggernaut and the sacrifice of wives upon the funeral piles of their husbands are now almost entirely abandoned. Out of a population of 30,000,000 in the Northwest Provinces, more than 26,000,000 are Hindoos. In Bombay 76 per cent. of the population are Hindoos and 17 per cent. Mohammedans. In Burmah the prevailing religion is Buddhism.

AFRICA.

In General.—A very full account of the early religious practices of the various African tribes and of the advances of Christianity appears in Chapter VIII. To this may be added: The Abyssinians are generally Coptic Christians, but their religion is of a corrupted form. There are, however, many Jews and Mohammedans in the chief cities. In Algeria, owing to the French control, there is a very large Roman Catholic population in addition to the followers of the native beliefs, and those introduced by immigrants. In the Transvaal, the Orange Free State, and Cape Colony, which were largely settled by the Dutch, there was much of the religious forms prevailing at home. To these have been added the ceremo-

nies of the Church of England, and of the various denominations that have established missions there. In the long stretch of territory which is usually spoken of as Guinea, the natives are divided into numerous tribes, the principal of which are Mandingoes, Fantees, Dahomans, Egbas, Benins, and Fans. The Mandingoes claim to be Mohammedans, but the rest, as a rule, are extreme pagans. The ancient Egyptians were treated in Chapter II. The population of Egypt is about 5,250,000, which includes Copts, Bedouin Arabs, Jews, Armenians, Europeans, Fellahs, Greeks, etc. A careful estimate has given the Mohammedans 1,750,000 adherents; the Copts, 150,000; the Osmanlis, or Turks and Albanians, 10,000; the Syrians, 5,000; the Greeks, 5,000; the Jews, 5,000; and the Armenians, 2,000; besides which there are about 70,000 Nubians, Moghrebins, etc.

OCEANICA.

In General.—Oceanica, or Oceania, is the name applied by geographers to all those portions of the globe which, not being appendages of the four great continents, are classed as a fifth division of the land on the earth's surface. It comprises Australasia, embracing Australia, New Guinea, New Zealand, etc.; Malaysia, embracing the Sunda Islands, Borneo, Celebes, Sumatra, the Moluccas, and the Philippines; and Polynesia, embracing all the small islands in the Pacific Ocean. Australasia, in fact, comprises nearly all the islands between the Indian Ocean and Chinese Sea on the east, and the American Continent on the west.

The religious condition of Australia is given in Chapter LII., and the early practices of the Polynesians, the Tahitians, the Hawaiians, the Samoans, and Fiji Islanders will be found in Chapter VII.

NORTH AMERICA.

Greenland.—It is believed that this country, forming a colony of Denmark, was discovered and inhabited by settlers from Norway before 830, as Pope Gregory IV. published a

bull in 835 in which particular mention was made of the Greenlanders. Some authorities, however, claim 982 as the year of discovery, soon after which there were many colonies of immigrants from Iceland. In 1256 the inhabitants attempted to throw off the yoke of the Norwegians. In 1576 part of the coast was explored by Martin Frobisher, and in 1605 and succeeding years the Danes sent expeditions to colonize the country. All these failed, until the Norwegian missionary, Hans Egede, arrived in 1721, and founded Godthaab. In 1733 the Moravians established a mission there. The natives are Esquimaux, and paganistic in their worship.

The British Possessions.—These embrace the Dominion of Canada (see Chapter LI.), the Province of Newfoundland, the Bahama Islands, the British West Indies, and British Honduras. All are under the general control of Great Britain, through local administrations. All creeds are tolerated, and while that of the Church of England has, naturally, the largest official following, the Roman Catholic, the Presbyterian, and the Methodist Churches are very strong, while there is a proportionate membership in other Protestant denominations.

The United States.—The utmost freedom in private and religious thought is tolerated in each State of the Federal Union. No preference is ever given officially to any one creed. In fact, so careful has been the policy of the general government lest some sectarian offence should be committed, that all its legislation has been without discrimination, except in the case of the Mormons (see Chapter XLVII.), and then mainly on account of their polygamous practices; that all appointments by the President or the Congress have been free from religious considerations; that where it has been deemed sound policy to fill a commission with clergymen or to have clerical members on it, such have been impartially selected because of their personal fitness and not from any denominational favoritism; and that it is only since the Civil War the government has consented, in response to petitions from nearly every sect in the country, to permit

the reference to the Deity on its coins contained in the motto, "In God we trust." In general it may be said that there are about 115,610 churches; 81,717 ministers, and 17,267,878 communicants, in the country. The Protestants aggregate, in round numbers, 10,500,000; the Roman Catholics, 6,832,000. The three largest Protestant Churches are the various branches of the Methodist, 3,943,875; branches of the Baptist, 3,336,553; branches of the Presbyterian, 966,437. Concerning the early introduction of Christianity, the subsequent planting of Old World denominations, the sectarian divisions, and the general prosperity of the Churches, the reader is referred to the chapters describing the several denominations.

Mexico.—See Chapter VII.

Central America.—The dominant religion of the five independent States, Guatemala, San Salvador, Honduras, Nicaragua, and Costa Rica, is the Roman Catholic, which was introduced by the missionaries when the whole territory was one state under the Spanish crown, and known as the kingdom of Guatemala. The earthquakes, volcanic eruptions, and periodical political revolutions have not rendered the Central American States over-attractive fields for general missionary efforts; still Protestantism has achieved considerable progress. But the people are still essentially Spanish and, therefore, Catholic.

The West Indies.—The American possessions of Spain, which once embraced nearly the entire continent, are now reduced to the islands of Cuba and Porto Rico. The other islands in the vicinity, besides the Republic of Hayti, are classed as British, Dutch, French, and Danish West Indies. Outside the towns possessing commercial importance, there is but little sign of civilization or religious worship. As a rule these possessions are dominated by the same creed as the controlling countries. Opposite the Governor's Palace in Havana, Cuba, is a beautiful chapel (El Templete), erected on the spot where the first mass was celebrated in Havana after the removal of the city to its present site, in 1519. Foremost among the public edifices is the Cathedral,

erected in 1724, and used as a college by the Jesuits till 1789; but it is less remarkable for the beauty of its architecture than as containing the ashes of Christopher Columbus, transferred thither from Santo Domingo, January 15, 1796. On one of the walls is a stone slab with the bust of Columbus in relief, and an inscription beneath. There are fifteen other churches, nine of which are attached to certain monastic orders. Two—Santa Catalina and San Juan de Dias—date from the sixteenth century; one—San Agustin—from the beginning of the seventeenth; and all are noteworthy for the richness and splendor of their decorations.

At Santiago de Cuba, which is an Archbishop's See of the Roman Catholic Church, there is a grand cathedral, completed in 1819, and the largest on the island, and several parish churches. San Juan, the capital of Porto Rico, contains a Roman Catholic bishop's palace and a cathedral. In Kingston, the capital of Jamaica, besides the English church, which is the handsomest in the ciy, there are a Scottish, some Methodist, and several Roman Catholic churches, and two synagogues. Few of the many churches that once graced the city of Santo Domingo now remain. The most noteworthy is the Cathedral, in which the remains of Columbus and of his brother Bartholomew reposed for two and a half centuries. It was begun in 1512 and finished in 1540, and was modeled after a church in Rome.

SOUTH AMERICA.

ARGENTINE REPUBLIC.—The country was discovered in 1517, and settled by the Spaniards in 1553. The predominating religion is the Roman Catholic; Protestants are found only among the immigrants. There are very few monasteries, but a large number of nunneries. Through the influence of a number of missions on the Indian frontier several hundred of the natives have been converted to Christianity. There is an archbishop at Buenos Ayres, and the bishoprics are those of the Littoral, of Cordova, of Cuyo, and of Salta.

BOLIVIA.—The most central State of South America has

a population of about 2,000,000. The Roman Catholic is the prevailing religion. The hierarchy consists of the Archbishop of La Plata, and the Bishops of La Paz, Santa Cruz, and Cochabaneb.

Brazil.—The largest and most important of the South American States was discovered in 1500. The present empire was established in 1822. It now has a population of over 10,000,000 souls. The Roman Catholic is the established religion, though other religions have been tolerated since 1811. The number of Protestants is estimated at 25,000, mostly German settlers. The Catholic Church has 986 parishes and eleven dioceses, under the care of the archbishop of Bahia and eleven bishops.

Chili.—The established religion is the Roman Catholic, and the clergy and theological seminaries are subsidized by the government. The Church has an archbishop at Santiago, and bishops at La Serena, Concepcion, and Ancud.

United States of Colombia.—This is a republic consisting of nine States, in the northwestern part of South America, and includes the isthmus connecting the two continents. It has a population of nearly 3,000,000, and while the Roman Catholic is the predominating religion, there are no restrictions against other forms of worship.

Ecuador.—This republic, constituted in 1830, has a population of about 1,000,000. With the exception of the uncivilized Indians, the entire population may be said to belong to the Roman Catholic Church. According to the Concordat of 1863, no other religion may be tolerated. The instruction of children and young people in the universities, colleges, and public and private schools, is entirely in the hands of the priesthood. All ecclesiastical causes are judged in ecclesiastical courts only. Criminals cannot be arrested if they take refuge in a church or any other holy place. The Church has one archdiocese, Quito, and six dioceses.

Paraguay.—This small State was discovered by Sebastian Cabot in 1526, and taken in possession by Spain. It was ruled as an independent State for nearly two centuries by the Jesuit missionaries, who were expelled in 1768. It

secured its freedom from Spain in 1811. Owing to wars and local political tyranny its population has diminished to about 400,000. The religion of the country is nominally Roman Catholic; though under the presidency of the first and second Lopez, little, if any, respect or allegiance was shown to the Holy See. The bishops enjoyed no immunities by reason of their sacerdotal character. Under the younger Lopez nearly all of the most intelligent priests were arrested, tortured, and put to death.

URUGUAY.—The first European settlement was made by Spanish Jesuits in 1622. The republic is now naturally one of the very richest countries of the globe. The Constitution guarantees a republican form of government, with civil and religious freedom as the corner-stones of the political fabric. Like all the Central and South American States the Roman Catholic Church has there the largest number of communicants. Other creeds are professed without molestation, and in the admirable educational system of the country, in which a number of American ladies and gentlemen are employed, there is no apparent denominational bias.

VENEZUELA.—The Constitution of this republic, reformed in 1864, declared the Roman Catholic to be the religion of the State, and guaranteed freedom to all others. Notwithstanding the revolutions that have occurred, and the international difficulties into which the country has been frequently drawn, a handsome recognition of the importance of a pure ecclesiastical system and a progressive plan of education, has been manifested by successive administrations. The country is liberally dotted with churches. There are two grand universities, one at Caraccas, the other at Merida, twenty-eight colleges for intermediate instruction, and 1,000 primary schools, with an attendance of over 65,000 children, all more or less under the control of the Church. The clergy are strictly subordinate to the civil powers. The government exercises the patronage of the Church, and the Papal sanction, when required, is transmitted through it. The Archiepiscopal See is at Caraccas, and there are bishoprics at Merida and Ciudad Bolivar.

CHAPTER I.

THE PAGAN NATIONS.

The Ancient Greeks and Romans—Greek and Roman Deities—Priests and Sacrifices—Ancient Greek Marriages—Ancient Roman Marriages—Ancient Greek Funerals—Ancient Roman Funerals.

THE ANCIENT GREEKS AND ROMANS.

THE Greeks are supposed to have derived many of their deities from the Egyptians, as well as no small number of their religious ceremonies. They received from them the custom of building temples, which were erected, some in valleys, some in woods, and others by the brink of a river, or fountain, according to the deity who was destined to inhabit them; for the ancients ascribed the management of every particular affair to some particular god, and appropriated to each a peculiar form of building, according to his or her peculiar character and attributes.

It is supposed that the worship of idols was introduced among the Greeks in the time of Cecrops, the founder of Athens, in the year 1556 B.C. At first these idols were formed of rude blocks of wood or stone, until, when the art of graving, or carving, was invented, these rough masses were changed into figures resembling living creatures. Afterwards, marble, and ivory, or precious stones, were used in their formation, and lastly, gold, silver, brass, and other metals. At length, in the refined ages of Greece, all the genius of the sculptor was employed in the creation of these exquisite statues; which no modern workmanship has yet

surpassed. Chaos was considered the most ancient of all the gods, and Cœlus, or heaven, followed him. Vesta, Prisca, or Terra, the earth, was the wife of Cœlus, and ranked as the first goddess.

GREEK AND ROMAN DEITIES.

The Greeks divided their deities into three classes—celestial, marine, and infernal, though there are many others not embraced in this classification:

JUPITER, the father of gods and men, is said to have been born in Crete, or to have been sent there in infancy for concealment. He was the son of Saturn, the god of Time, and of Cybele, otherwise called Rhea. He was the most powerful of all the gods, and everything was subservient to his will. His father, Saturn, had received the kingdom of the world from his brother, Titan, on condition of destroying all the sons who should be born to him. Saturn, therefore, devoured his children immediately after birth. As soon as he was a year old, Jupiter made war against the Titans, a race of giants, who had imprisoned his father, Saturn, and having conquered them, set his father at liberty. But Saturn having soon after conspired against him, was deposed by Jupiter, and sent into banishment. Being thus left sole master of the world, Jupiter divided his empire with his two brothers, Neptune and Pluto. For himself he reserved the kingdom of heaven; to Neptune he gave dominion over the sea, and to Pluto the infernal regions.

Poets describe him as a majestic personage, sitting upon a throne of gold or ivory, under a rich canopy, holding a thunderbolt in one hand, and in the other a sceptre of cypress. At his feet, or on his sceptre, sits an eagle with expanded wings. He has a flowing beard, and is generally represented with golden shoes, and an embroidered cloak. The Cretans depicted him without ears, to signify impartiality.

APOLLO was the son of Jupiter and Latona, and brother of the goddess Diana. He was born in the island of Delos, where his mother fled to avoid the jealousy of Juno. He

was the god of all the fine arts; and to him is ascribed the invention of medicine, music, poetry, and eloquence. He presided over the Muses, and had the power of looking into futurity. His oracles were in general repute over the world. It is generally supposed that by Apollo the sun is to be understood; for which reason he was called Sol by the Latins. He is represented as a graceful youth, with long hair, on his head a laurel crown, in one hand a bow and arrows, in the other a lyre. His head is generally surrounded with beams of light. His most celebrated oracle was at Delphi, and he frequently resided with the Muses upon Mount Parnassus. The olive, the laurel, and the palm-tree were sacred to him; as were also the griffin, the cock, the grasshopper, the wolf, the crow, the swan, and the hawk.

Mars was the god of war, and son of Jupiter and Juno. He was educated by the god Priapus, who instructed him in every manly exercise. His temples were not numerous in Greece, but from the warlike Romans he received unbounded honors. His priests were called Salii. Mars presided over gladiators, and was the god of hunting, and of all warlike exercises and manly amusements. He married Nerio, which signifies valor, or strength. The Areopagus, which means the Hill of Mars, was a place at Athens, in which Mars, being accused of murder, was tried before twelve gods, and acquitted by six voices. He gained the affections of Venus, and was the father of Cupid, the god of love.

Mercury was the son of Jupiter and of Maia, the daughter of Atlas. He was born in Arcadia, upon Mount Cyllene, and in his infancy was intrusted with the care of the seasons. He was the messenger of the gods, and more especially of Jupiter. He was the patron of travelers and shepherds. He conducted the souls of the dead into the infernal regions. He was the inventor of letters, and excelled in eloquence. Hence he was called by the Greeks Hermes, which signifies interpreting, or explaining. He first taught the arts of buying, selling, and trafficking, from whence he derived his name of Mercury, and is accounted the god of merchants and of gain. He is represented as a young man, with a

cheerful countenance. He has wings fastened to his sandals and to his cap. In his hand he holds the caduceus, or rod, entwined with two serpents. A touch of this wand would waken those who were asleep, or cause sleep in those who were awake.

Bacchus was the god of wine, and the son of Jupiter and Semele. Semele was the daughter of Cadmus, celebrated as the inventor of the alphabet, and of Hermione, the daughter of Mars and Venus. He was born in Egypt, and educated at Nysa in Arabia. He taught the culture of the grape, the art of converting its juice into wine, and the manner of making honey. He was, on that account, honored as a god by the Egyptians, under the name of Osiris. The festivals of Bacchus are called orgies, bacchanalia, or dionysia. These festivals were celebrated with riot and excess. The priestesses, called Bacchantes, ran wild upon the mountains, with dishevelled hair, and torches in their hands, filling the air with shouts, and chanting hymns in his praise. The Romans called these feasts Brumalia. During their celebration the people ran about the city in masks, or with their faces daubed with the dregs of wine.

The fir, the ivy, the fig, and the pine were consecrated to Bacchus, and goats were sacrificed to him on account of the propensity of that animal to destroy the vine. He is represented sometimes as an effeminate youth, and sometimes as a man advanced in years. He is crowned with ivy and vine-leaves. In his hand he holds a thyrsus, which is a javelin with an iron head, encircled with ivy or vine-leaves. He sits in a chariot drawn by tigers and lions, and sometimes by lynxes and panthers, while his guards are a band of riotous satyrs, demons, and nymphs. At other times we see him riding upon the shoulders of Pan, or of his foster-father, Silenus; and again he is represented sitting upon a celestial globe, bespangled with stars. Bacchus married Ariadne, the daughter of Minos, king of Crete, after Theseus had forsaken her in the island of Naxos, and gave her a crown of seven stars, which after her death was made a constellation.

Vulcan was the son of Juno. He was the god of fire, and

the patron of all those artists who worked in iron or other metals. He was educated in heaven; but Jupiter being offended with him, hurled him from Olympus. He lighted on the island of Lemnos, and was a cripple ever after. He fixed his residence there, built himself a palace, and raised forges to work metals. He forged the thunderbolts of Jupiter, and the arms of the gods and demi-gods. The golden chambers, in which the gods resided, were his workmanship; also their seats and their council-table, which came self-moved from the sides of the apartment. Vulcan is usually represented at his anvil, with all his tools about him, forging a thunderbolt, with a hammer and pincers in his hand. His forehead is blackened with smoke, his arms are nervous and muscular, his beard long, and his hair dishevelled.

JUNO was the queen of heaven, the sister and wife of Jupiter, and the daughter of Saturn and of Ops, otherwise called Rhea. She was born in the isle of Samos, and resided there till her marriage with Jupiter. Her children were Vulcan, Mars, and Hebe. The poets represent Juno with a majesty well befitting the empress of the skies. Her aspect combines all that we can imagine of the lofty, graceful, and magnificent. Her jealousy of Jupiter and her disputes with him occasioned perpetual confusion in heaven. On account of her cruelty to Hercules, Jupiter suspended her from the skies by a golden chain. Vulcan having come to her assistance, was kicked down from heaven by Jupiter, and broke his leg by the fall.

MINERVA was the goddess of wisdom, and is said to have sprung, completely armed and full-grown, from the brain of Jupiter. She was immediately admitted into the assembly of the gods, and became Jupiter's faithful counsellor. She was the most accomplished of all the goddesses. The countenance of Minerva, as generally represented, was more expressive of masculine firmness than of grace or softness. She was clothed in complete armor, with a golden helmet, a glittering crest, and nodding plume: she had a golden breastplate. In her right hand she held a lance, and in her left a shield on which was painted the dying head of Medusa, with

serpents writhing around it. Her eyes were of celestial blue: a crown of olive was entwined round her helmet: her chief emblems were the cock, the owl, the basilisk, and the distaff. Her worship was universally established, but her most magnificent temples were in the Acropolis, the upper city or citadel of Athens. One was called the Parthenon, and was built of the purest white marble. In it was the statue of the goddess, made of gold and ivory. It was twenty-six cubits high, and was considered one of the masterpieces of Phidias. The remains of this temple are still to be seen at Athens, and excite the admiration of every beholder.

Venus was the goddess of beauty, the mother of love, and the queen of laughter, grace, and pleasure. She is said to have risen from the froth of the sea, near the island of Cyprus. The Zephyrs wafted her to the shore, where she was received by the Seasons, the daughters of Jupiter and Themis. As she walked, flowers bloomed beneath her feet, and the rosy Hours dressed her in divine attire. The rose, the myrtle, and the apple were sacred to Venus; and among birds, the dove, the swan, and the sparrow. She was sometimes described as traversing the heavens in an ivory chariot drawn by doves. She was clothed in a purple mantle, which glittered with diamonds, and was bound round the waist by the cestus. Her doves were harnessed with a light golden chain. Cupid and a train of doves fluttered round her chariot on silken wings. The three graces, Aglaia, Thalia, and Euphrosyne, were her attendants. Her temples were numerous; but those most celebrated were at Paphos, Cythera, Idalia, and Cnidus. Her favorite residence was supposed to be the island of Cyprus; and her chief worshippers were at Paphos, a city of that island.

Cupid, the son of Venus and god of love, was represented as a beautiful boy, with wings, a bow and arrows, and generally with a bandage over his eyes. He had wings, to show his caprice and desire of change. He is described as blind, because we are apt to shut our eyes to the faults of those we love.

Diana was the goddess of hunting. She was the daughter

of Jupiter and Latona, and the twin sister of Apollo. On earth she was worshipped under the name of Diana; but in heaven she was called Luna, and in Tartarus she was invoked as Hecate. Diana shunned the society of men, and retired to the woods, accompanied by sixty of the Oceanides, daughters of Oceanus, a powerful sea-god, and by twenty other nymphs, all of whom, like herself, had determined never to marry. Diana was represented as very tall and beautiful, and dressed as a huntress, a bow in her hand, a quiver of arrows hung across her shoulders, her feet covered with buskins, and a bright silver crescent on her forehead. Sometimes she was described as sitting in a silver chariot, drawn by hinds. The cold and bright moon, which scatters a silver light over the hills and forests, is the type of this goddess.

Ceres was the goddess of corn and harvests, and the daughter of Saturn and Vesta. The most celebrated festivals in honor of Ceres were held at Eleusis. They were called the Eleusinian Mysteries, on account of the secrecy with which they were conducted. Those who were admitted to these solemn assemblies were called the initiated. When a new member was about to be admitted, he was brought to the temple by night. At the entry his hands were washed, and a crown of myrtle was put upon his head. He was then instructed in the laws of Ceres. After this the priest conducted him into the sanctuary, and suddenly a thick darkness overspread every object. Then a bright light flashed through the temple, and the statue of the goddess was seen all decked in gold and jewels. The new member was bound by a solemn oath to secrecy, and dismissed. By these means the initiated were struck with terror, not being aware that they were merely contrivances to impress their minds with religious awe. Ceres is represented as tall and majestic. A wreath of corn is bound round her golden hair. She holds a sickle in her right hand, and in her left a lighted torch. There were many festivals in honor of Ceres, and many splendid temples erected to her. The husbandmen offered sacrifices to her in the spring, and oblations of wine, honey, and milk.

VESTA was the daughter of Saturn and Rhea. Her worship was introduced into Italy by Æneas, a famous Trojan prince. The Palladium of Troy was preserved in her temple, and upon its continuance there the safety of Rome was supposed to depend. In the temple of Vesta a perpetual fire was kept burning; and seven priestesses were chosen, whose duty it was to prevent this fire from being extinguished. These priestesses were called Vestal virgins. If, owing to any accident or negligence on the part of the Vestals, the sacred fire was permitted to go out, the offender was severely punished by the high-priest. It was considered a bad omen, foretelling calamities to the city of Rome, if the fire was extinguished. It consequently caused universal consternation, and the fire was instantly rekindled by glasses with the rays of the sun.

NEPTUNE was the son of Saturn and Ops. He received from his brother Jupiter the sovereignty of the sea. Rivers, fountains, and all waters, were subject to him. He could raise earthquakes at his pleasure, and with a blow of his trident he could cause islands to spring from the bottom of the ocean. He was the god of ships, and of all maritime affairs. At his command dreadful storms arose, and vessels were swallowed up by the waves. But with a word he could still the tempest, and allay the fury of the waters. Neptune was represented as a majestic god, with a grim and angry aspect. He had black hair and blue eyes, and wore a bright blue mantle. He stood upright in his chariot. In his right hand he held his trident, with his left he supported his queen Amphitrite. His chariot was a large shell, drawn by sea-horses, or dolphins. The worship of Neptune was very general. The Libyans considered him the most powerful of all the gods. The celebrated Isthmian games were instituted by the Greeks in honor of him. He was the father of Proteus and of Triton.

TRITON was another sea-god. He was the son of Neptune and Amphitrite, and was trumpeter to his father. He is described as half man and half fish, and is generally represented in the act of blowing a shell. He was a very powerful

marine deity, and could raise storms at sea, and calm them at his pleasure.

Oceanus was an ancient sea-god, the son of Cœlus and Vesta. When Jupiter became king of heaven, he took away the empire of Oceanus and gave it to Neptune. He married Thetis, which word is sometimes used in poetry to signify the sea. He had three thousand children, and was the father of the rivers. He was described as an old man with a long flowing beard, sitting upon the waves of the sea. He held a pike in his hand, and a sea-monster stood by his side. The ancients prayed to him with great solemnity before setting off upon any voyage.

Nereus was the son of Oceanus. He married Doris, and was the father of fifty-six sea-nymphs called Nereides. He lived chiefly in the Ægean Sea, and was represented as an old man with azure hair. He had the gift of foretelling future events. He was often drawn with his daughters, the Nereides, dancing around him in chorus.

Pluto was the king of hell, and the son of Saturn and Ops. None of the goddesses would marry him because of the sadness and gloominess of the infernal regions where he resided; and for this reason he was determined to obtain one of them by force. He carried away Proserpine, whom he saw gathering flowers with her companions in Sicily; driving up to her in his black chariot and coal-black horses, and forcing her away notwithstanding all her tears. It was in vain that the young nymph Cyone tried to stop the snorting steeds, for Pluto struck the ground with his sceptre, when, instantly the earth opened, and the chariot and horses descended through the rift with Pluto and Proserpine; the latter then became the queen of hell. Black victims, and particularly black bulls, were sacrificed to this gloomy god; the blood of the slaughtered animal was sprinkled upon the ground that it might penetrate to the infernal regions. The melancholy cypress-tree was sacrificed to him, and also the narcissus, and the white daffodil, because Proserpine was gathering these flowers when Pluto carried her away. He is represented sitting upon a throne of sulphur, with a crown

of cypress. The three-headed dog Cerberus keeps watch at his feet. His queen Proserpine sits on his left hand. He holds a key, to signify that when the dead are received into his kingdom, the gates are locked, and they can never return to life again.

PLUTUS was the god of riches. He was the son of Jason and Ceres. He is represented as blind and injudicious, to show us that wealth is frequently given to wicked men, whilst good men remain in poverty. He is described as being lame, to show us that great riches are acquired slowly. He was said to be timid and fearful, to represent the care with which men watch over their treasures.

SOMNUS was the god of sleep, and the son of Erebus and Nox. His palace was a dark cave, where the sun never penetrated. Poppies grew at the entrance; and Somnus himself was supposed to be always asleep upon a bed of feathers, with black curtains. In his palace there were two gates through which dreams passed and repassed. Morpheus was his chief minister.

CHAOS was the most ancient of all the Grecian deities. The word chaos means a rude and shapeless mass of matter. In this condition the poets suppose the world to have existed before an almighty voice called the confused elements into order. Chaos was the consort of Darkness, and of them was born Terra, that is, the earth. Thus the obscure fiction of the poets agrees with the inspired account given us by Moses: "And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." Terra, the earth, married Cœlus, or heaven. Their children were Titan and Saturn. Titan was the eldest son, but he gave up his dominion to his brother Saturn, who thus became the king of heaven and earth. Saturn married his sister Ops, otherwise called Rhea.

SATURN. The reign of this deity was called the golden age. The earth produced subsistence for its inhabitants without culture; war was unknown; all things were in common; and Astrea, the goddess of Justice, ruled over the

actions of men. But Saturn had received his kingdom from Titan upon one condition. He had made a solemn promise to devour all his male children. His wife Ops hid one of these children, and brought him up unknown to Saturn. This child was Jupiter. Titan, therefore, made war upon Saturn. He was assisted by his half-brothers, the gigantic Titans. Each of these Titans had fifty heads and a hundred hands. They deprived Saturn of his kingdom and liberty. Jupiter then arose and assembled the modern gods on Mount Olympus. The Titans collected their forces on Othrys, an opposite mountain, and the war of the gods began. The thunderbolts were hurled from the mighty hand of Jupiter. The lightnings flashed, and the woods blazed. The giants in return threw massy oaks at the heavens, piled the mountains upon each other, and hurled them at the Thunderer. Jupiter was victorious, and released his parents from captivity.

But Saturn was afterwards deposed by Jupiter, and took refuge in Italy. He was highly honored there, and became king of Latium, a part of Italy which lies along the Mediterranean Sea. He taught his subjects agriculture, and other useful arts. He had a temple on the Capitoline Hill, and his festivals at Rome were called Saturnalia. Saturn was represented as an old man, bent with age and infirmity. He held a scythe in his right hand, and in his left a child which he was about to devour. By his side was a serpent biting its own tail, which is an emblem of time, and of the revolution of the year.

JANUS. When Saturn arrived in Italy, he was hospitably received there by Janus, king of that country. Janus was the son of Cœlus and Hecate. He was drawn with two faces, to intimate his knowledge of the past and the future. He first built temples and altars, and instituted religious rites. His temple in Rome was very celebrated. It was built by Romulus, and Numa ordained that it should be opened in time of war, and shut in time of peace. During the whole period of the Roman republic, this temple was only shut twice. In religious ceremonies the name of Janus was in-

voked first, because he presided over gates and avenues, and it was supposed that no prayers could reach heaven but through his means.

PRIESTS AND SACRIFICES.

Priests were considered mediators between gods and men. They offered the sacrifices and prayers of the people to their deities; and, on the other hand, they were employed by the gods to interpret their divine will to man. Thus the office of priest was held very sacred, and in some parts of Greece this dignity was equal to that of kings. Some temples were served by priestesses, who were chosen from the most noble families. Inheritance was the customary tenure by which the holy office was held; but it was also, in other cases, acquired by lot, by the appointment of the prince, or by the election of the people. Every one appointed to be a priest was required to be free from any bodily disease or ailment, and to possess a pure and upright mind; for it was not thought right that one who was imperfect or impure should take part in the worship of the gods, ministering in holy things. To every god a different order of priests was consecrated. There was likewise a high-priest who superintended the rest, and executed the most sacred rites and ceremonies. When the priests officiated in the temples, the garments which they wore were made of fine flax or linen. They commonly descended to the ankles, and were of a white color. They wore crowns, and their feet were bare.

Sacrifices were of different kinds. 1. Vows or free-will offerings: these were such things as were promised to the gods before, and paid after, a victory. 2. Propitiatory offerings to avert the wrath of some angry god. 3. Petitionary sacrifices for success in any enterprise. 4. Such as were imposed by an oracle. 5. Sacrifices in honor of the gods from respect and veneration in their worshippers, or the sacrifices offered by those who had escaped from some great danger. The most ancient sacrifices were very simple; they consisted of herbs and plants, burnt with their leaves and fruit, or of corn and salt. Among the Greeks and others, different ani-

mals were sacrificed by different persons. Particular animals were consecrated to particular deities. A stag to Diana, a horse to the Sun, a dog to Hecate, to Venus a dove. Men were sometimes sacrificed, but rarely in Greece. In Arcadia, young damsels were beaten to death in honor of Bacchus. In Sparta, children were whipped in honor of Diana. Every one sacrificed according to his means. A rich man sometimes offered a hecatomb, or a hundred oxen at once; a poor man might offer a cake; both were equally acceptable. Every person was purified by water before attending a sacrifice. Those who sacrificed to the infernal deities were dressed in black; to the celestial in purple; and to Ceres in white. Various ceremonies were used in the performance of the sacrifice. The offerings to the infernal gods, who were supposed to hate the light, were frequently made at midnight. The victim was killed by the priest, or sometimes by the most honorable person present. Prayers were offered up while the sacrifice was burning; and if the deity was a gay and aerial power, harmonious music was played to propitiate his favor. Sometimes they danced round the altars, while they sang the sacred hymns. Of all musical instruments the flute was chiefly used. After the sacrifice there was generally a feast, where the worshippers drank to excess, and continued to sing the praises of the god.

ANCIENT GREEK MARRIAGES.

The first inhabitants of Greece lived without laws and government; no bounds were prescribed to their passions; their love, like the rest of their desires, was unconfined; and promiscuous mixtures, because forbidden by no human authority, were publicly allowed. The first that restrained this liberty was Cecrops, who, having raised himself to be king over the people afterwards called Athenians, among many other useful institutions introduced that of marriage.

Marriage was very honorable in several of the Grecian commonwealths, being very much encouraged by their laws, as the abstaining from it was discountenanced and in some places

punished; for the strength of states consisting in their number of people, those that refused to contribute to their increase were thought very cold in their affections to their country. The Lacedæmonians were very remarkable for their severity against those that deferred marrying, as well as those who wholly abstained from it. No man among them could live without a wife beyond the time limited by their lawgiver, without incurring several penalties; as first, the magistrates commanded such once every winter to run round the public forum naked; and to increase their shame they sang a certain song, the words whereof aggravated their crime and exposed them to ridicule. Another of their punishments was to be excluded from the exercises wherein, according to the Spartan custom, young virgins contended naked. A third penalty was inflicted upon a certain solemnity wherein the women dragged them round an altar, beating them all the time with their fists. Lastly, they were deprived of that respect and observance which the younger sort were obliged to pay to their elders. To these may be added the Athenian law, whereby all that were commanders, orators, or entrusted with any public affair, were to be married, and have children and estates in land, for these were looked on as so many pledges for their good behavior, without which they thought it dangerous to commit to them the management of public trusts.

The Lacedæmonians were forbidden to marry any of their kindred, whether in the direct degree of ascent or descent; but a collateral relation hindered them not, for nephews married their aunts, and uncles their nieces, and it was not considered unlawful in several places for brothers to marry their half sisters; and sometimes their relation by the father, sometimes by the mother, was within the law. The Lacedæmonian lawgiver allowed marriages between those that had only the same mother and different fathers. The Athenians were forbidden to marry sisters by the same mother, but not those by the same father. Most of the Grecian states, especially those of prominence, required their citizens to marry with none but citizens, for they looked

upon the freedom of their cities as too great a privilege to be granted upon easy terms to foreigners or their children. Hence we find the Athenian laws sentencing the children of such matches to perpetual slavery. This was not all; for they had a law, that if a foreigner married a free woman of Athens, it should be lawful for any person to call him to account before the magistrates, where, if he was convicted, they sold him for a slave, and all his goods were confiscated, and one-third part of them given to his accuser. The same penalty was inflicted upon such citizens as gave foreign women in marriage to men of Athens, pretending they were their own daughters, save that the sentence of slavery was changed into ignominy, whereby they were deprived of their voices in all public assemblies, and most other privileges belonging to them as citizens. Lastly, if any man of Athens married a woman that was not free of that city, he was fined a thousand drachms. But these laws were not constant and perpetual. Sometimes the necessity of the times so far prevailed that the children of strange women enjoyed all the privileges of free-born citizens. The old law, which prohibited the men of Athens from marrying strangers, having been some time disused, was revived by Pericles, and afterwards, at the instance of the same person, abrogated by a decree of the people; but again renewed in the archonship of Euclides, at the motion of Aristophon, when it was enacted that no persons should be free denizens of Athens unless both their parents were free.

Virgins were not allowed to marry without the consent of their parents. The mother's consent was necessary as well as the father's, nor were men permitted to marry without consulting their parents; for even the most early and ignorant ages were too well acquainted with the right which parents have by nature over their children to think these had power to dispose of themselves without their parents' consent. When virgins had no fathers their brothers disposed of them; when they had neither parents nor brethren, or if their brethren had not arrived at years of discretion, they were disposed of by their grandfathers, those especially on

the father's side; when these failed they were committed to the care of guardians.

In the primitive ages women were married without portions from their relations, being purchased by their husbands, whose presents to the woman's relations were called her dowry. Thus we find Shechem bargaining with Jacob and his sons for Dinah: "Let me find grace in your eyes," saith he, "and what ye shall say unto me I will give: ask me never so much dowry and gifts, and I will give according as ye shall say unto me, but give me the damsel to wife." Men who were content to marry wives who had no fortune, commonly gave them an instrument in writing, whereby the receipt of their dowry was acknowledged. The rest of their distinction was chiefly founded upon this, for she that had a dowry thought it a just title to a greater freedom with her husband, and more respect from him than such as owed their maintenance to him.

When there were any orphan virgins without inheritance, he that was next in blood was obliged to marry her himself, or settle a portion on her according to his quality; if he was one of the first rank, five hundred drachms; if of the second rank, three hundred; if of the third rank, one hundred and fifty; but if she had many relations equally allied, all of them contributed their proportions to make up the sum. If there were more than one virgin, their nearest kinsman was only obliged to marry, or give a portion to one of them; and upon his refusal to do this any person was allowed to indict him before the archon, who was obliged to compel him to do his duty, and if he refused to put the law in execution, was fined a thousand drachms, which were consecrated to the goddess of marriage. When virgins had no relations to provide for them, and were descended from men that had been serviceable to their country, it was common for the State to take care of them.

The Athenian virgins were presented to Diana before it was lawful for them to marry. This ceremony was performed at Brauron, an Athenian city; the custom being instituted to appease the goddess, who had been incensed against some

of the Athenians for killing a bear. Another custom there was for virgins, when they became marriageable, to present certain baskets full of little curiosities to Diana, to gain leave to depart out of her train (virgins being looked upon as under the goddess's peculiar care), and change their state of life.

ANCIENT ROMAN MARRIAGES.

A legal marriage among the Romans was made in three different ways, called Usus, Confarreatio, and Coemptio. Usus, usage or prescription, was when a woman, with the consent of her parents or guardians, lived with a man for a whole year without being absent three nights, and thus became his lawful wife or property by prescription. If absent for three nights, she was said to have interrupted the prescription, and thus prevented a marriage. Confarreatio was when a man and woman were joined in marriage by the Pontifex Maximus, or Flamen Dialis, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called Far, which was offered with a sheep in sacrifice to the gods. This was the most solemn form of marriage, and could only be dissolved by another kind of sacrifice, called Diffarreatio. By it a woman was said to come into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites; those of the penates as well as those of the lares. If he died intestate, and without children, she inherited his whole fortune as a daughter. If he left children, she had an equal share with them. If she committed any fault, the husband judged of it in company with her relations, and punished her at pleasure. This ceremony of marriage in later times fell much into disuse. Hence Cicero mentions only two kinds of marriage, usus and coemptio. Coemptio was a kind of mutual purchase, when a man and woman were married, by delivering to one another a small piece of money, and repeating certain words. The man asked the woman if she was willing to be the mistress of his family. She answered that she was. In the same manner the woman

asked the man, and he made a similar answer. The effects of this rite were the same as of the former. The rite of purchase in marriage was not peculiar to the Romans, but prevailed also among other nations; as the Hebrews, Gen. xxix. 18. A matrimonial union between slaves was called Contubernium; the slaves themselves Contubernales; or when a free-man lived with a woman not married, Concubinatus, in which case the woman was called Concubina.

There could be no just or legal marriage, for better for worse, unless between Roman citizens, without a particular permission for that purpose obtained first from the people or senate, and afterwards from the emperors. Anciently, a Roman citizen was not allowed even to marry a freed-woman. But when Caracalla granted the right of citizenship to the inhabitants of the whole empire, the Romans were permitted freely to intermarry with foreigners. Polygamy, or a plurality of wives, was forbidden among the Romans, and no young man or woman was allowed to marry without the consent of parents or guardians.

The chief preliminary to a wedding was a meeting of friends, usually at the house of the woman's father or nearest relation, to settle the articles of the marriage contract, which was written on tables, and sealed. This contract was called Sponsalia, espousals; the man who was betrothed or affianced, Sponsus, and the woman, Sponsa. The contract was made in the form of a stipulation. Then likewise the dowry was promised to be paid down on the marriage day, or afterwards, usually at three separate payments. On this occasion there was commonly a feast: and the man gave the woman a ring, by way of pledge, which she put on her left hand, on the finger next the least, because it was believed a nerve reached from thence to the heart. Then also a day was fixed for the marriage. Certain days were reckoned unfortunate, as the Kalends, Nones, and Ides, and the days which followed them, particularly the whole month of May, and those days which were called Atri, marked in the calendar with black; also certain festivals, as that of the Salii, Parentalia, etc. But widows might marry on those days. The most fortunate

time was the middle of the month of June. If after the espousals either of the parties wished to retract, it was called Repudium.

On the wedding-day the bride was dressed in a long white robe, bordered with a purple fringe, or embroidered ribbons, thought to be the same with tunica recta, bound with a girdle made of wool tied in a knot, which the husband untied. Her face was covered with a red or flame-colored veil, to denote her modesty. Her hair was divided into six locks with the point of a spear, and crowned with flowers. Her shoes were of the same color as her veil. No marriage was celebrated without consulting the auspices, and offering sacrifices to the gods, especially to Juno, the goddess of marriage. Anciently a hog was sacrificed. The gall of the victim was always taken out, and thrown away, to signify the removal of all bitterness from marriage. The marriage ceremony was performed at the house of the bride's father or nearest relation. In the evening the bride was conducted to her husband's house. The bride bound the door-posts of her husband with woollen fillets, and anointed them with the fat of swine or wolves, to avert fascination, or enchantments; whence she was called Uxor. She was lifted over the threshold, or gently stepped over it. It was thought ominous to touch it with her feet, because the threshold was sacred to Vesta, the goddess of Virgins.

Upon her entry, the keys of the house were delivered to her to denote her being intrusted with the management of the family. A sheep's skin was spread below her, intimating that she was to work at the spinning of wool. Both she and her husband touched fire and water, because all things were supposed to be produced from these two elements: with the water they bathed their feet. The husband on this occasion gave a feast to his relations and friends, and to those of the bride and her attendants. Musicians attended, who sang the nuptial song.

Divorce, or a right to dissolve the marriage, was by the law of Romulus permitted to the husband, but not to the wife, as by the Jewish law (Deut. xxiv. 1); not, however,

without a just cause. A groundless or unjust divorce was punished with the loss of effects; of which one-half fell to the wife, and the other was consecrated to Ceres. A man might divorce his wife, if she had violated the conjugal faith, used poison to destroy his offspring, or brought upon him supposititious children; if she had counterfeited his private keys, or even drunk wine without his knowledge. In these cases, the husband judged together with his wife's relations. This law is supposed to have been copied into the twelve tables.

Subsequently the same liberty of divorce was exercised by the women as by the men. Some think that right was granted to them by the law of the twelve tables, in imitation of the Athenians. This, however, seems not to have been the case; for it appears they did not enjoy it, even in the time of Plautus; only if a man was absent for a certain time, his wife seems to have been at liberty to marry another. Afterwards, some women deserted their husbands so frequently, that Seneca says they reckoned their years not from the number of consuls, but of husbands.

In later times a divorce was made with few ceremonies; in presence of seven witnesses, the marriage contract was torn, the keys were taken from the wife, then certain words were pronounced by a freedman, or by the husband himself. If the husband was absent, he sent his wife a bill of divorce, on which similar words were inscribed. This was called Matrimonii Renunciatio. If the divorce was made without the fault of the wife, her whole portion was restored to her; sometimes all at once, but usually by three different payments. There was sometimes an action to determine by whose fault the divorce was made. Divorces were recorded in the public registers, as marriages, births, and funerals.

ANCIENT GREEK FUNERALS.

Among the Greeks great attention was paid to the obsequies of the dead. They were well aware of the impression that was thus made on the minds of the living. The dead

were ever held sacred and inviolable, even amongst the most barbarous nations; to defraud them of any due respect was a greater and more unpardonable sacrilege than to spoil the temple of the gods; the memories of the illustrious were preserved with a religious care and reverence, and all their remains honored with worship and adoration. Hatred and envy themselves were put to silence; for it was thought a sign of a cruel and inhuman disposition to speak evil of the dead, and prosecute revenge beyond the grave.

But of all the honors paid to the dead, the care of their funeral rites was the greatest and most necessary; for these were looked upon as a debt so sacred that such as neglected to discharge it were thought accursed. And no wonder that they were thus solicitous about the interment of the dead, since they were strongly possessed with an opinion that their souls could not be admitted into the Elysian shades, but were forced to wander, desolate, and without company, until their bodies were committed to the earth.

As soon as any person had expired, they closed his eyes and mouth. The design of this custom seems to have been to prevent that horror, which the eyes of dead men, when uncovered, are apt to strike into the living. Almost all the offices about the dead were performed by their nearest relations; nor could a greater misfortune befall any person, than to want these last respects. All the charges expended on funerals, and the whole care and management of them, belonged also to relations, saving that persons of extraordinary worth were frequently honored with public funerals, the expenses whereof were defrayed by the State. Before the body was cold, they composed all the members, stretching them out to their full length. After the body was washed and anointed, they wrapped it in a garment, which seems to have been no other than the common pallium or cloak they wore at other times, as we find the Romans made use of the toga. Then the body was adorned with a rich and splendid garment, which covered the entire form.

Some time before interment a piece of money was put into the corpse's mouth, which was thought to be Charon's fare

for wafting the departed soul over the Infernal River. Besides this, the corpse's mouth was furnished with a certain cake, composed of flour, honey, etc. This was designed to appease the fury of Cerberus, the infernal doorkeeper, and to procure a safe and quiet entrance.

The time of burial does not seem to have been limited. The ancient burials took place on the third or fourth day after death; nor was it unusual to perform the solemnities, especially of poor persons, on the day after their death—the deceased Servius was of opinion that the time of burning bodies was the eighth day after death—the time of burying the ninth; but this must only be understood of the funerals of great persons, which could not be duly solemnized without extraordinary preparations. In some instances it was usual to keep the bodies seventeen days and seventeen nights. The ceremony was performed in the day, for night was looked on as a very improper time, because then furies and evil spirits, which could not endure the light, ventured abroad.

Young men only, that died in the flower of their age, were buried in the morning twilight; for so dreadful a calamity was this accounted, that they thought it indecent, and almost impious, to reveal it in the face of the sun. The Athenians went counter to the rest of the Grecians; for their laws enjoined them to celebrate their funerals before sunrise.

The procession was commonly made on horseback, or in coaches; but at the funerals of persons to whom a more than ordinary reverence was thought due, all went on foot. The relations went next the corpse: the rest walked some distance off. Sometimes the men went before it, with their heads uncovered—the women following it; but the ordinary way was for the body to go first, and the rest to follow; whereby the survivors were put in mind of their mortality, and bid to remember they were all following in the way the dead person had gone. At the funerals of soldiers their fellow-soldiers attended with their spears pointed towards the ground, and the uppermost part of their bucklers turned downwards. This was not done so much because the gods

were carved upon their bucklers, whose faces would have been polluted by the sight of a dead body, as that they might recede from their common custom, the method of mourning being to act quite contrary to what was usual at other times; and therefore not only their bucklers, but their spears, and the rest of their weapons, were inverted. They went softly, to express their faintness and loss of strength and spirits. Thus Ahab, king of Israel, being terrified by the judgment Elias denounced against him, fasted, and lay in sackcloth, and went softly; and Hezekiah, king of Judah, being told by the prophet that he was never to recover of a distemper he then lay under, amongst other expressions of sorrow hath this: "I shall go softly all my years in the bitterness of my soul."

Interring and burning were practiced by the Grecians; yet which of these customs has the best claim to antiquity may perhaps admit of a dispute; but it seems probable, that however the later Grecians were better affected to the way of burning, yet the custom of the most primitive ages was to inter their dead. The philosophers were divided in their opinion about it; those who thought human bodies were compounded of water, earth, or the four elements, inclined to have them committed to the earth; but Heraclitus, with his followers, imagining fire to be the first principle of all things, affected burning; for every one thought it the most reasonable method, and most agreeable to nature, so to dispose of bodies, as they might soonest be reduced to their first principles.

Eustathius assigns two reasons why burning came to be of so general use in Greece: the first is, because bodies were thought to be unclean after the soul's departure, and therefore were purified by fire; the second reason is, that the soul, being separated from the gross and inactive matter, might be at liberty to take its flight to the heavenly mansions; and it seems to have been the common opinion, that fire was an admirable expedient to refine the celestial part of man by separating from it all gross and corruptible matter, with the impure qualities which attend it.

At the cremation of generals and great officers, the soldiers, with the rest of the company, made a solemn procession three times round the pile, to express their respect to the dead. During the time the pile was burning, the dead person's friends stood by it, pouring forth libations of wine, and calling upon the deceased. When the pile was burned down, and the flames had ceased, they extinguished the remains of the fire with wine, which being done, they collected the bones and ashes. The bones were sometimes washed with wine, and (which commonly followed washing) anointed with oil. The bones and ashes thus collected were deposited in urns. The matter they consisted of was different—either wood, stone, earth, silver, or gold, according to the quality of the deceased. When persons of eminent virtue died, their urns were frequently adorned with flowers and garlands; but the general custom seems to have been to cover them with cloths till they were deposited in the earth, that the light might not approach them.

The primitive Grecians were buried in places prepared for that purpose in their own houses; the Thebans had once a law that no person should build a house without providing a repository for his dead. It seems to have been very frequent, even in later ages, to bury within their cities, the most public and frequented places whereof seem to have been best stored with monuments; but this was a favor not ordinarily granted, except to men of great worth, and public benefactors; to such as had raised themselves above the common level, and were examples of virtue to succeeding ages, or had deserved by some eminent service to have their memories honored by posterity. The common graves of primitive Greece were nothing but caverns dug in the earth, but those of later ages were more curiously wrought; they were commonly paved with stone, had arches built over them, and were adorned with no less art and care than the houses of the living, insomuch that mourners commonly retired into the vaults of the dead, and there lamented over their relations for many days and nights together. Kings and great men were anciently buried in mountains or at the feet of

them; whence likewise appears the custom of raising a mount upon the graves of great persons.

ANCIENT ROMAN FUNERALS.

The Romans paid the utmost attention to funeral rites, because they believed, like the Grecians, that the souls of the unburied were not admitted into the abodes of the dead, or at least wandered a hundred years along the river Styx before they were allowed to cross it; for which reason, if the bodies of their friends could not be found, they erected to them an empty tomb, at which they performed the usual solemnities; and if they happened to see a dead body, they always threw some earth upon it, and whoever neglected to do so was obliged to expiate his crime by sacrificing to Ceres. Hence no kind of death was so much dreaded as shipwreck.

When persons were at the point of death, their nearest relation present endeavored to catch their last breath with their mouth, for they believed that the soul, or living principle, then went out at the mouth. They now also pulled off their rings, which seem to have been put on again before they were placed on the funeral pile. The corpse was then laid on the ground, from the ancient custom of placing sick persons at the gate, to see if any that passed had ever been ill of the same disease, and what had cured them. The corpse was next bathed with warm water, and anointed with perfumes by slaves called Pollinctores, belonging to those who took care of funerals, and had the charge of the temple of Venus Libitina, where the things requisite for funerals were sold.

The body was then dressed in the best robe which the deceased had worn when alive; ordinary citizens in a white toga, magistrates in their prætexta, etc., and laid on a couch in the vestibule, with the feet outwards, as if about to take its last departure. If the deceased had received a crown for his bravery, it was now placed on his head. A small coin was put in his mouth, which he might give to Charon, the ferry-

man of hell. A branch of cypress was placed at the door of the deceased, at least if he was a person of consequence, to prevent the Pontifex Maximus from entering, and thereby being polluted; for it was unlawful for him not only to touch a dead body, but even to look at it. The cypress was sacred to Pluto, because when once cut it never grows again.

The Romans, at first, usually interred their dead, which is the most ancient and most natural method. They early adopted the custom of burning from the Greeks, which is mentioned in the laws of Numa, and of the twelve tables; but it did not become general till towards the end of the republic. Children before they got teeth were not burnt, but buried in a place called Suggrundarium. So likewise persons struck with lightning were buried in the spot where they fell, called Bidental, because it was consecrated by sacrificing sheep. It was enclosed with a wall, and no one was allowed to tread upon it. To remove its bounds was esteemed sacrilege. When a public funeral was intended, the corpse was kept usually for seven or eight days, with a keeper set to watch it, and sometimes boys to drive away the flies. When the funeral was private, the body was not kept so long.

On the day of the funeral, when the people were assembled, the dead body was carried out with the feet foremost, on a couch, covered with rich cloth, with gold and purple, supported commonly on the shoulders of the nearest relations of the deceased, or of his heirs—sometimes of his freedmen. The order of the funeral procession was regulated, and every one's place assigned him, by a person called Designator—an undertaker or master of ceremonies, attended by lictors, dressed in black. First went musicians of various kinds—pipers, trumpeters; then mourning women, hired to lament and to sing the funeral song, or the praises of the deceased to the sound of the flute. Boys and girls were sometimes employed for this last purpose. The flutes and trumpets used on this occasion were larger and longer than ordinary, and of a grave, dismal sound. By the law of the twelve tables the number of players on the flute at a funeral was restricted

to ten. Next came players and buffoons, who danced and sung. One of them, called Archimimus, supported the character of the deceased, imitating his words and actions while alive. These players sometimes introduced apt sayings from dramatic writers. Then followed the freedmen of the deceased, with a cap on their head.

Before the corpse were carried images of the deceased and of his ancestors, on long poles or frames, but not of such as had been condemned for any heinous crime, whose images were broken. The Triumviri ordained that the image of Cæsar, after his deification, should not be carried before the funeral of any of his relations. Sometimes there were a great many different couches carried before the corpse, on which it is supposed the images were placed. After the funeral, these images were again set up in the hall, where they were kept. If the deceased had distinguished himself in war, the crowns and rewards which he had received for his valor were displayed, together with the spoils and standards he had taken from the enemy. At the funerals of renowned commanders were carried images or representations of the countries they had subdued, and the cities they had taken. At the funeral of Sylla, above 2,000 crowns are said to have been carried, which had been sent him by different cities on account of his victory. Behind the corpse walked the friends of the deceased in mourning; his sons with their head veiled, and his daughters with their head bare and their hair dishevelled, contrary to the ordinary custom of both. The magistrates without their badges, and the nobility without their ornaments. The nearest relations sometimes tore their garments, and covered their hair with dust, or pulled it out. The women, in particular, who attended the funeral, beat their breasts and tore their cheeks, although this was forbidden by the twelve tables.

At the funeral of an illustrious citizen the corpse was carried through the forum, where the procession stopped, and a funeral oration was delivered in praise of the deceased from the rostra by his son, or by some near relation or friend—sometimes by a magistrate, according to the appoint-

ment of the senate. This custom is said to have been first introduced by Poplicola, in honor of his colleague Brutus. It was an incentive to glory and virtue, but hurtful to the authenticity of historical records. The honor of a funeral oration was decreed by the senate also to women, for their readiness in resigning their golden ornaments to make up the sum agreed to be paid to the Gauls as a ransom for leaving the city; or, according to Plutarch, to make the golden cup which was sent to Delphi as a present to Apollo in consequence of the vow of Camillus after the taking of Veii. The places for burial were either private or public; the private in fields or gardens, usually near the highway, to be conspicuous, and to remind those who passed by of mortality. The public places of burial for great men were commonly in the Campus Martius or Campus Esquilinus; for poor people, without the Esquiline gate, in places called Puticulæ.

When a person was cremated and buried in the same place, it was called Bustum. A place where one only was burnt, Ustrina. The funeral pile was built in the form of an altar, with four equal sides, of wood which might easily catch fire, as fir, pine, cleft oak, unpolished, according to the law of the twelve tables, but not always so; also stuffed with paper and pitch, and made higher or lower, according to the rank of the deceased, with cypress trees set around, to prevent the noisome smell, and at the distance of sixty feet from any house. On the funeral pile was placed the corpse with the couch. The eyes of the deceased were opened. The nearest relations kissed the body with tears, and then set fire to the pile with a lighted torch, turning away their face, to show that they did it with reluctance. They prayed for a wind to assist the flames, and when that happened it was thought fortunate. They threw into the fire various perfumes, incense, myrrh, cassia, etc., which Cicero calls Sumptuosarespersio, forbidden by the twelve tables; also cups of oil, and dishes, with titles marking what they contained; likewise the clothes and ornaments, not only of the deceased, but their own. Everything, in short, that was supposed to be agreeable to the deceased while alive. If the deceased had

been a soldier, they threw on the pile his arms, rewards, and spoils; and if a general, the soldiers sometimes threw in their own arms.

The Romans commonly built tombs for themselves during their lifetime. Thus, the mausoleum of Augustus, in the Campus Martius, between the via Flamina and the bank of the Tiber, with wood and walks around. If they did not live to finish them, it was done by their heirs, who were often ordered by the testament to build a tomb, and sometimes did it at their own expense. Pliny complains bitterly of the neglect of friends in this respect. The Romans erected tombs, either for themselves alone, with their wives, or for themselves, their family, and posterity; likewise for their friends, who were buried elsewhere, or whose bodies could not be found. The tombs of the rich were commonly built of marble, the ground enclosed with a wall, or an iron rail, and planted around with trees, as among the Greeks.

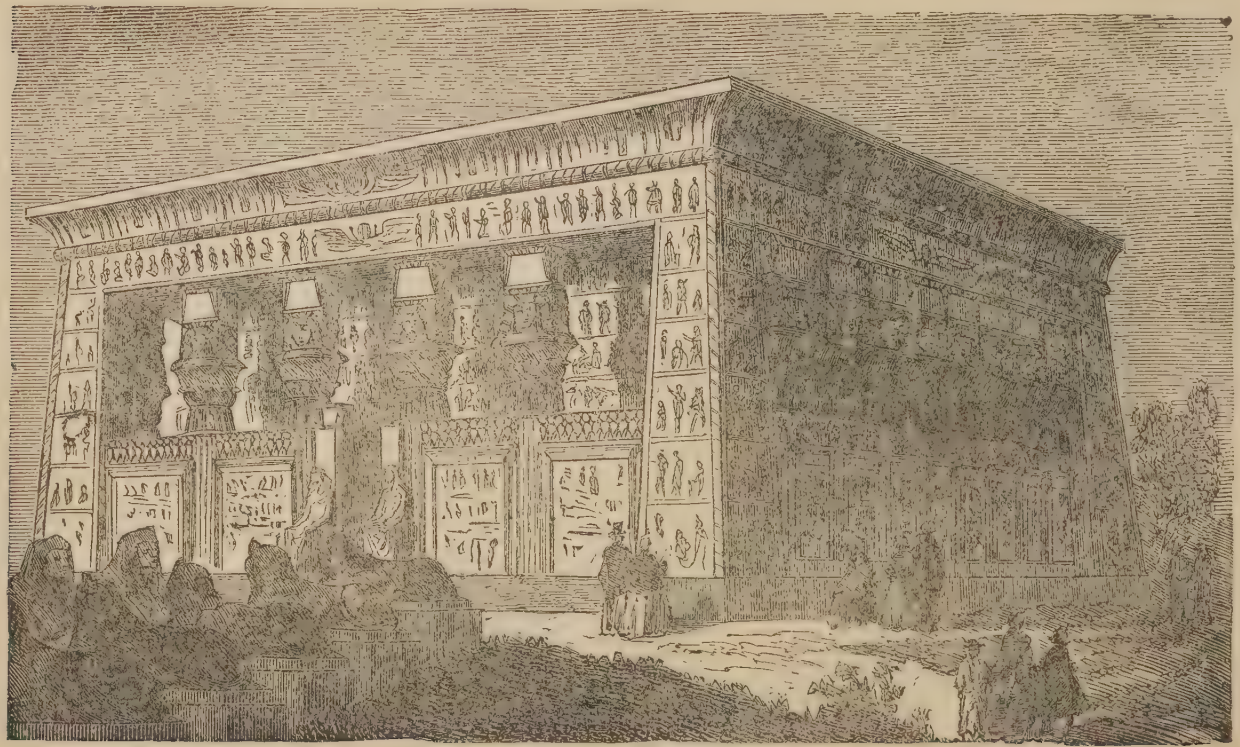
CHAPTER II.

THE PAGAN NATIONS.

The Ancient Egyptians—Funeral Ceremonies—The Carthaginians and Tyrians—The Assyrians—The Babylonians—The Medes and Persians—The Scythians—The Scandinavians—The Celts and Druids.

THE ANCIENT EGYPTIANS.

ACCORDING to the most authentic ancient records in Egypt, the priests held the next rank to kings, and from among them were chosen the great officers of state. They enjoyed many privileges, and, among others, that of having their lands exempted from the payment of taxes; of which we have a remarkable instance in Genesis, chap. lxvii., verse 26, where we read that "Joseph made it a law over the land of Egypt that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's." As they had the sole management of the religious rites and ceremonies, so they were at the head of all the public seminaries of learning; and to their care was committed the education of the youth, especially such as were designed for high employments. That the progress of idolatry was very rapid after the Deluge cannot be doubted; and yet the Egyptians pretend that they were the first who instituted festivals, sacrifices, and processions, in honor of the gods. These festivals were held in the most celebrated cities, where all the inhabitants of the kingdom were obliged to attend, unless prevented by sickness; and when that happened, they were to illuminate their windows with torches. They sacrificed many



EGYPTIAN TEMPLE.

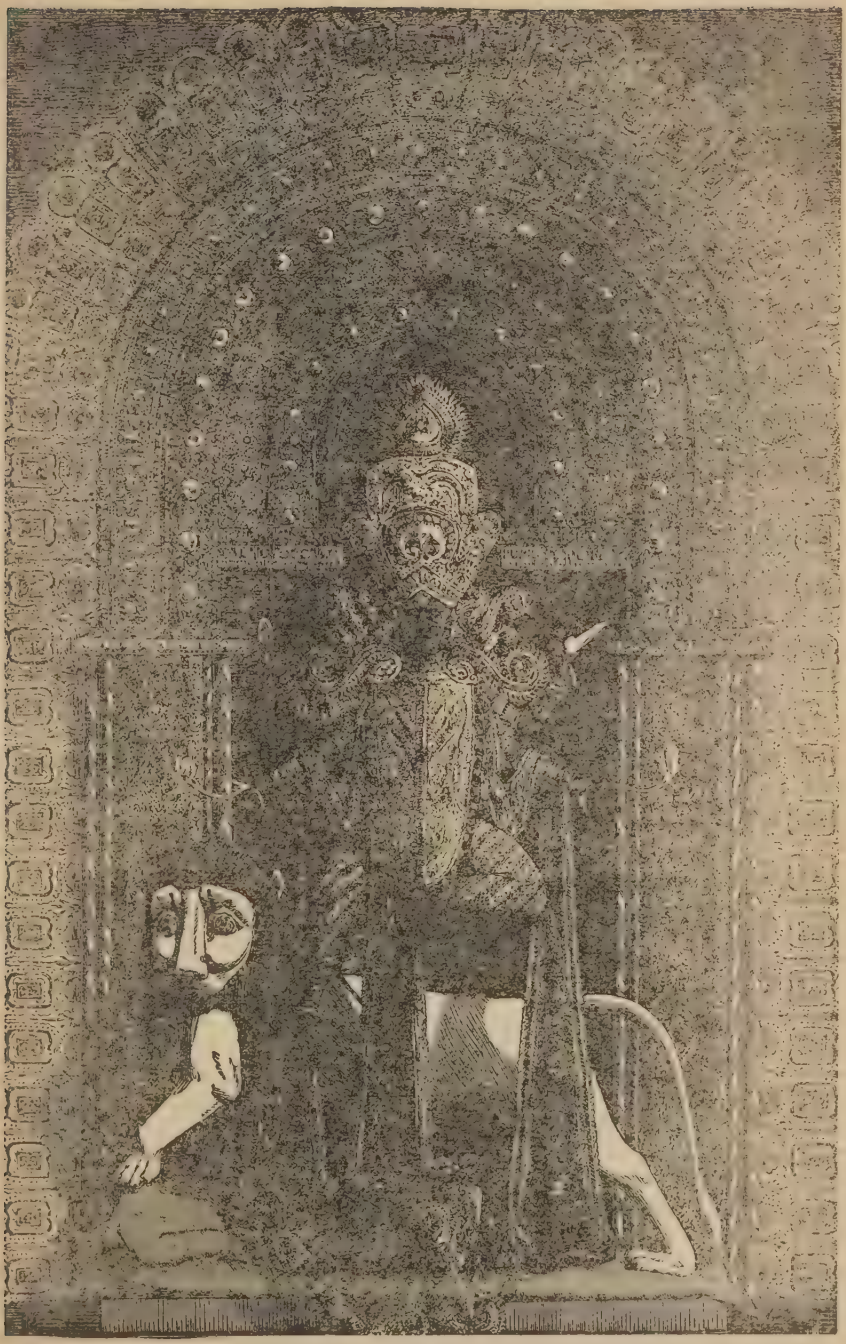
different sorts of beasts; and at every sacrifice the people drew near, one by one, and laid their hands upon the head of the victim, praying that God would inflict upon that creature all the punishment due to him for his sins. Then the priest stabbed the victim, part of which was burned, and part eaten; for no person was thought to gain any benefit from the sacrifice who did not taste less or more of it.

The Egyptians believed that the souls of men, at death, went into other bodies; such as had been virtuous going into such persons as were to be happy in the world; but the vicious, into the bodies of such as were to be miserable, and sometimes into those of serpents. In that state of punishment they were to remain a certain number of years, till they had been purified from their guilt, and then they were to inhabit more exalted beings. The priest had the keeping of all the sacred books, whether relating to religion or to civil polity; and therefore to the common people everything was delivered in a mysterious, emblematical manner. Silence, with respect to their sacred rites, was pointed out by a figure called Harpocrates, resembling a man, holding his finger upon his lips—intimating that mysteries were not to be revealed to the vulgar. They had likewise, at the gates of all their temples, images of a similar nature, called sphinxes; and everything in their religion was symbolical. The figure of a hare pointed out attention, or watchfulness, because that creature has been always esteemed as the one with the most fear in the universe. A judge was painted without hands, with his eyes fixed on the ground, thereby intimating that a magistrate should judge with impartiality, without considering the characters or stations of the persons who were brought before him.

While idolatry was in some measure cultivated by the neighboring nations, it flourished in a state of perfection among the Egyptians. The number of their idols was endless; but those which seem to have been most regarded by them in ancient times were Osiris and Isis, which we have much reason to believe were the sun and moon. These, however, were only the general gods of Egypt, and such as were

worshipped by the king and his courtiers; for almost every district had its particular deity. Some worshipped dogs; others, oxen; some, hawks; some, owls; some, crocodiles; some, cats; and others, ibis—a sort of an Egyptian stork. The worship of these animals was confined to certain places; and it often happened that those who adored the crocodile were ridiculed by such as paid divine homage to the cat. To support the honor of their different idols, bloody wars often took place; and whole provinces were depopulated to decide the question, whether a crocodile or a cat was a god! And yet it is remarkable, that although they disputed concerning the attributes of their idols, yet they all agreed in this, that every person was guilty of a capital offence who injured any of those animals whose figures were set up in their temples. Of this we have a remarkable instance in Diodorus Siculus, who was an eye-witness to the fact which he relates. A Roman soldier, during the time of Mark Antony, having inadvertently killed a cat at Alexandria, the populace rose in a tumultuous manner, dragged him from his house, and murdered him. Nay, such was the respect the Egyptians had for these animals, that during an extreme famine, they chose rather to eat one another than to hurt them.

But of all the idols worshipped by the Egyptians, the Apis, or bull, had the preference; and it is undoubtedly from his figure that the Jews formed the golden calf in the wilderness. The most magnificent temples were erected for him; he was adored by all ranks of people while living; and when he died, all Egypt went into mourning for him. We are told by Pliny, that, during the reign of Ptolemy Hagus, the bull Apis died of extreme old age; and such was the pompous manner in which he was interred, that the funeral expenses amounted to a sum equal to that of $60,000. The next thing to be done was to provide a successor for this god, and all Egypt was ransacked on purpose. He was to be distinguished by certain marks from all other animals of his own species; particularly he was to have on his forehead a white mark, resembling a crescent; on his back the figure of an eagle; and on his tongue that of a beetle. As soon as an ox an-



THE GODDESS KALI.

swering that description was found, mourning gave place to joy, and nothing was to be heard of in Egypt but festivals and rejoicings. The new-discovered god was brought to Memphis to take possession of his dignity, and there placed upon a throne, with a great number of ceremonies.

The query has often been raised as to the motives that induced these people to pay such extreme homage to animals. There was a tradition among them that, at a certain period, men rebelled against the gods, and drove them out of heaven. Upon this disaster taking place, the gods fled into Egypt, where they concealed themselves under the form of different animals; and this was the first reason assigned for the worship of these creatures. But there was another reason assigned for the worship of those animals, namely, the benefits which men often received from them, particularly in Egypt. Oxen, by their labor, helped to cultivate the ground; sheep clothed them with their wool; dogs, among many other services, prevented their houses from being robbed; the ibis was of great service in destroying the winged serpents with which Egypt abounded; the crocodile, an amphibious creature, was worshipped because it prevented the wild Arabs from making incursions; the ichneumon, a little animal, was of great service to them in different ways. He watches the crocodile's absence and breaks his eggs, and when he lies down to sleep on the banks of the Nile, which he always does, with his mouth open, this little creature jumps out of the mud, and leaping down his throat, forces his way down to his entrails, which he gnaws, then he pierces his stomach, and thus triumphs over this dreaded animal.

FUNERAL CEREMONIES.

The funeral ceremonies of the Egyptians deserve particular notice, for no people, of whom we have any account transmitted to us, ever paid so much regard to the bodies of their departed friends. Of this we have a striking instance in what still remains of their pyramids, the most stupendous buildings that ever were erected to perpetuate the memory

of their princes. This ostentation, like most other customs, originated first in the courts of their kings; but in time was imitated, as far as lay in their power, by the lower ranks of people. When any of their relations died, the whole family quitted the place of their abode; and during sixty or seventy days, according to the rank or quality of the deceased, abstained from all the comforts of life, excepting such as were necessary to support nature. They embalmed the bodies, and many persons were employed in performing this ceremony. The interior parts of the body were filled with all sorts of curious spices, which they purchased from the Arabians; and after a certain number of days had expired, it was wrapped up in fine linen, glued together with gum, and then spread over with the richest perfumes.

The body being thus embalmed, was delivered to the relations, and placed either in a sepulchre, or in their own houses, according to their rank and ability. It stood in a wooden chest, erect; and all those who visited the family treated it with some marks of respect. This was done, that those who knew them while alive should endeavor to imitate their conduct after death. Of this we have a striking instance in the account of the funeral of Joseph, in Egypt, and the regard that was paid to his remains long after his decease. The Egyptians would not suffer praises to be bestowed indiscriminately upon every person, let his rank be ever so elevated; for characters were given to the deceased by the judges, who represented the people at large. Those judges who were to examine into the merits of the deceased met on the opposite side of a lake, of which there were many in Egypt; and while they crossed the lake, he who sat at the helm was called Charon, which gave rise to the fable among the Greeks, that Charon conducted the souls of deceased persons into the Elysian fields, or the infernal regions. When the judges met, all those who had anything to allege against the deceased person were heard; and if it appeared that he had led a wicked career, then his name was condemned to perpetual infamy, nor could his dearest relations erect any monument to perpetuate his

memory. This made a deep impression on the minds of the people; for nothing operates more strongly than the fear of shame, and the consideration of our deceased relations being consigned to infamy hereafter. Kings themselves were not exempted from this inquiry; all their actions were canvassed at large by the judges, and the same impartial decision took place as if it had been upon one of the meanest of the subjects. Of this we have some instances in Scripture, where we read that wicked kings were not suffered to be interred in the sepulchres of their ancestors.

If no objection was made to the conduct of the deceased, then a funeral oration was delivered in memory of him, reciting his most worthy actions; but no notice was taken of his birth, because every Egyptian was considered as noble. No praises were bestowed, but such as related to temporal merit; and he was applauded for having cultivated piety to the gods, and discharged his duty to his fellow-creatures. Then all the people shouted with voices of applause, and the body was honorably interred. The Egyptians, however, believed much in the doctrine of the transmigration of souls, and likewise that for some time after death the souls of the deceased hovered round the bodies; which, among many others, was one of the reasons why they deferred the interment of their relations so long.

THE CARTHAGINIANS AND TYRIANS.

The religion of the Carthaginians, which was the same as that of the Tyrians, Phœnicians, Philistines, and Canaanites, was strange beyond present belief. Nothing of any moment was undertaken without consulting the gods, which they did by a variety of singular rites and ceremonies. Hercules was the god in whom they placed most confidence; at least, he was the same to them as Mars was to the Romans, so that he was invoked before they went upon any expedition; and when they obtained a victory, sacrifices and thanksgivings were offered up to him. They had many other deities whom they worshipped; but the chief of these was

Urania, or the Moon, whom they addressed when calamities threatened; such as drought, rain, hail, thunder, or any dreadful storms. Urania is the same which the prophet calls the queen of heaven, Jer. vii. 18; and there we find the inspired writer reproving the Jewish women for offering up cakes and other sorts of sacrifices to her.

Saturn was the other deity whom the Carthaginians principally worshipped; and he was the same with what is called Moloch in Scripture. This idol was the deity to whom they offered up human sacrifices, and to this we owe the fable of Saturn's having devoured his own children. Princes and great men, under particular calamities, used to offer up their most beloved children to this idol. Private persons imitated the conduct of their princes, and thus in time the practice became general; nay, to such a height did they carry their infatuation, that those who had no children of their own purchased those of the poor, that they might not be deprived of the benefits of such a sacrifice, which was to procure them the completion of their wishes. This inhuman custom prevailed long among the Phœnicians, the Tyrians, and the Carthaginians; and from them the Israelites borrowed it, although expressly contrary to the order of God.

The original practice was to burn these innocent children in a fiery furnace, like those in the valley of Hinnom, so often mentioned in Scripture; and sometimes they put them into a hollow brass statue of Saturn, flaming hot. In latter times they contented themselves with making their children walk between two slow fires to the statue of the idol; but this was only a more slow and excruciating torture, for the innocent victims always perished. This is what in Scripture is called "making their sons and daughters pass through the fire to Moloch."

It appears from Tertullian, who was himself a native of Carthage, that this inhuman practice continued to take place long after the Carthaginians had been subdued by the Romans. He tells us that children were sacrificed to Saturn or Moloch down to the proconsulship of Tiberius, who hanged the sacrificing priests themselves on the trees which

shaded their temple, as on so many crosses raised to expiate their crimes, of which the soldiers were witnesses who assisted at these executions.

Diodorus relates an instance of this more than savage barbarity, which is sufficient to fill any mind with horror. He asserts that when Agathocles was going to besiege Carthage, the people seeing the extremity to which they were reduced, imputed all their misfortunes to the anger of their god Saturn, because that, instead of offering up to him children nobly born, he had been fraudulently put off with the children of slaves and foreigners. That a sufficient atonement should be made for this crime, as the infatuated people considered it, two hundred children of the best families in Carthage were sacrificed, and no less than three hundred of the citizens voluntarily sacrificed themselves,—that is, they went into the fire without compulsion.

THE ASSYRIANS.

In treating of the religion of the ancient Assyrians, we must be partly directed by sacred history, but more particularly by what has been transmitted to us by pagan writers. It is in general allowed that Nimrod, the great-grandson of Noah, was the chief founder of idolatry ; and it has been conceded that he was the same who was afterwards worshipped under the title of Belus, which in the Eastern language means "strength." He is in Scripture called a mighty hunter before the Lord ; and different opinions have been formed concerning the singularity of this very extraordinary character.

The descendants of Noah soon forgot the knowledge of the true God, and plunged themselves into the grossest idolatries ; but as the passions of men are often made subservient towards promoting the ends of Divine Providence, and as the worst intentions of men often become beneficial in the end, so Nimrod, by his ambition, laid the foundation of an empire, which existed for many years after his death, and in the end became a scourge to those people of whom God made

choice. In his character as a mighty hunter, he displayed his political abilities in two respects. The country in which he lived was infested with wild beasts, and therefore he acquired popularity by delivering the people from the ravages made by those furious creatures; and secondly, by hunting, he trained up the youth in all sorts of martial exercises, and inured them to all kinds of hardships. He trained them to the use of arms and discipline, that in a proper time he might make them subservient to his purposes, in extending his power over his peaceful neighbors. That he resided for some time at Babylon, or rather at the place which has since obtained that name, cannot be doubted; but Nineveh was the grand seat of his empire. This city was built on the eastern bank of the river Tigris, and it was one of the largest ever known in the world. It was above sixty miles in circumference; the walls were a hundred feet high, and so broad, that chariots could pass each other upon them. The walls were adorned with fifteen hundred towers, and each of these two hundred feet high, which may in some measure account for what we read in the book of Jonah, that Nineveh was an exceeding great city, of three days' journey.

"Her lofty towers shone like meridian beams,
And as a world within herself she seems."

Fortified within such an extensive city, and regardless of the duty he owed to the Great Parent of the universe, Nimrod gave himself up to all manner of debauchery; and while he continued to trample upon the rights of his fellow-creatures, he proceeded to the highest degree of impiety, namely, to set up idols in temples which he had built, and even to worship the works of his own hands.

In their worship of the sun and moon the Assyrians endeavored to remedy the inconvenience of the distance of these objects by laying their hands on their mouths, and then lifting them upward, in order to testify that they would be glad to unite themselves to them, notwithstanding their being so far separated. We have a striking instance of this in the book of Job, which, properly studied, will throw a

considerable light on ancient pagan idolatry. Job was a native of the confines of Assyria; and being one of those who believed in the true God, says, in his own vindication, "If I beheld the sun while it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand," etc.—Job xxxi. 26, 27.

This was a solemn oath, the taking of which was performed in the following manner: The person who stood before his accusers, or before the judge's tribunal, where he was tried, bowed his head and kissed his hand three times, and looking up to the sun, invoked him as an almighty being, to take the highest vengeance upon him if he uttered a falsehood.

As the sun, moon, and other heavenly bodies were the first objects of worship among the Assyrians, they adored the fire as their substitute; and that sort of adoration was common among the Assyrians and Chaldeans, as will appear from the following passage in Eusebius, who lived in the fourth century:

"Ur, which signifies fire, was the idol they worshipped; and as fire will, in general, consume everything thrown into it, so the Assyrians published abroad that the gods of other nations could not stand before theirs. Many experiments were tried, and vast numbers of idols were brought from foreign parts; but they, being of wood, the all-devouring god Ur, or fire, consumed them. At last an Egyptian priest found out the art to destroy the reputation of this mighty idol, which had so long been the terror of distant nations. He caused the figure of an idol to be made of porous earth, and the belly of it was filled with water. On each side of the belly holes were made, but filled up with wax. This being done, he challenged the god Ur to oppose his god Canopus, which was accepted of by the Chaldean priests; but no sooner did the wax which stopped up the holes in the belly of Canopus begin to melt, than the water burst out and drowned the fire."

Adramelech was another idol belonging to the Assyrians; but his supposed power seems to have been confined to some of the more distant provinces; for we read, that when Sal-

manessar took captive the greatest part of the ten tribes, he sent in their stead the inhabitants of a province called Sepharvaim ; and these people were most horrid and barbarous idolaters, for they burnt their children alive, and committed such other abominations as are not proper to be mentioned.

In the latter times of the Assyrian empire, before it was joined to that of Babylon, Nisrock was the god worshipped in Nineveh ; and it was in the temple of this idol that the great Sennacherib was murdered by his two sons, Adramelech and Shanezzar. Both the ancients and the moderns agree that this idol was represented in the shape of a fowl ; but they differ much concerning the species ; some thinking it was a dove, and others an eagle. The Jewish rabbis tell us that it was made of a plank of Noah's ark, which had been preserved on the mountains of Armenia.

As it was the universal practice of the ancient heathen nations to worship their idols in groves, before temples were erected, it may be proper here to inquire what gave rise to that custom. It is a principle acquired by experience without reading, that in every act of devotion the mind should be fixed on the grand object of worship. Every one who has walked in a grove will acknowledge that there was more than a common reverential awe upon his mind. We may justly call them the haunts of meditation ; but still, it cannot be denied, that many abominable crimes were committed in them.

It is remarkable, that none of those Eastern nations burnt the bodies of their deceased relations, although they offered in sacrifice those of their living ones. They buried the dead bodies in the earth ; and this they did in consequence of a tradition common among them, that the first man was buried.

Their marriages were civil contracts between the parties ; and polygamy, or a plurality of wives, was universally allowed. In their temples discourses were delivered after the sacrifice was over, consisting chiefly of explanations of some of their mysteries, and exhortations to the people to be obedient to their sovereigns. That the idolatry of the Assyrians had been great, we have the evidence of many of the proph-

ets. It is true they repented for some time, at the preaching of Jonah; but they soon relapsed into the practice of their former enormities; and God has now, in his infinite justice, left nothing of them besides the name. So true are the words of Sacred Scripture, namely, that "Righteousness exalteth a nation, but sin is a reproach to any poople."

THE BABYLONIANS.

The city of Babylon owes its origin to the vanity and madness of those people who built a tower on the spot, and not to Nimrod, as many ancient heathen writers would have us to believe; for Nimrod was alive at the time when the confusion of languages took place, and, therefore, we cannot reasonably imagine he would boldly set himself at defiance against Heaven, after he had seen such a signal instance of the Divine displeasure. Thus we may naturally conclude, that what was left of the tower was some years after enclosed within a wall; but the exact time of its being enlarged, so as to deserve the name of a city, cannot now be known. In time, however, it rose to grandeur; but idolatry increased so fast in it, that many of the prophets denounced the most dreadful judgments upon it. Like the Assyrians, the people worshipped the fire and images; of which we have a striking instance in the book of Daniel, chap. iii. Like most other ancient nations, the Babylonians had strange notions concerning the first promulgation of their religion. Whether they worshipped fire or images, yet they indiscriminately gave the names of Bel or Belus to all their deities. This idol was the same with what is called Baal in the Old Testament, and always signifies "strength." Some are of opinion that it was Nimrod, but more probably his son Ninus, who, according to ancient testimony, founded the city and kingdom of Babylon. Berosius, a very ancient writer, tells us that the god Belus, having but the chaos of darkness, divided the heaven and earth from each other, and reduced the world into proper order; but seeing that there were no people to inhabit it, he commanded one of the gods to cut off his own

head and mix the earth with the blood, from whence proceeded men, with the several species of animals; and Belus regulated the motions of the sun, moon, and stars, with all the rest of the heavenly bodies.

This idol, Bel, was of such repute among the people of Babylon, that a most magnificent temple was erected for him on the ruins of the famous tower which was built by the descendants of Noah in order to perpetuate their name upon the earth. This, we are told by Herodotus, was one of the most magnificent temples in the world. It was adorned with many curious statues, among which was one of gold, forty feet high; and the rest of the furniture of the temple amounted to eight hundred talents of gold. It is probable, nor indeed has it ever been disputed amongst the learned, that this famous image was the same which king Nebuchadnezzar set up in the plains of Babylon, and commanded all his subjects to worship.

The story of Bel is as follows: Cyrus having taken Babylon, like most of the ancient conquerors, worshipped Bel or Belus, the god of the country; but the rites and ceremonies not being so simple as those in Persia, where he had been educated, he began to entertain some doubts concerning them. Daniel being, without dispute, at that time prime minister to Cyrus, and the king being a man of an inquisitive turn of mind, naturally entered into conversation with Daniel concerning the religion of the Jews. In this, there is nothing at all surprising; for, first, the Jews were a people different in their manners, customs, and religion, from all others in the world; and secondly, they were then about to return from captivity.

The great fame of Daniel had undoubtedly procured him admittance into the temple of Belus, not to worship, but to discover the knavery of the priests. Zealous to promote the worship of the true God, he mentioned to the king the circumstance of his being imposed on by the priests, and pointed out the way to detect them, namely, by causing the floor of the temple to be sprinkled with ashes. The priests, who were seventy in number, desired the king to seal up the door,

which was done; but they had a private passage under the table or altar, through which they with their wives and children passed, and ate up the provisions set before the idol, and what was not eaten up they carried away. In the morning, the king, accompanied by Daniel, went to the temple, where he found the door sealed; but, on going in, saw the marks of feet on the pavement. The king being much incensed, ordered the priests to show him the privy door; and as soon as he had extorted from them a confession of their guilt, he ordered them all to be massacred, with their wives and children,—a practice very common in that age. Cyrus had not been brought up in the religion of the Babylonians; and although as a political prince he complied with their outward form of worship, yet no sooner had he discovered the tricks practiced by their priests, than he let loose his vengeance upon them, and granted many privileges to the Jews.

Another idol worshipped in Babylon, was called Merodach, of whom we read: "Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." Jer. l. 2. It is not certain who this Merodach was; but probably he was an ancient king of Babylon, who, having performed some wonderful exploit, was afterwards considered as a deity, as was common among other heathen nations. Several of their kings seem to have been named after him, such as Evil-Merodach, and Merodach-Baladan; which last began to reign about seven hundred and seventeen years before the birth of Christ. Succoth-Benoth was another idol worshipped by the Babylonians; as is evident from what we read in 2 Kings xvii. 29, 30. "Howbeit, every nation made gods of their own, and the men of Babylon made Succoth-Benoth."

The destruction of this magnificent city is one of the most remarkable events upon record, and serves to point out the justice of the Divine Ruler of the universe. It had been prophesied long before, that this great city should be taken by the Medes and Persians, under the command of Cyrus, and that it was to be attacked in a very extraordinary man-

ner. They reckoned their strength to consist in the river Euphrates, and yet that river proved their folly by being the means of their destruction. The city was to be taken in the night, during a great festival. Their king was to be seized in an instant: and so was Belshazzar, when Cyrus took their city. Lastly, their king was to have no burial: and Belshazzar's carcase was thrown to the dogs. See Jer. l. 51, with many other passages in the prophetic writings.

Cyrus having besieged the city of Babylon upwards of two years, contrived to cut a vast ditch, or canal, to draw off the stream of the Euphrates; and just about the time he had completed it, he was told that there was to be a solemn feast in the city, and he availed himself of that circumstance. During the night, the inhabitants of Babylon were lost in all manner of debauchery, and the king, as if intending to mock God, sent for the sacred vessels which had been brought from Jerusalem. During the feast, a hand appeared, writing the following words on the wall: "Mene, Mene, Tekel Upharsin." Dan. v. 25. The king, being much terrified, sent for the magicians, desiring them to interpret the meaning of the words, which none of them could do, for they were written in those characters which are now called Syriac. The king not knowing what to make of this extraordinary circumstance, was desired by the queen to send for Daniel, who explained the words to the king, but he was too much lost in drunkenness to pay any regard to them.

In the mean time, Cyrus opened the sluices of his canals; which, drawing off the water of the river at two different parts, his army marched into the city without opposition. Belshazzar, roused from the stupidity into which his wine had thrown him, came out to meet his enemies, but was soon killed with all those who attended him, and all who were found in the streets. The city was destroyed, and the seat of empire removed by Cyrus to Shushan, in Persia.

It was prophesied that Babylon should become the habitation of wild beasts, and that at last it should be turned into pools of water. Let us now see how this was literally fulfilled. When it was first deserted by its inhabitants, the

Persian kings turned it into a park for hunting, and there they kept their wild beasts. When the Persian empire declined, the beasts broke loose; so that when Alexander the Great marched eastward, he found Babylon a perfect desert. He intended to have restored the Euphrates to its ancient channel, but that only served to complete the ruin of the place; for the design not being completed, the river overflowed its banks, and the greatest part of that once celebrated city became a lake or pool of water. Theodorus, who lived about four hundred years after Christ, tells us, that Babylon was the receptacle of serpents, and all sorts of noxious animals, so that it was dangerous to visit it. Benjamin of Tudela, a Jew, who visited it in 1112, tells us, that few remains of it were left, nor were there any inhabitants within many miles of it.

THE MEDES AND PERSIANS.

The ancient kingdoms of Persia and Media were so nearly connected by a variety of concurring circumstances, that their religious ceremonies may with propriety be considered jointly, the more so as they were for many ages under one sovereignty.

During the continuance of the Assyrian empire, the Medes had no regular form of government, but lived in clans or tribes, much in the same manner as the ancient Britons. At last Deyoces, the son of Phaortes, a Mede by birth, projected the scheme of bringing them all under one monarchy. His reputation was so great, that the people of his own district made him their judge; and his decrees were so much approved of, that his popularity increased every day. The next part of his plan was, to pretend that he could not neglect his own domestic affairs to serve the public, and therefore desired to retire. Then it was that the good effects which had flowed from his wise administration began to be sensibly felt; for no sooner was it known that Deyoces had resigned, than all sorts of licentiousness took place among the lower orders of the people.

These disorders, which threatened destruction to the state,

occasioned a meeting of the chiefs to be held; and Deyoces having sent his emissaries thither, a motion was made that a king should be chosen, and the election fell unanimously on him. Deyoces obtaining the end of his ambition, set himself about reforming abuses, and enlightening the minds of his subjects. For this purpose he set about building a city and palace; for before that period the people lived in huts in the woods. This city was called Ecbatana, and it was most magnificent and beautiful. It was built in a circular form, on an eminence, from whence there was a most delightful prospect over a plain diversified with woods and rivers. His next business was that of composing a body of laws for his people; and from what we read in ancient history, they were well calculated to promote order among men who had not till then been under a regular form of government.

Persia had been long under the government of its own kings, and continued so until the reign of Cyrus the Great, who united them, not by conquest, but by right of succession. Shushan, the royal city, seems to have been built long before the times of Cyrus; for we find it mentioned as a flourishing place about the time that great prince issued his order for the Jews to return to their own country. The religion of the Medes and Persians was of great antiquity, and probably taught by one of the grandsons of Noah, who planted colonies in those parts, soon after the confusion of languages. Noah had taught his children the knowledge of the true God; and that they were to trust in his mercy, through the mediation of a Redeemer. In Persia, the first idolaters were called Sabians, who adored the rising sun with the profoundest veneration. To that planet they consecrated a most magnificent chariot, to be drawn by horses of the greatest beauty and magnitude, on every solemn festival. The same ceremony was practiced by many other heathens, who undoubtedly learned it from the Persian and other Eastern nations.

In consequence of the veneration they paid to the sun, they worshipped the fire, and invoked it in all their sacri-

fices; in their marches they carried it before their kings, and none but the priests were permitted to touch it, because they made the people believe that it came down from heaven. But their adoration was not confined to the sun; they worshipped the water, the earth, and the winds, as so many deities. Human sacrifices were offered by them; and they burnt their children in fiery furnaces, appropriated to their idols. These Medes and Persians at first worshipped two gods, namely, Arimanius, the god of evil, and Oromasdes, the giver of all good. By some it was believed that the good god was from eternity, and the evil one created; but they all agreed that they would continue to the end of time, and that the good god would overcome the evil one. They considered darkness as the symbol of the evil god, and light as the image of the good one. They held Arimanius, the evil god, in such detestation, that they always wrote his name backward. Some ancient writers have given us a very odd account of the origin of this god Arimanius, which may serve to point out their ignorance of divine things. Oromasdes, say they, considering that he was alone, said to himself, "If I have no one to oppose me, where, then, is all my glory?" This single reflection of his created Arimanius, who, by his everlasting opposition to the divine will, contributed against inclination to the glory of Oromasdes. We are told by Plutarch that Oromasdes created several inferior gods, or genii: such as wisdom, goodness, justice, truth, the comforts of life, and all lawful enjoyments. On the other hand, Arimanius created as many devils, such as lies, wickedness, and all sorts of abominations. The former likewise created twenty-four devils, and enclosed them in an egg; the latter broke the egg, and by that means created a mixture of good and evil.

The religion of the Persians underwent a variety of very remarkable revolutions; for the Sabians, having fallen into disgrace, they were succeeded by another sect, called the Magi; who, on account of their pretensions to superior knowledge, and sanctity, became extremely popular among the vulgar. Such was the respect paid to them, that no king could take

possession of the throne until he had been first instructed in their principles; nor could they determine any affair of importance until it had received their approbation. They were at the head both of religion and philosophy; and the education of all the youth in the kingdom was committed to their care.

It is the general opinion, that the founder of the Magian religion was one Zoroaster, who lived about the year of the world 2900, and it continued to be the established religion of the country for many years after. The priests kept up continual fires in their temples; and standing before these fires with mitres on their heads, they daily repeated a great number of prayers. The name of their chief temple was Amanus, or Namanus, which signifies the sun; and is the same with what we find under the name of Baal in Scripture. Their great reputation induced people to visit them from all parts of the known world, to be instructed by them in the principles of philosophy and mythology; and we are assured that the great Pythagoras studied many years under them. They believed, with the Egyptians, and many other heathen nations, that the soul passed from one body to another; and this sentiment daily gaining ground, paved the way for the propagation of others of a more pernicious nature.

The chief priest of the Magi was called Archimagus, or worshipper of fire; but, in latter times, the kings of Persia assumed that dignity to themselves: but there was an inferior order of priests called Narbards, who were obliged to have very long beards; their caps were round, falling over their ears; and they had a girdle with four tassels, to remind them of four established maxims: First, that there is but one God; secondly, that they were to believe all the articles of the Magian religion; thirdly, that Zoroaster was God's true and faithful apostle; and, lastly, that they must never be weary of well-doing, as the only thing that could promote their honor in time, and their happiness in eternity. While they washed themselves, or sat at meals, they observed the most strict silence, no person being permitted to speak a word; and this probably gave rise to some of the sentiments

taught by Pythagoras to his scholars, that they were to be silent in school, and always to adore fire.

The religion of the ancient Magi fell into contempt, both in Media and Persia, in consequence of the priests of that order having usurped the supreme authority upon the death of Cambyses; and the slaughter which was made of the chief men among them, sunk them so low, that they never rose to their original greatness; but still the affection which the people had to a religion which had prevailed among them upwards of six hundred years was not to be easily rooted out, and therefore an astrologer by the name of Zoroaster, undertook to revive and reform it.

Having seen the mischievous effects of adoring two gods, this Zoroaster introduced one superior to both; and the learned Dr. Prideaux is of opinion, that he took this hint from what we read in Isaiah, chap. xlv. 7: "I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil." In a word, Zoroaster held that there was but one supreme God, who had under him two principles, one good and the other bad; that there is a perpetual struggle between them which shall last to the end of the world; and then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded with everlasting happiness.

This Zoroaster was the first who built temples for the worship of the fire; for before his time, the Magi performed their devotions on the summits of hills in the open air, where they were exposed to all the inclemency of the weather, which often extinguished their sacred fires. This second Zoroaster pretended to have received fire from heaven, which he placed on the altar of the temple of Xis in Media, from whence the priests gave it out, and it was sent to all the other cities and temples in the Median and Persian kingdoms. The Magian priests kept their sacred fire with the greatest diligence, watching it continually without ever suffering it to go out. They fed it with wood stripped

of the bark, and they were prohibited from blowing it with their breath, or with bellows, lest it should be thereby polluted; to have done either was death by their law. The Magian religion, as reformed by Zoroaster, seems to have been, in many points, copied from that of the Jews; and this is not much to be wondered at, when we consider that Zoroaster lived at the time when the Jews were captives in Babylon, and where he had an opportunity of conversing with them. The Jews had the real fire from heaven, and the Magi pretended to have the same; from all which it is evident, that during the time the Jews were in captivity, much of their religion was known to the Persians, and some of their latter systems founded upon it.

The priests were divided into three orders: the archpriests, their deputies, and the inferior ones, who, for the most part, resided in the country. The second Zoroaster had the address to get his religion established in the Persian kingdom; and there it continued to flourish till the Mohammedans, by force of arms, established their own on its ruins.

THE SCYTHIANS.

The Scythians inhabited a large tract of country to the north of Europe and Asia. In early times their religion was very simple: it taught the belief of a Supreme God, to whom were attributed infinite power, knowledge, and wisdom; it forbade any representation of this being under a corporeal form, and enjoined the celebration of his worship in consecrated woods. Under him, a number of inferior divinities were supposed to govern the world, and preside over the celestial bodies. The doctrine of a future state formed an important part of the mythology of these people; and their fundamental maxims were, to serve the Deity with sacrifice and prayer, to do no wrong to others, and to be brave and intrepid. But in the course of time the religion of the Scythians degenerated, a multitude of other divinities were introduced amongst them, and as they were a warlike people, they made the god of battles their favor-

CRUELTY OF THE DRUIDS.

The priests of our forefathers, the Celts, were called Druids. This engraving illustrates a barbarous custom. This great figure is made of wicker work, in the likeness of man, and as many persons as were condemned to death for their offenses were put into it, especially prisoners of war. If all these men were insufficient to fill it, they filled it with innocent persons. It was then surrounded with straw and wood, and consumed with all it contained.

ite deity; to him they consecrated groves of oak, which were held so sacred that whoever injured them was punished with death. A scimitar raised upon the summit of an immense wooden altar was the emblem of this god, to whom they sacrificed horses, and every hundredth man taken in battle; the first fruits of the earth and a portion of the spoils gained in war, were the offerings made to the other divinities. The principal Scythian deities were—Tabite, the Vesta of later times; Papius, the Jupiter; Apia, or the Earth, the consort of Papius; Stripassa, the Venus; Oestasynes, the Apollo; Thamimasides, the Neptune.

The Scythians venerated fire, as the principle of all things; and the wind and the sword, as the cause of life and death; a being called Zamoixis, was supposed to have the charge of conducting departed spirits to their respective abodes; and sacrifices were made to him by the friends of deceased persons on their behalf.

THE SCANDINAVIANS.

The Scandinavians sacrificed human victims, and sometimes offered up even their kings, to appease the gods in times of public calamity. Their chief divinities were Odin or Wodin, Frea or Friga, and Thor. Odin or Wodin is generally supposed to have been a deified warlike prince; he was the god and father of war, and was thought to adopt as his children all who died in battle; he was also worshipped as the god of arts and sciences, from his having in some degree civilized the countries which he subdued. The fourth day of the week was consecrated to him, and was called Wodin's day, which is now corrupted into our Wednesday. Frea or Friga, the consort of Odin, was the most amiable of all the Scandinavian goddesses. She was also called Vanadis, or the goddess of Hope; and under the name of Hertha she was considered as a personification of earth. Virgins of high birth devoted themselves to her service; and Friday, the sixth day of the week, was named after her. Thor, the eldest and bravest of the sons of Odin and Frea, was the

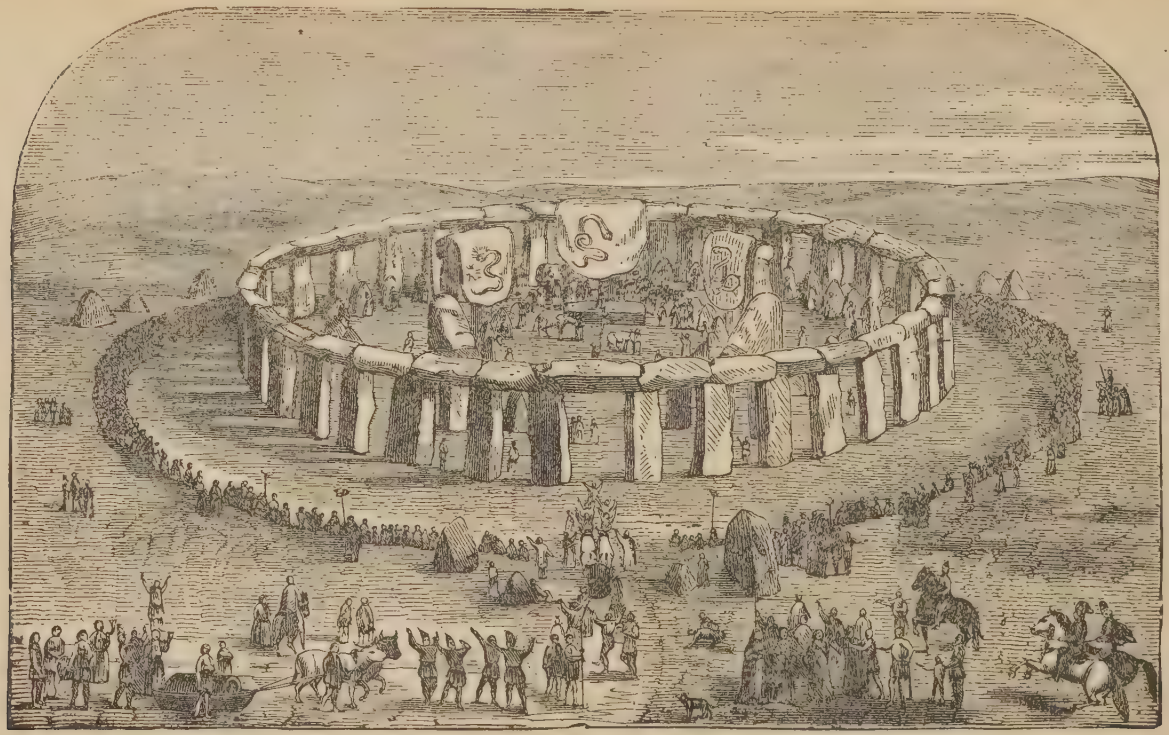
god of the aerial regions; prayers were addressed to him for favorable winds and refreshing showers; and Thursday, the fifth day of the week, was dedicated to him.

The inferior deities of the Scandinavians were—Niorder, who presided over the seas, navigation, hunting, and fishing; Isminsul, or the column of the universe; Surtar, prince of the genii of fire; Balder, a son of Odin; Tur, the dispenser of victory; Heimdal, the guardian of the heavens; Hoder the blind, a son of Odin; Vidar, the god of silence, a son of Odin; Braga, the god of poetry; Vati, the formidable archer; Uller, presiding over trials by duel; Hela, the dreadful goddess of death; Torseti decided the differences of gods and men; the Valkyries were goddesses of slaughter; Iduna, the queen of youth; Saga, the goddess of waterfalls; Vara, the witness of oaths; Lofen, the guardian of friendship; Synia, the avenger of broken faith.

The notions the Scandinavians entertained of hell were very remarkable. It was called Niffhien, and consisted of nine vast regions of ice, situated under the North Pole, the entrance to which was guarded by the dog of darkness, similar to the Grecian Cerberus. Loke, the evil genius, who was the cruel enemy of gods and men, with his daughter Hela, the goddess of death; the giantess Angherbode, the messenger of evil; the wolf Femis, a monster, dreaded by the gods, as destined to be their destruction, and the equally formidable serpent, resided in this gloomy abode, which has been described by Gray, in his "Descent of Odin."

THE CELTS AND DRUIDS.

We now come to the religion of the Celts, which was also that of the ancient Germans and Gauls. The Celtic priests were called Druids. All the Celtic nations, like the early Scythians, performed their religious ceremonies in sacred groves; and they regarded the oak and the mistletoe growing upon it with peculiar reverence. Their principal deities were—Teulates, the god of war; Dis, the god of the infernal regions, and the Pluto of after times; and Andate, the god-



PLACE OF WORSHIP OF THE ANCIENT DRUIDS, AT STONEHENGE, ENGLAND

dess of victory. The god of war was the divinity of the greatest importance; upon his altars human victims were sacrificed; and though criminals were deemed the most acceptable offerings, innocent persons were frequently immolated.

Druid is derived from the word *deru*, which in the Celtic language signifies an oak: because their usual abode was in woods. These priests were most highly revered; they were referred to in all civil as well as religious matters; and so great was their influence in the State, that even kings could not ascend the throne without their approbation. They were divided into four classes—druids, bards, sarronides, and vates or eubages. The first were the supreme chiefs, and so highly reverenced, that the inferior orders could not remain in their presence without permission. The bards, whose Celtic name signifies a singer, celebrated the actions of heroes in verse, which they sang, and accompanied on the harp. The sarronides had the charge of instructing youth, whom they were enjoined to inspire with virtuous sentiments; and the vates or eubages had the care of the sacrifices, and applied themselves particularly to the study of nature.

The Druids enjoyed great privileges; they were exempted from serving in war and paying taxes. Numbers aspired to gain admission into this religious order, for it was open to all ranks; but this was rather difficult, as the candidates were obliged to learn the verses which contained the maxims of their religion and political government. It was unlawful to commit the druidical doctrines to writing; and therefore they were taught, and transmitted from generation to generation, entirely by the poems recited by the Druids, who required a period of fifteen or even twenty years to acquire an adequate knowledge on that subject.

CHAPTER III.

THE PAGAN NATIONS.

The Chinese—The Creeds of Lao-tse and Fo—Confucius—Chinese Festivals—Chinese Temples and Pagodas—Chinese Marriages and Funerals—Modern China.

THE CHINESE.

IT has been asserted by many influential students that the ancient religious system of the Chinese has continued unchanged amidst all the innovations which have been grafted upon it during many successive ages; that this system is found to agree, in its most essential parts, with that of the Israelites, before the giving of the law by Moses; and that it may be traced back, by means of regular traditions, even to the renewal of the human race, by the grandsons of Noah. It is affirmed, on the contrary, that the primitive religion of China no longer exists, or exists only in a most degenerated state; that there is at present no national, nor scarcely any State religion in the Empire; and that the articles of faith are as various as the modes of worship. In the face of these conflicting opinions, it is here proposed to give the reader a brief narrative, first, of the principal religious systems which have been introduced into China at different periods, as far as can be ascertained from their own historical records; and next, of their more recent religious observances, and the results following the attempts to introduce Christianity among them.

All accounts of the religious opinions and ceremonies of the Chinese, previous to the time of Confucius, are mixed with fable, and full of uncertainty. Indeed, as their best

CHINESE DEACON.

existing historical documents must be regarded as his productions, and are at least ascribed chiefly to his pen by the Chinese themselves, none of the allusions to religious practices, which are to be found in the earliest period of their history, can be considered as resting upon any authority more ancient than his. But, as the Chinese affirm the greater portion of their canonical book, Shooking, to have been composed long before the age of Confucius, and to have only been restored by his labors, we may proceed upon this idea, and consider the tenets expressed in this work as the ancient religion of China.

Their primitive creed seems to have contained the general doctrines of theism, with regard to the Supreme Being, whom they worshipped under various names, such as Tien or Kien, *heaven*, Shang-tien, *supreme heaven*, Shang-tee, *supreme Lord*, and Hoan-shang-tee, *sovereign and supreme Lord*. This Supreme Being they regarded as possessed of all natural and moral perfections, as exercising a minute and judicial providence over mankind, as rewarding virtue and punishing vice, even in this life, as sending calamities to warn and reform the offender, and as ready to relent and pardon him upon his repentance. The first worship instituted in honor of the Shang-tee consisted in prayers, accompanied with sacrifices or gifts, offered upon some natural eminence, or artificial mount, or merely in the open fields, upon an altar called *tan*, composed of a round heap of earth, or of a quantity of stones thrown together in a round form. At a very early period, however, of their history, we find them associating with the Shang-tee, or Supreme Being, a multitude of tutelary spirits as objects of worship, under the name of Shin, or Kooey-shin. In succeeding periods arose a multitude of superstitions; and the wind, the rain, the thunder, diseases, etc., were all, in like manner, personified, and addressed as divinities, while warriors, emperors, and illustrious men became demi-gods.

The most ancient of the religious sects which have at different periods engrafted their superstitions upon the primitive theological system of China, is that of the Tao-tse, or

sons of immortals, which was founded by a philosopher named Lao-kiun, or Lao-tse, who was born in the province of Honan, about 600 years before Christ, and concerning whose birth a multitude of strange stories are circulated among his countrymen. His followers, named Tao-tse, therefore, place the supreme duty and felicity of man in a state of perfect tranquillity, recommending the suppression of all violent desires and passions, the utmost moderation in every pursuit or enjoyment, and an utter indifference with regard to the past, the present, or the future.

This sect became particularly powerful under the dynasty of Song; and one of the emperors of that race carried his superstitious reverence for a celebrated teacher among them to such a length as to command him to be worshipped under the name of Shang-tee, which had hitherto been appropriated to the Supreme Being. The sages of the nation were so greatly shocked by this act of impiety, that they predicted the ruin of that dynasty as fast approaching; and the wiser part of the learned men frequently presented strong remonstrances to different emperors against the patronage which was bestowed upon these advocates; but the sect of the Tao-tse continued to increase in power and numbers, under the protection of princes, the countenance of the great, and the credulity of the people; and has preserved its extensive influence even to this day, in spite even of all the attempts of Confucius to introduce more enlightened doctrines.

Confucius, or Kong-foo-tse, was born 550 years before Christ, and is regarded by the Chinese as the chief of their wise men, and as the author of their whole civil constitution. He endeavored to restore the ancient system, and to improve the conduct of his countrymen, by exhorting them to obey the commands of Heaven, to love their neighbors, and to restrain their passions. Some of his philosophical principles are, that out of nothing there cannot anything be produced; that material bodies must have existed from all eternity; that the cause or principle of things must have had a coexistence with the things themselves; that this cause, therefore, must also be eternal, infinite, and indestructible; and

that the central point of influence, from which this cause chiefly acts, is the blue firmament (tien), whence its emanations are spread over the universe; but neither he nor his disciples ascribe to the Deity any personal existence, or represent the first cause under any distinct image. The sun, moon, stars, and elements are considered also as composing the firmament, or tien, as the immediate agents of the Deity, and as the productive powers in creation. The universe, in short, according to this philosopher, is one animated system, made up of one material substance, and of one spiritual being, of which every living thing is an emanation, and to which, when separated by death from its particular material part, every living thing again returns; hence the term death is never used by his followers; but they say of a person, at his decease, that he has returned to his family. Thus he taught that the human body is composed of two principles,—the one light, invisible, and ascending,—the other gross, palpable, and descending; that the separation of these two principles causes the death of human beings; and that, at this period, the light and spiritual part ascends into the air, while the gross and corporeal matter sinks into the earth. He taught, further, that the spirits of those who had performed their duty in life were permitted to visit their ancient habitations, and such places as might be appointed for receiving the homage of their descendants; that they have the power of conferring benefits upon their posterity; that it was thus the indispensable duty of every man to perform the sacred rites to the memory of his ancestors; and that whosoever neglected this duty would be punished after death by his spirit being rendered incapable of visiting the hall of his ancestors, and receiving the homage of his descendants. Besides the performance of these sacred rites to the memory of ancestors, the principal religious worship which he required was, that the prince, in the name of his people, should present offerings to the tien, particularly at the two equinoxes, for the purpose of obtaining a propitious seed-time and a plentiful harvest; but, at the same time, that the Deity is always best satisfied when men perform the moral

duties of life, which he comprised chiefly in these two, viz.—filial piety towards parents, and unreserved obedience to the will of the emperor. With these tenets was naturally connected a belief of good and evil genii, and of tutelary spirits presiding over families, towns, mountains, and other places; and while the system of Confucius was little better than atheism in the mind of the philosopher, it became a source of gross idolatry among the people, who could not comprehend the more refined theories, but, needing some visible object upon which to fix their attention, represented the tutelary spirits by images, and worshipped them by sacrifices.

During the reign of the emperor Ming-tee, of the Han dynasty, a new system of belief was introduced into China, whose influence is, perhaps, still more extensive in that country than any of those by which it was preceded. One of the Tao-tse doctors had promised to a brother of the emperor that he would open to him a communication with the spirits; and this superstitious prince having heard of a spirit in Tien-tso, or Hindostan, named Fo, prevailed upon the emperor, by his importunities, to send an embassy for this foreign divinity. When the officer who was intrusted with this mission arrived at the place of his destination, he found only two Sha-men, or priests of Fo, whom he carried to China, with some of their canonical books, and several images of the idol painted on linen. The followers of Fo describe him as the son of a prince of one of the kingdoms of India, near the line; and affirm, that as soon as he was born, he stood upright, walked seven steps without assistance, and, pointing to the heavens with one hand, and to the earth with the other, cried aloud: "In the heavens and the earth there is none but myself who deserves to be honored." Being filled with the divinity at the age of thirty, he immediately thought of establishing his doctrines by miracles, which attracted numerous disciples, and spread his fame over every part of India.

When he had attained his seventy-ninth year, and perceived from his infirmities that his borrowed divinity could not exempt him from mortality, he is said to have called his

CHINESE APPEALING TO THE ORACLE.

disciples together, and to have declared to them that hitherto he had spoken to them by figurative expressions, but that now he would discover his real sentiments, and unveil the whole mystery of his wisdom: namely, that there is no other principle of things but a vacuum, or nothing; that from this nothing all things at first sprung; that to nothing they shall again return; and that thus end all our hopes and fears at once. His last words excited much dissension among his disciples; some of them resolving to adhere to his original tenets; others adopting his concluding view of things; and a third class attempting to reconcile both systems together, by making a distinction between the external and internal doctrines. The internal doctrine holds that all beings are the same, differing only in figure and qualities; that the supreme happiness of man consists in acquiring a resemblance to the principle of nothing, in accustoming himself to do nothing, to will nothing, to feel nothing, to desire nothing; that the sum of virtue and happiness is to be found in indolence and immobility—in the cessation of bodily motion, the suspension of all mental faculties, the obliteration of all feelings and desires; that when men have attained this divine insensibility, they have nothing to do with virtue or vice, rewards or punishments,—providence or immortality, no changes, transmigrations, or futurities to fear, but have ceased to exist, and become perfectly like Fo. The external doctrine attracted the greatest number of followers. It teaches a great distinction between good and evil, and a state of rewards for the good, and of punishment for the wicked, after death, in places suited to the spirits of each. It acknowledges the transmigration of the soul through different bodies until it is at length completely purified and prepared to be united to the Deity. It affirms that the god Fo came upon this earth to expiate men's sins, and to secure them a happy regeneration in the life to come. Its practical injunctions are simply these: To pray to the god Fo, and to provide his priests with temples and other necessaries, that by their penances and supplications they may procure for the worshippers the forgiveness of their

sins; and to observe five precepts, viz.: to kill no living creature—to take nothing that belongs to another—to commit no act of impurity—to utter no falsehood—and to drink no wine. The practice of these duties is enforced by threatenings of future punishment, especially of transmigration into the bodies of dogs, horses, rats, serpents, etc. In consequence of this doctrine a multitude of idols sprang up wherever the religion of Fo prevailed; and temples were erected to quadrupeds, birds, and reptiles of every description, according as the god was imagined to have occupied any of their bodies in the course of his transmigration.

Fo is supposed to have lived 500 years before the time of Pythagoras; and from his followers the Grecian sage is conjectured to have learned the doctrine of the metempsychosis, when he travelled in India. The worship of Fo was introduced into China, A.D. 69, and is understood to have been originally the same as that of the Indian Buddha, from the evident coincidences between the history and worship of the two divinities. The Buddha of the Hindoos was the son of Ma-ya, and one of his names is Amita. The Fo of China was the son of Moy-a, and one of his names is Om-e-to, or, as it is pronounced in Japan, Amida. The Menshin, or guardian spirit of the door in China, is the same as the Ganesa of Hindostan; and in both countries, his figure, or at least the character expressing his name, is painted on the door of almost every house. The Lui-shin, or spirit of thunder of the Chinese, represented under the figure of a man with the beak and talons of an eagle, is equivalent to the Vishnu of the Hindoos, who is generally figured as riding upon an eagle, or at least attended by that bird; and it is noticed as a curious circumstance, that the same reason is assigned by the Chinese for giving an eagle's face to this idol which Pliny adduces for the consecration of that bird to Jupiter, viz., that there is no instance known of an eagle having been killed by lightning. So, Hai-vang, king of the sea, represented in China as reposing on the waves with a fish in his hand, corresponds with the Hindoo Varuna riding on a fish; and the

Indian Ganga, or goddess of the Ganges, has an exact counterpart in the Shing-moo, or holy mother, of the Chinese.

Between the followers of Lao-tse and of Fo, which became the two prevailing sects in China, the greatest rivalship and enmity constantly subsisted. Whenever the court or principal eunuchs appeared to favor the one in preference to the other, the more powerful sect at the time commenced hostilities against its opponent. These contests, however, were confined to the priests of the two religions; and the people either remained neutral, or took no active part in the quarrel, which was seldom terminated but by the levelling of monasteries to the ground, and the slaughter of some thousands of priests on both sides. Since the accession of the Tartar dynasty, no particular preference or distinction has been shown to either of them; and, indeed, except that the priests of Lama are paid and supported by the Tartar government, as a part of the imperial establishment, and that the principal Tartar officers are attached to their tenets, the government gives no particular support to any religious sect whatever.

Under the dynasty of the Song, several learned men applied themselves to interpret the sacred books called King; and one of them, named Shao-kang-tse, distinguished by his superior erudition, became the founder of a new system. He taught first of all, that the world had a beginning, and will come to an end, when it will be again produced, and again destroyed, in endless succession. He fixed its duration at 129,600 years, which he divided into twelve periods, each containing 10,800 years. In the first of these, the heavens were gradually created by the motion which the Taykee impressed upon matter, which had hitherto remained immovable; in the second, the earth was produced in the same deliberate manner; in the third, men and the other living creatures began to come into existence; and so on to the eleventh period, when all things shall be destroyed, and the world shall return into the state of chaos, from which it shall not again be evolved till the end of the twelfth period. About the year 1400, the emperor Yong-lo, of the Ming

dynasty, commanded several learned men to combine the principles of Shao-kang-tse into a system, by interpreting the books of Confucius and Meng-tse, called King. In this work they gave the name of Tay-kee (or great height) to the cause of all things, although this word is not to be found in the writings of Confucius or Meng-tse; but, from a passage in one of the commentaries of the former philosopher, they profess to derive these tenets, that Tay-kee is separated from the imperfections of nature, is an existing being, and the same with the heaven, the earth, and the five elements; that when he moves, he produces Yang, that is, subtle and active matter, such as the heavens, fire, day—that which is perfect and of the male sex; that when he rests, he produces Yiu, that is, gross and motionless matter, such as the earth, the moon, darkness—that which is imperfect and of the female sex; that by the union of these are produced eight elements, which, by their various combinations, form the peculiar and distinguishing nature of all bodies, the vicissitudes of the universe, the fertility or barrenness of the earth, etc. From these and similar mysticisms, the partisans of Tay-kee went on in their speculations, till they ended in atheism, by excluding from the world every supernatural cause, and admitting only an inanimate virtue or energy in union with matter. In their system of morals they adopted more rational principles; directed the wise man to make the public good the great object of his actions, and to extinguish his passions, that he may follow the light of reason; and explained the reciprocal duties of princes and subjects, of parents and children, of husband and wife.

None of these different systems can be said to be the prevailing creed in China; or, what is more remarkable, can be found existing pure and distinct from the rest. The greater part of the Chinese have no decided opinion whatever on the subject, and are either complete atheists, or, if they acknowledge a Supreme Being, utterly ignorant in what view he ought to be regarded; while they all combine with their peculiar sentiments the multifarious superstitions

of the more popular sects. Of all these tolerated and established religious persuasions the emperor is the supreme head; without whose permission not one of them can enjoy a single privilege or point of pre-eminence; and who can diminish or increase, at his pleasure, the number of their respective temples and priests.

The existing worship of China, then, is a confused mixture of superstitions, of which individuals receive and observe just as much as they please; and those parts of it which the government seems to uphold may be viewed rather as political than religious institutions. The emperors reserve to themselves the privilege of adoring the Tien; but they equally sacrifice to the spirit of the earth, the sun, or the moon, and attach themselves more or less to the tenets of the Tao-tse or of Fo.

The chief ceremony instituted by the Chinese in commemoration of Confucius, consists entirely in prostrating themselves and striking the ground nine times with their foreheads before a little picture, which is placed on a table encircled with lighted wax candles and divers incense pots on which the name of this celebrated philosopher stands conspicuous in capitals. In former times they paid this testimony of their respect to the statue of Confucius; but their emperors perceiving that the people ran blindly into idolatry, and being unwilling that Confucius should be reckoned amongst the number of their idols, caused this picture to be substituted, in all their schools, in the room of the statues of the philosopher. The mandarins perform this ceremony when they take possession of their respective posts, and the bachelors of arts when they take their degrees. The governors of all their cities, and all the Literati, are obliged once in fifteen days to pay these public honors to Confucius in the name of the whole nation.

In regard to the worship paid to Confucius, the sect of the Literati differs widely from that of Fo, etc., in which the Bonzes only are the priests and sacrificators; but among the Literati, it is the peculiar province of the mandarins, viceroys, and even the emperor himself, to offer up sacrifices in

honor of Confucius and their ancestors. What may be properly called the religious worship of Confucius, consists in some peculiar testimonies of their veneration, and some oblations made before a tablet or a pyramid, which is gilt all over, and deposited in a ceremonial manner on an altar. On this tablet is written the following inscription in characters of gold: *Here is the throne of the soul of our most holy and most illustrious prime minister Confucius.* The sacrifice does not consist barely in devoting to his service bread, wine, wax-tapers, and perfumes; for they present him frequently with a sheep and a piece of taffety, which they set on fire in commemoration of him.

Temples are built in all the cities of China, in commemoration of the first five emperors, also of some other illustrious men, and their public benefactors. When their emperors die, they are immediately deified, and honored as gods; for it is pretended, that after their decease they obtain the power of aiding and assisting all those who make their supplications to them. Although they do not admit that whilst living they possess that power, yet have they their picture or tablet in their temples, on which is written, in large characters: *May the Emperor of China live many thousands of years.* They sacrifice and bow the knee before this inscription.

They imagine the genius called Chin-hoan to be the guardian deity of their provinces, cities, and courts of judicature; and temples are erected to his honor throughout the whole empire. The mandarins, when they take possession of any important post, are obliged in the first place to do homage to the Chin-hoan of that peculiar city or province which is committed to their care, and to take a formal oath, that they will faithfully discharge the trust reposed in them, and consult him about the most effectual means to perform their duty with success. This homage must be repeated twice a year, under the penalty of being discarded in case of their neglect. These Chin-hoans are much the same as guardian angels; but the Chinese acknowledge a divinity in them inferior to that of the first principle, al-

CHINESE IMAGE OF BUD.

though they admit, at the same time, that formerly they were men as well as themselves.

The Chinese pay particular homage to the sun, moon, and stars, and ascribe to a certain *Causay* not only the government of the lowest part of the heavens, but likewise the power of life and death. There are three ministering spirits who are subservient to him, viz., *Tanquam*, *Tsuiquam*, and *Teiquam*. The first sends down his rain to refresh the earth; the second is their Neptune, or god of the sea; and the last presides over births, is the director of all their rural concerns, and their god of war. The goddess *Quonin* presides over all their household affairs, and the products of the earth. They represent her with an infant on each side of her; one of them holding a cup in his hand, and the other having his hands closed one within another. Changko is the goddess whom the bachelors of the sect of the Literati particularly worship, as the Greeks and the Romans did Minerva. The idol or deity which presides over mirth and voluptuousness is called *Ninifo*, who is looked upon as a *Xin*, and worshipped as such by the devotees, though he presides equally over criminal as well as innocent diversions.

The fabulous part of Chinese history begins with Puâukoo, who is represented in a dress of leaves, and concerning whom everything is wild and obscure. He is said to have been followed by a number of persons with fanciful names, who in the style of the Hindoo chronology reigned for thousands of years until the appearance of Fohy, who is said to have invented the arts of music and numbers, and taught his subjects to live in a civilized state. At length came Yaou and Shun, who are stated to have been the patterns of all Chinese emperors. From the days of Fohy the Chinese have had a special regard for dragons.

The arms and ensigns of the empire are composed of dragons. The Chinese make representations of them upon their apparel, books, and linen, and in their pictures. Fohy invented sixty-four several symbols, by which he attempted to render his doctrines efficacious. He assured the populace, that he had seen these symbols upon the back of a dragon,

that rushed suddenly upon him from the bottom of a lake. "This emperor," says Father Martini, "rather made choice of the dragon than any other creature whatsoever, because it is looked upon amongst the Chinese as the most propitious omen. The emperor's dragons were represented with five talons to each foot. If any other person thought fit to make use of this animal as a symbol, he was charged on pain of death to represent it with no more than four." The Chinese not only imagine that the dragon is the source and fountain from whence flows all the good that ever befalls them, but that it is he who bestows rain and fair weather upon them in their seasons; it is he who thunders in the clouds, and rides in the whirlwinds.

The Bonzes are the priests of the Fohists; and it is one of their established tenets, that good and evil are not blended nor huddled together in the other world, but that, after death, rewards are prepared and allotted for the righteous, and punishments for the wicked. The other tenets of the Bonzes are,—make charity your habitual practice; treat us with reverence and respect; maintain and support us as well as you are able; erect monasteries and temples for us, that our prayers and voluntary penances may deliver you from those punishments which your sins have deserved; burn all the gilt paper and silk clothes you can procure, for in the other world they will be converted into real gold and silver, and apparel, and will be faithfully delivered to your deceased parents for their sole use and property. Unless you comply with these injunctions, you will be cruelly tormented after death, and be subject to an endless train of disagreeable transmigrations. You shall be transformed into rats, mice, asses, and mules.

Some of the Chinese monks are dressed in black, and have their chapels like those of the Roman Catholics; but they must not be confounded with the other Bonzes. There are others, likewise, who are dressed in yellow from head to foot, and furnished, as the former, with a large chaplet. These two colors distinguish the two different orders of monks, who are sectaries of Lanzu. These monks, like those of the

SALE OF PRAYERS IN A CHINESE TEMPLE.

Catholic Church, always go abroad, two and two together. They have one principal or general, who has several provincials, subordinate to, and dependent on him; and they live upon the established revenue, and the charity of the devotees. When they beg about the streets they repeat some peculiar prayers, which the devotees pay for the advantage of, viz., an absolute remission of all their sins. These priests or monks are assistants likewise at all funeral solemnities. They are enjoined not to marry during the time they keep their solemn vow; but by way of recompense, they have the privilege of abandoning it whenever they think it convenient.

CHINESE FESTIVALS.

The feast of the lanterns is the most remarkable of the Chinese festivals. This is celebrated the fifteenth day of the first month. The Chinese ascribe the origin of this festival to an unhappy misfortune which happened in the family of a certain mandarin, whose daughter, as she was walking one evening on the bank of a river, fell in and was drowned. The disconsolate father ran to her assistance, attended by all his domestics. In order to find her, he put out to sea, with a vast number of lanterns along with him. All the inhabitants of the place followed him with lighted flambeaux. The whole night was spent in search after her, but with no success. The only consolation the mandarin had, was to find himself beloved, and that his neighbors were officious to assist him. The year following, on the same day of the month, numerous bonfires were made upon the river side. This ceremony was annually observed; and at that time every one lighted up lanterns, until by degrees it grew into an established custom. Others ascribe its origin to an extravagant project of one of their emperors, who formerly proposed to shut himself up with his concubines in a magnificent palace, which he erected on purpose, and illuminated with pompous lanterns, that he might have the pleasure, if we may credit the Chinese history, of beholding a new sky, as a canopy over his head, forever illuminated, always calm and serene, which

might make him forget in time the various revolutions of the old world. These irregularities caused an insurrection among his subjects, who demolished his costly and magnificent palace; and in order to transmit to posterity the remembrance of his shameful conduct, hung out the lanterns all over the town.

The festival of agriculture, the establishment of which is ascribed to an emperor who flourished about a hundred and eighty years before the nativity of the Blessed Saviour, is celebrated, likewise, with considerable solemnity. In every town throughout the whole empire, when the sun is in the middle of Aquarius, one of the chief magistrates, being crowned with flowers, and surrounded with musicians, and a crowd of people provided with lighted flambeaux, streamers, and colors, marches in procession out of the eastern gate of the city. Several persons follow him, who carry various images composed of wood and pasteboard, set off and embellished with silk and gold, representing the ancient histories that relate to agriculture. The streets are hung with tapestry, and beautified with triumphal arches. The magistrate then advances to the east, as if he were going to meet the new season, when a kind of pageant appears, in the form of a cow, made of burnt clay, of such an enormous size that forty men are scarcely able to carry it; and on the back of it sits a beautiful boy, alive, who represents the genius of husbandry, in a careless dress, with one leg bare, and the other covered with a kind of buskin. This youth never ceases lashing the cow. Two peasants, loaded with all the various implements made use of in tillage, march immediately after him. As soon as this magistrate is arrived with his pompous retinue of attendants at the emperor's palace, all the flowers, and other embellishments with which the monstrous cow is dressed, are taken off; after that, her stomach is opened, from whence several little cows, composed of the same materials, are taken out, which the emperor distributes among his ministers of state, in order to remind them of the care which is requisite in all affairs relating to husbandry, and to admonish his subjects never to let any piece of ground lie fallow, and to avoid

idleness, which is the inlet to all misfortunes. On this day they are encouraged to the practice of industry, by the royal example of the emperor himself, who, according to the ancient practice, makes the bread, which is peculiarly appropriated for the service of their sacrifices, out of that part of the harvest which he has gathered in with his own hands.

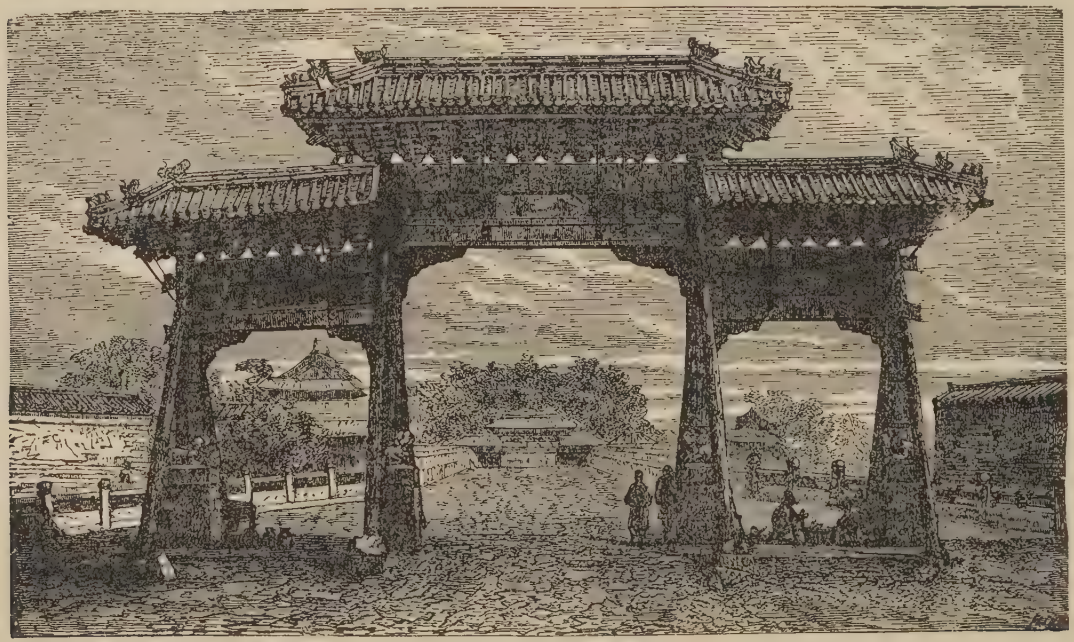
The Chinese celebrate likewise their New-Year's Day with considerable pomp, and sumptuous preparations. At that time there is a perfect cessation from all manner of business. The posts are stopped, and all their courts of judicature throughout the empire are shut up. The Chinese call these vacations *the shutting up their seals*, because at that time they lock up the seals which belong to each particular court in a strong box kept for that purpose. Everybody then makes merry, and partakes of the general joy. As the Chinese are superstitious to the last degree in respect to the observance of particular days, they are obliged to make a formal choice of one day for shutting up their seals, and another for opening them again. The mathematical court, the members of which are the proper intendants of their lots, and choice of days, settle and determine the affair of their seals, some considerable time before their new year commences. The choice and determination made by this court are communicated in due time to all the provinces; so that this peculiar ceremony of shutting up and opening the seals is performed on the very same day throughout the whole empire. The Chinese, on this grand festival of their new year, take particular care to bring out their gods, and plant them, as commodiously as may be, over their respective doors. These idols are called their *Portal Gods;* and though this custom be observed indeed for the most part on all their festivals, yet it is more particularly practiced at this season than at any other.

CHINESE TEMPLES AND PAGODAS.

Though not differing very greatly in architectural character from the costlier domestic buildings, the temples, from their number and costliness, form a very important feature in

the architecture of China. In Pekin, and in the environs, there are said to be 10,000 temples. Those which are within the walls of the palace are richly furnished, and many are truly magnificent. To a great extent the temples differ in their plan. That of Honang, opposite Canton on the south, is inclosed within an oblong court, 590 by 225 feet, which in the interior is surrounded by cells for the priests or bonzes. The inner part of the temples is embellished with several images and idols; some of which are their real deities or genii; and others only symbols or hieroglyphics, after the manner of the Egyptians. The walls of these pagodas are generally made hollow, and full of little niches, for the more convenient situation of their idols, which are mostly represented in basso-relievo. The pagoda is illuminated with a vast variety of lamps, which burn night and day in honor of the dead. In the centre stands an altar, and on the table belonging to it an idol of gigantic size, to which the temple is peculiarly devoted. This monstrous idol has several others of a more moderate size, who stand round him, in the quality of guards. In general, a hollow bamboo, which is both long and thick, and encloses several lesser ones, on which are written divers predictions in Chinese characters, is placed before the principal idol. Censers, in which incense is forever burning, are placed on each side of the altar. At the front of it is a wooden bowl, for no other use but to receive their oblations. The altar is painted all over with a beautiful red, which color is appropriated to those things only which are sacred.

More characteristic than the temples are the pagodas, structures chiefly monumental in purpose, though often more or less closely connected with the temples. The Chinese pagoda consists of several stories, usually nine, and generally comprise a porch, a vestibule, or ante-sanctuary for the priests, and an inner sanctuary, containing the principal idol. Although called pagodas by Europeans, the name given by the Chinese themselves to such towers is *Taas*. They are very numerous throughout the empire. The most celebrated Taa was at Nankin, and was best known as the Porcelain Tower. It was octagonal in form, upward of 210



TRIUMPHAL ARCH, GARDENS OF THE PALACE, PEKIN—SEE CHINESE.

feet in height, and was divided into nine stories, each of which had a marble gallery with gilt lattices, the stairs being formed within the thickness of the walls. From every story projected a kind of roof, at the angles of which bells were suspended. The summit was surmounted by a cupola, from which rose a lofty pole or mast about thirty feet high. The structure was built of brick, but covered, both walls and roof, with plates of porcelain. This renowned tower fell a victim to the madness of the Tai-pings in their revolution, and since then the pagoda at Soochow, the Pih-She-T'ah, has enjoyed the reputation of being the most beautiful in China. The Taa at Tong-Tschang-Fou has a porcelain exterior, but the walls themselves are of marble. Others have a single staircase in the centre, carried up through all the different stories. Although so completely dissimilar in style these Taas bear a strong analogy to the lofty detached pyramid tower-temples of the Hindoos.

It is in one of these pagodas that the emperor himself offers up his sacrifices with extraordinary pomp and magnificence. No procession that is ever made in Europe is more grand and solemn than this public act of the emperor's devotion. Four-and-twenty trumpeters, dressed with large golden rings, or hoops; four-and-twenty drummers; four-and-twenty officers, with varnished or gilt staves; one hundred soldiers, with rich and magnificent halberts; a hundred mace-bearers, and two principal officers, march before him. This kind of vanguard is followed by four hundred lantern-bearers, four hundred link-men, two hundred lance-bearers, adorned with large locks of silk; four-and-twenty standards, on which are painted the signs of the zodiac; and fifty-six other signs, which represent the celestial constellations. After them two hundred large gilt fans are carried, embellished with the figures of dragons, and other living creatures; four-and-twenty large, magnificent umbrellas; and after them his imperial majesty's buffet, supported by his gentlemen-officers—the whole furniture of which is solid gold.

At the close of this pompous march the emperor himself appears on horseback, dressed in the most gorgeous apparel,

surrounded by ten white horses, whose trappings are all embellished with gold and precious stones, attended by a hundred guards, and several pages of honor. An umbrella is held over the head of the emperor, which secures him from all the injuries of the weather, and is embellished with all the costly curiosities that the most lively imagination can possibly devise. Several princes of the blood, and mandarins of the first order, and other persons of the highest quality and distinction, dressed in their robes of state, follow his imperial majesty. After them march five hundred young noblemen, attended by a thousand footmen; thirty-six porters, bearing on their shoulders an open chair, like a triumphal car; a hundred and twenty other porters, bearing a covered chair; four chariots, some drawn by elephants, and others by horses. Each chair and chariot is attended by fifty servants, all richly dressed; and all the elephants, as well as the horses, are caparisoned with the most magnificent housings.

The whole procession is closed by two thousand mandarins, and two thousand military officers. As there is no variation in this pompous solemnity, and as every one is fully apprized that the ceremony will always be celebrated in the same pompous manner, the emperor is at no extravagant expense to support the grandeur of it; so that whenever he is disposed to perform his public sacrifices, his subjects in general are always ready to attend him.

CHINESE MARRIAGES AND FUNERALS.

The Chinese, when they are determined to marry, have not the liberty to consult their own inclinations. They are obliged to declare their intention to their relations, or to some old women, who make it their trade (if the expression may be allowed) to be match-makers, and who are well paid for their successful labors. The intended bride and bridegroom never see each other's faces until their nuptials. The wedding-day having arrived, the bride is carried in a chair of state, preceded by several musicians, and followed by the

bridegroom and several relations. The bride brings no other portion than her wedding-garments, with some other clothes, and a few household goods. The bridegroom attends her to his own door. He opens the chair of state, in which before she was closely shut up, and conducting her into a private apartment, recommends her to the care of several ladies invited to the wedding, who spend the whole day together in feasting and other innocent amusements, whilst the bridegroom follows the same example amongst his male friends and acquaintances. Immediately after the ceremony the bridegroom presents a wild duck to his father-in-law, whose servants carry it directly to the bride, as a further pledge and testimony of the bridegroom's love and affection. After this, both parties are formally introduced to each other for the first time—a long, thick veil, however, even then conceals the beauty or deformity of the bride from the eyes of the bridegroom.

They salute each other, and on their knees, with reverence adore the heavens, the earth, and the spirits. After this, the bride's father gives an elegant entertainment at his own house. The bride then unveils her face and salutes her husband, who examines all her features with the utmost attention. She waits with fear and impatience to know the result of his accurate survey, and endeavors to read in his eyes the opinion he has formed of her. He salutes her in his turn; and after the bride has kneeled down four times before him, and he twice before her, they both sit down together at table. Meanwhile, the father of the bridegroom gives a sumptuous entertainment to his friends and relations, in another room; and the bride's mother, in the same manner, entertains her female relations, and the wives of her husband's friends, in her own apartment. After these repasts are over, the bride and bridegroom are conducted into their bedchamber, without the former so much as having seen her husband's father or his mother. But the day following she pays them a visit, in a very formal and ceremonious manner, when another public entertainment is prepared, at which she takes upon herself the office of entertaining her guests. She waits upon

her mother-in-law at table, and eats her leavings, as a testimony that she is no stranger, but one of the family. The solemnization of their nuptials is always preceded by three days' mourning, during which they abstain from all manner of gay amusements. The reason on which this custom is grounded is, that the Chinese look upon the marriage of their children as an image or representation of their own death, because at such time they become their successors, as it were, beforehand. The friends and relations of the father never congratulate him on this occasion; and in case they make him any presents, they never take the least notice of the intended nuptials.

The Chinese in their mourning lay aside yellow and blue, which in their opinion are gay colors, and dress themselves only in white, a color designed by them to express their sorrow from the earliest times. No one, from the prince to the meanest mechanic, ever deviates from this established custom. In general they wear girdles made of hemp. Their mourning for all their relations is of longer or shorter duration, according to proximity of blood.

When a death occurs, an altar is immediately erected in some particular room in the house, which in general is hung with mourning. An image or representation of the deceased is laid upon the altar, with all the decorations given the deceased, and the corpse behind it in a coffin. All who approach it, to testify their concern, or pay their compliments of condolence, bow the knee four times before the image, and prostrate themselves to the very ground; but before these genuflexions, they make their oblations of perfumes. The children of the deceased, if there be any who survive him, stand dressed in mourning close by the coffin. It is to be observed that, according to the Chinese ritual, as soon as the corpse of the deceased is laid in the coffin, there must be as much corn, rice, silver, and gold put into his mouth as his circumstances will admit of. They put, likewise, a quantity of nails, and several scissors tied up in purses, and laid at each corner of the coffin, that he may cut them as occasion shall require.

The day on which the funeral is to be solemnized, all the relations and friends meet at the house of the deceased, dressed in mourning, who, together with the priests, form the funeral procession, which is attended with the images or pictures of men, women, elephants, tigers, etc., all destined to be burned for the benefit of the deceased. The priests, and those who are to read prayers or make a funeral panegyric, bring up the rear. Several persons march in the front, with brazen censers of a considerable size on their shoulders. The children of the deceased march directly after the corpse, on foot, leaning upon sticks, which is an expression—at least, an external one—of sorrow and concern. After the children come the wives and the more distant relations of the deceased, in a close litter. A great variety of ceremonies attends this procession, and it is accompanied with the sound of tymbals, drums, flutes, and other instrumental music. As soon as the coffin has advanced about thirty yards from the house, a considerable quantity of red sand is thrown upon it. Each family has a sepulchre belonging to it, which is erected on some little hill, or place adjacent, embellished with figures and other decorations, like those in the procession. At the interment prayers are offered, both vocally and by burning bits of paper containing appropriate words or inscriptions, and quantities of rice and corn, with some coin, are placed upon the filled grave or in the sepulchre.

Early in April there is a day specified in the imperial calendar when friends visit the graves of their ancestors, sweep and put them in order, burn incense and fasten strips of brown or yellow paper money upon the cement wall. Sometimes food and wine are offered and fire-crackers exploded.

MODERN CHINA.

Vast changes have been wrought in "the Flowery Kingdom" in modern times, by revolutions, by wars, by the adoption of many Western customs and ideas, and by the efforts of missionaries representing almost every creed of Christendom.

Missions were established there by Roman Catholic priests as long ago as the year 1240. Their good works met with serious impediments for many years, but the devoted fathers never lost heart in their service.

The evidence of the fathers in their reports to the Propaganda at Rome show plainly that, despite their unceasing efforts for the conversion of the Chinese, and although the numbers professing Christianity are large, it is a matter of impossibility to assert that one out of the thousands converted is a true Christian. The Chinese mind is so firmly imbued with superstitious fancies, their reverence for the manes of ancestors, their gross ignorance of subjects which are familiar to the foreign child from its infancy, all operate against the Celestial being ever thoroughly converted.

The records of the missions of every denomination show an apparent conversion of large numbers, but the sincerity of the so-called Christian Chinamen is seriously questioned by foreigners who have been long residents in the country. In 1875 an attempt was made to approximate the Roman Catholic population of the empire. Two authorities gave 300,000 and 700,000 respectively as fair estimates, which figures in themselves are evidences of strong uncertainty.

The leading Protestant denominations of the Old World and the aggressive churches of America, beside the devotees of the Russian Greek faith, have established missions and educational institutions in the larger cities, and in 1885 all were enjoying toleration, and attaining results, which, at least, gave them encouragement to enlarge the field of their operations. Doubtless much of the reputed regard for Christianity in the land of Confucius is owing to the training in the churches and Sunday-schools received by the Chinese who have come to the United States. From the time of the negotiation of the Burlingame treaty between China and the United States until Congress passed the bill restricting the number of immigrants by any one steamer to fifteen, the Chinese in the United States were devoted to the church and the Sunday-school. The Chinese government established an educational mission for its own people, in Hartford, Conn.,

with Yung Wing, who had graduated at Yale College in 1854, as Commissioner, and at one time it had 150 students. But in the last few years the aversion to the Chinaman on account of his active competition with the general laboring classes in the United States, became so strong that conflicts between the two bodies of working people were of frequent occurrence wherever the Chinamen had established themselves in considerable numbers. As a result of this feeling, no less than because of the legislation of the Federal government on the general subject of the Chinese in the United States, these people began to return home from San Francisco in 1885 in such numbers as to lead to the belief that this element would be speedily eliminated from the field of American labor.

CHAPTER IV.

THE PAGAN NATIONS.

The Japanese—Buddhism—Shintoism—Divinities and Festivals—Marriage and Funeral Ceremonies—The Introduction and Suppression of Christianity—The "New Japan."

THE JAPANESE.

BUDDHISM is one of the most noted religions of the world, because of the vast number of its followers. From India Proper, the country which gave it birth, it has almost entirely disappeared. On the other hand, it has become the religion of the great majority of the inhabitants of the high table-land to the north of the Himalaya, as far as the boundary of Siberia, and it is the prevailing creed of China, of the Peninsula of India beyond the Ganges, of Ceylon, and of several islands of the Indian Archipelago.

Until the great political revolution of 1869–'72, it was also the prevailing creed of Japan. But the new government was more in favor of the Shinto faith. Since the revolution, it has become common to speak of Old Japan and New Japan, the above period being the line of demarcation. The extraordinary change that has been wrought in the entire fabric of the national government, must be kept in mind when the religious systems that previously prevailed are described. Customs and ceremonies which had been observed with singular pertinacity were practically swept away in a night. In 1869 Buddhism was the chief religion. In 1871 the priests were informed that their temples would be closed, and that they must either enter the army as soldiers, or earn their own liv-

ing in mechanical occupations. Late in the latter year it was observed that the gorgeous Buddhist temples were going to decay; that few worshippers were seen at the shrines, and few of their priests in the streets, and that the magnificent suits of chambers attached to almost every temple were utilized by the government according to its necessities, many being occupied as barracks, and others as schools.

The modernizing of the ancient empire will be alluded to more fully at the close of this chapter. For the present, the reader's attention is invited to the religious condition of the country previous to the revolution.

As before stated, the chief sects were the followers of Buddha and of Shinto. The former was introduced into Japan from China. To become a disciple of Buddha it was sufficient to declare a belief in him; but the neophyte had to shave his hair, to wear a cloak made of yellow rags, and to study under an older believer. No person could be admitted by a single member; it must be done in a general assembly. This assembly, of which Sakya was the chief, consisted of male and female mendicants, who bound themselves to perpetual chastity and poverty, and of believers who had not adopted any ascetic rule. From among the ascetics, however, were chosen the elders, according to their merit and seniority. The highest rank was that of the aryas, or those who had comprehended the four axioms which are the foundation of the Buddhist doctrine; that is, 1, that there exists pain; 2, that all that is born in this world suffers pain; 3, that it is necessary to liberate ourselves from it; and 4, that knowledge alone offers the means of this deliverance. Transmigration, attaching rewards to good acts and punishments to bad, leads to the notion of expiation, which ought to be effected by the performance of good actions; but the only form which it receives in practice is confession, and this was instituted by Sakya himself.

The worship of Buddhism is extremely simple. The ceremonies consist in offering flowers and perfumes, accompanied with instrumental music, hymns, and prayers. There were no bloody sacrifices, and the worship is, in fact, not addressed

to one god, or a number of gods, but to a figure of Saky-Amuni, and the buildings enshrining a part of his bones. An image and relics—this is the whole of the worship of the Buddhists. Hence the legends dwell so much on the personal beauty of Sakya, ascribing to him thirty-two characteristics of beauty and eighty secondary signs; and hence, also, Buddha is always represented as a man sitting and meditating, and not with the exaggerated attributes of the Brahmanical deities. Sakya himself admitted and named a number of the Brahmanical gods, but deemed their power inferior to that of Buddha; and he taught that the Buddha, a supreme intelligence, was involved in an always moving progress of transmigration, through animals, criminals, men, and gods; that all the visible world is in perpetual change; that death succeeds life, and life death; but by the practice of six transcendent perfections—alms, morals, science, energy, patience, and charity—a man might hope to obtain rest from this continual change, and arrive at the state of Narvana, deliverance or annihilation. The dogmas are simple, at least in ancient Buddhism. It is sufficient to believe that Buddha was a man of a supreme degree of intelligence and of virtue, who is proposed to every one as a model and rule of life.

The religion of Shinto is believed to have originated from Babylonian emigrants, and to have been originally very simple and pure in its tenets. Its followers acknowledge a Supreme Being, who inhabits the highest heavens, and who is far too great to require their worship; but they admit a multitude of inferior divinities, who exercise dominion over the earth, water, air, etc., and have great power in promoting the happiness or misery of the human race. They have some conception of the soul's immortality, and believe that a happy abode immediately under heaven is assigned to the spirits of the virtuous, while those of the wicked shall be doomed to wander to and fro under the firmament. Their practical precepts are directed to inculcate a virtuous life, and obedience to the laws of the sovereign. They abstain from animal food, and are reluctant to shed innocent blood, or even to touch a dead body. Their churches contain no visi-

ble idols, nor any representation of the Supreme Being; but sometimes a small image is kept in a box, to represent some inferior deity to whom the temple is consecrated. In the centre of the temple is frequently placed a large mirror, made of well-polished cast metal, which is designed to represent to the worshippers, that in like manner as their personal blemishes are therein displayed, so are their secret evil thoughts exposed to the all-searching eyes of the immortal gods. The worshippers approach these temples with great devotion of manner, and with the most scrupulous attention to cleanliness of person and apparel. Advancing reverently to the mirror, they bow themselves to the ground, prefer their prayers, present their offerings, and then repair to their amusements. They who are of this sect maintain that, in order to draw down the benediction of the gods upon their souls in the life to come, but more particularly in this, they must take indefatigable pains to keep their souls unspotted and undefiled, religiously abstain from every thing that may possibly pollute them or their bodies—strictly observe all festivals and other days set apart for the service and worship of the gods, and make voluntary pilgrimages to the province of Isie. This part of their empire is looked upon by their devotees as their Holy Land, because Isanagi-Mikotto, and his wife Isanami, who are the Adam and Eve of these islanders, sojourned there during the whole of their lives. Purity of soul consists in a strict obedience to the dictates of nature and the voice of reason; in an utter abhorrence of what those dictates respectively prohibit; in the exact observance of the laws of the realm, and the commands of their prince; and in the absence from every action that is inconsistent with either the one or the other. But this religion, in a more peculiar manner, recommends to its admirers an external purity, to which its devotees are inviolably attached,—as devotees, indeed, in all religions generally are. This external purity consists in not defiling themselves with blood, in abstaining from all manner of flesh, and taking particular care not to touch the dead.

The festivals of the Shintos are all fixed and immovable;

some are monthly, others annual. There are three in every month; that is, at the increase, full, and decrease of the moon. In regard to the first, it is a day rather devoted to conversation, and other innocent amusements among friends, than to the service of the gods. The last is set apart likewise for nearly the same purposes. But the fifteenth day of the month is, properly speaking, a solemn festival, and spent in acts of devotion. The Shintos have, moreover, five annual festivals, which are also immovable; that is to say, New-Year's Day, the third day of the third month, the fifth of the fifth, the seventh of the seventh, and the ninth of the ninth month. The reason of this exceedingly curious choice of unequal numbers is, that they fall upon unfortunate days, and that the usual rejoicings on such festivals are, in the opinion of the Shintos, acceptable to the gods. It is an established notion of the Shintos, that the gods take delight in the various recreations which constantly attend their festivals, and that the innocent amusements of those who honor them by such public demonstrations of their joy can never offend them.

The Japanese say their prayers upon a rosary or a chaplet. Each sect has one peculiar to itself; that belonging to the sect of Seodosin consists of two circles, one over the other. The first, or uppermost, consists of forty beads, and the lowest of thirty. The sects of Ikosia and Sensju have each their respective chaplets. The latter is made use of by the Chinese, as well as the Japanese, and is called in the language of the latter *Fiakmanben*. These are their most remarkable chaplets, by the assistance of which these islanders count their prayers, which are much longer than those of the Roman Catholics. They are obliged to repeat them a hundred and eight times over, because the bonzes assure them that there are as many different sins, which render a man polluted and unclean; and against each of their attacks a faithful and true member of the Japanese church ought always to be provided with a proper prayer for his spiritual defence. Every morning, as soon as they rise, they are obliged to make some ejaculatory prayer, lifting up the fingers of their right hand.

They imagined that by this devout precaution they frustrated the wicked devices of the devil.

There were many other sects, very opposite in their tenets and observances; but they were said to live together in great harmony, or rather to share in all their mutual superstitions. The Dairi, or ecclesiastical sovereign, was the general head of all these different sects, and appointed the principal priests throughout the country. Every sect had its respective church and peculiar idols, which were commonly remarkable for their uncouth and hideous form. Thunberg mentions one colossal wooden image which measured ten yards across the shoulders, and afforded room for six men to sit upon its wrist. The inferior divinities were innumerable, as almost every trade had its tutelary god; and in one temple not less than thirty-three thousand three hundred and thirty-three were said to be ranged around the supreme deity. The temples were commonly built in the suburbs of the cities and towns, on the most elevated and suitable spots, to which were frequently attached beautiful avenues of cypress trees, with handsome gates. The idols were usually exhibited upon an altar, surrounded with flowers, incense, and other decorations. They were filled with the lower or secular priests, who kept them clean, lit the lamps and fires, presented the flowers and incense, and admitted worshippers at all times of the day. Even strangers were allowed to enter, and sometimes to lodge in the temples. To some of the more noted churches it was common to perform pilgrimages, especially to the temples of Tsie, the most ancient in the empire, and almost completely decayed with age, notwithstanding the utmost care to preserve its ruins. Its sole ornaments were a mirror, denoting that nothing can be hid from the Supreme Being, and slips of white paper hung round the walls, to signify that nothing but what is pure should approach his presence. To this place the emperor was obliged to send an ambassador on the first day of every month, and every individual was expected to make a visit at least once in the course of his life. Such a pilgrimage, besides its merit, was rewarded with an indulgence or remission

of sins for a whole year. There were also, in Japan, orders of monks or nuns; one of which consisted of blind persons, a kind of beggars dispersed over the empire; and another, called monks of the mountain, who were bound to live on roots and herbs, to practice constant ablutions, and to traverse deserts and mountains once in a year. There were likewise several philosophical sects in the country, who disclaimed all external worship; one of the most celebrated of which adopted the tenets of the Chinese Confucius, and resembled in its general principles the ancient school of Epicurus. Its followers acknowledged a kind of *anima mundi*, but limited the existence of man to the present life; and inculcated the general practice of virtue, but allowed, and even applauded, the commission of suicide or *hari-kari*.

The monks of these orders dressed like laymen; but their usual attire was embellished with various decorations. They wore a sabre in their girdles, carried a little staff in their hands, with a brass head, and four rings of the same metal; and in order to excite the charity and compassion of those who passed them, they also carried a shell, which in fashion and sound resembled a horn. They frequently waved their staves as they muttered some particular expressions in their prayers.

They wore about their necks a scarf, or rather a silk band, adorned with fringes, which was long or short, according to their respective qualifications. The form and beauty of their fringes likewise distinguished their quality, and their cap was made according to a very eccentric fashion. They carried a wallet upon their backs, with a book in it, a little money, and a coat. They wore sandals on their feet, composed either of straw, or the stalks of the flower lotus. This is not, however, the only plant that is looked upon as sacred; for the Japanese entertain the same idea of the fir and the bamboo. They imagine that these plants have a supernatural influence over their future fortunes. The bamboo is deposited in the armories of the emperor of Japan; and his subjects look upon that and fire as emblems of his sacred majesty.

MARRIAGE AND FUNERAL CEREMONIES.

In ancient times the bridegroom and the bride went out of town by two different ways, with their respective retinues, and met by appointment at the foot of a neighboring hill. In the retinue of the former, independently of his friends and relations, were many carriages loaded with provisions. Having arrived at the hill, to the summit of which they ascended by a flight of stairs made on purpose, they there entered a tent, and seated themselves, one party on one side, the second on the other. The parents of both parties placed themselves behind the bride, and a band of musicians ranged themselves behind the bridegroom. Both retinues remained at the foot of the hill. The bridegroom and the bride, each with a flambeau, then presented themselves under the tent, before the god of marriage, who was placed upon an altar, having the head of a dog, which is a lively emblem of the mutual fidelity requisite in a state of wedlock. The string in his hands was a symbol of the force and obligation of its bands. Near the god, and between the two parties, stood a bonze, whose office was to perform the marriage ceremony. There were several lighted lamps at a small distance from the tent, at one of which the bride lit the flambeau, which she held in her hand, pronouncing at the same time a form of words which were dictated to her by the bonze; after this the bridegroom lit his taper or flambeau, by that of his intended bride. This part of the ceremony was accompanied with loud acclamations of joy, and the congratulations of all the friends and relations then present of the newly-married couple. At the same time the bonze dismissed them with his benediction, and their retinues made a large bonfire at the foot of the hill, in which were thrown all the toys and playthings with which the young bride amused herself in her virgin state. Others produced a distaff and some flax before her, to intimate, that henceforward she must apply herself to the prudent management of her family affairs. The ceremony concluded with the solemn sacrifice of two oxen to the god of marriage. After this the

newly-married couple returned with their retinues, and the bride was conducted to her husband's house, where she found every room in the most exact order, and embellished in the gayest manner. The pavement and the threshold were strewed with flowers and greens, whilst flags and streamers fluttered on the housetops, as if promising nothing but one continued series of delight.

The ancient Japanese burned their dead. If the deceased was a person of distinction, all his friends and relations, dressed in mourning, repaired to the place appointed for the ceremony, about an hour before the funeral procession. They were preceded by several companies of bonzes. The deceased, seated in a coffin, was carried by four men. The head was somewhat inclined forwards, and the hands closed, as if in a praying posture. The spot where the body was to be burned was surrounded with four walls, covered with white cloth, the four gates only excepted, through which the procession entered. These gates fronted the four cardinal points of the compass. They dug a deep grave in the middle, which was filled with wood, and on each side a table was placed, covered with all manner of provisions. On one of them stood a little chafing-dish, like a censer, full of live coals and sweet wood. As soon as the corpse was brought to the brink of the grave, they fastened a long cord to the coffin, which was made like a little bed. After they had carried the bed thrice round the grave, they laid it on the funeral pile, whilst the bonzes and relations of the deceased called incessantly on the name of his tutelary idol. After this, the superior bonze, that is, he who marched at the head of the procession, walked three times round the corpse with his lighted taper, waving it three times over his head, and pronouncing some mystic words. After this he threw away his taper, and two of the nearest relations of the deceased taking it up, waved it thrice over the corpse, and then tossed it into the grave. But, according to Crasset, the bonze gave it to the youngest son of the deceased, who, after there had been a considerable quantity of oils, perfumes, and aromatic drugs poured into the grave, threw his torch into it. During

the time that the body was consuming in the flames, the children, or nearest relations of the deceased, advanced towards the censer that stood upon the table, put perfumes into it, and then paid homage to it. This ceremony being concluded, the friends and relations of the deceased withdrew, leaving none but the populace and the poor behind them, who either ate or carried home the entertainment provided for the deceased.

THE INTRODUCTION AND SUPPRESSION OF CHRISTIANITY.

The first European settlers in Japan were a party of Portuguese who were driven by stress of weather to take refuge in the harbor of Bungo, about 1545. The meeting of the foreigners with the Japanese was very cordial. The Prince of the island of Kin-Sin took much interest in the strangers, and, being informed of the products of their country, readily consented that a Portuguese ship should be sent to the island annually to trade, and to receive in return gold, silver, and copper. Francis Xavier founded the first Jesuit mission in India in 1542. Having learned of the landing of the Portuguese at Kin-Sin, he made his way thither, at the head of a band of zealous monks, and in 1549 opened the first mission and introduced Christianity into Japan.

The enthusiasm of the church of that day never met with a greater reward. The conversion of the heathen was actively commenced. Xavier and his colaborers met with unexpected kindness and success. In the incipiency of their work they received the same encouragement which had greeted the Portuguese at the hands of the Prince of Bungo. So pleased was Xavier that he exclaimed:—"I know not when to cease in speaking of the Japanese. They are truly the delight of my heart." The bonzes, alarmed at the encroachments of these foreign doctrines, had recourse to the monarch, urging him to banish their teachers. The Emperor asked how many religions were already permitted in Japan. The answer was, thirty-five. "Then," said the monarch, "if thirty-five religions can be tolerated we can bear with thirty-six. Leave the strangers in peace."

For a time everything was prospering. But after the departure of Francis Xavier for new fields of Christian labor, other representatives of the church flocked into the new country. The unwise conduct of many of the Portuguese, and the strife of the new missionaries for preferment, soon led to a breach between the natives and the Christian fathers, particularly the Jesuits. The latter counselled peace, but found themselves powerless to stem the tide of disorder. The confusion incident to these religious broils had naturally an unfavorable influence upon the Japanese mind; but other causes conduced to effect a fatal rupture.

Notwithstanding the storm which seemed to be gathering around the cause of Christianity an embassy composed of three princes and attendants was sent in 1587 to Rome to meet the then reigning Pope, Gregory XIII. The gorgeous ceremonials of the Vatican and the artillery of St. Angelo joined in honor of the presence of the distinguished representatives of a new kingdom supposed to have been gathered within the fold of the church.

But while the mission was basking in the smiles of the church and traveling in royal pomp beyond the Pyrenees among the beautiful valleys and hills of Spain and Portugal, the edict of Kubosama went forth from the mouth of the "Sovereign Lord of Japan," banishing all missionaries and ordering all churches and religious places to be destroyed and schools to be suppressed. After an absence of eight years the embassy returned to find the Cross tumbled into the dust and the spirit of persecution ready to burst upon the unoffending heads of the converts to the doctrines of Heaven.

In 1597 it is stated the number of native Christians in the empire was about four hundred thousand. In that year twenty-three priests were crucified for their disregard of the imperial edict. In spite of the threats of the government, the Christian convert clung to his religion with the true heroism of the martyr. Not even the terrors of torture and death could shake his firmly planted faith.

In the midst of the persecutions the Japanese authorities

obtained possession of documents proving that the Portuguese were conspiring to seize the territory and annex it to the domain of their king. This led to a fresh outbreak of hostility on the part of the government. The Portuguese were expelled from the country, and the Dutch traders were admitted in their stead.

The unrestrained hostility of the government towards the treacherous Portuguese added to the fierce and atrocious persecutions against the still smouldering embers of Christianity. The barbarities inflicted upon these people at last drove them into open opposition. They made their last stand at Simabawa, near Nagasaki. Strengthened by the spirit of God within them, they resisted every attempt of the armies of the government. The Dutch were now called in. A Dutch fleet, under the standard of a Christian people, bombarded these resolute defenders of God and their homes at Simabawa. Two attempts had already failed. Human endurance at length found its limit. Thirty thousand Christian lives paid the penalty of belief in Christ. Extermination had done its work, and over the graves of the Christian martyrs of Simabawa was reared the inscription:—"So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

RESULTS OF COMMODORE PERRY'S EXPEDITION.

After Japan had been closed against foreign intercourse, both commercial and religious, for nearly two centuries, during which time many efforts were made by influential nations to secure treaties for trade purposes, the country was partially reopened to the world through the influence of the American naval expedition, led by Commodore Perry. He dropped anchor in the Bay of Yeddo, July 18, 1853. On the 31st of March, 1854, a commercial treaty between the United States and Japan was signed, with extraordinary ceremonies.

In 1858 the American flag again came to the front, and gave to the world the model for all the treaty engagements since entered into by Japan with foreign nations. The chief ports in the empire were opened; the diplomatic representative of the United States was permitted to reside in the imperial capital and travel freely to any part of the empire; commerce was put on a basis which promised expansion in the future; the controversies between Americans and Japanese were to be submitted to and adjusted, or punished by recognized judicial tribunals; every interest of protection and progress was covered by sacred compact.

In 1860 a Japanese Embassy visited the United States, and was everywhere treated with that generous hospitality for which the American popular heart is justly praised. The ratifications of this new treaty were formally exchanged at Washington in May, 1860. The Stars and Stripes had opened relations of peace and amity with Japan. It then led a step further in the path of progress, as a mission had come thousands of miles to assure the President of the Republic of the West of the friendship of Japan. Upon this important treaty Japan to-day enjoys all her relations with foreign nations. For the purpose of revising and enlarging this treaty, so as to be more in accord with the liberal spirit that had grown up in the empire, another embassy visited the United States in 1872.

This historical *resumé* brings us up to the "political revolution," previously alluded to, and the narrative is indispensable to a proper understanding of the condition of the great empire to-day.

THE "NEW JAPAN."

What is historically known as the political revolution of Japan comprises a series of extraordinary events, which, without bloodshed, completely transformed the character and *personnel* of the ancient government. In brief, it may be said that it began in February, 1869, when the independent Daimios relinquished the greater part of the rights they had exercised for centuries to the general government. In

August, 1871, a decree was issued by the Mikado announcing that the lands and troops of the Daimios throughout the country had reverted to the imperial government, and that the Daimios themselves were placed upon a salary hereditary in their families. It is within the recollection of many of our readers that sign-boards were displayed in Yeddo, and on the chief thoroughfares leading thereto, rigorously proscribing the Christian church, and declaring severe punishment upon those who should in any way countenance it. By the year 1875 not one such notice was to be seen. In that city, as well as many other large ones, there were ministers established, representing many Christian sects, who were holding meetings regularly, and whose teachings were thankfully received by the inhabitants. As a missionary expressed it: "The authorities do not interfere, but it is understood that the missionaries shall not make any compulsory appeals. They may teach all who voluntarily go to them."

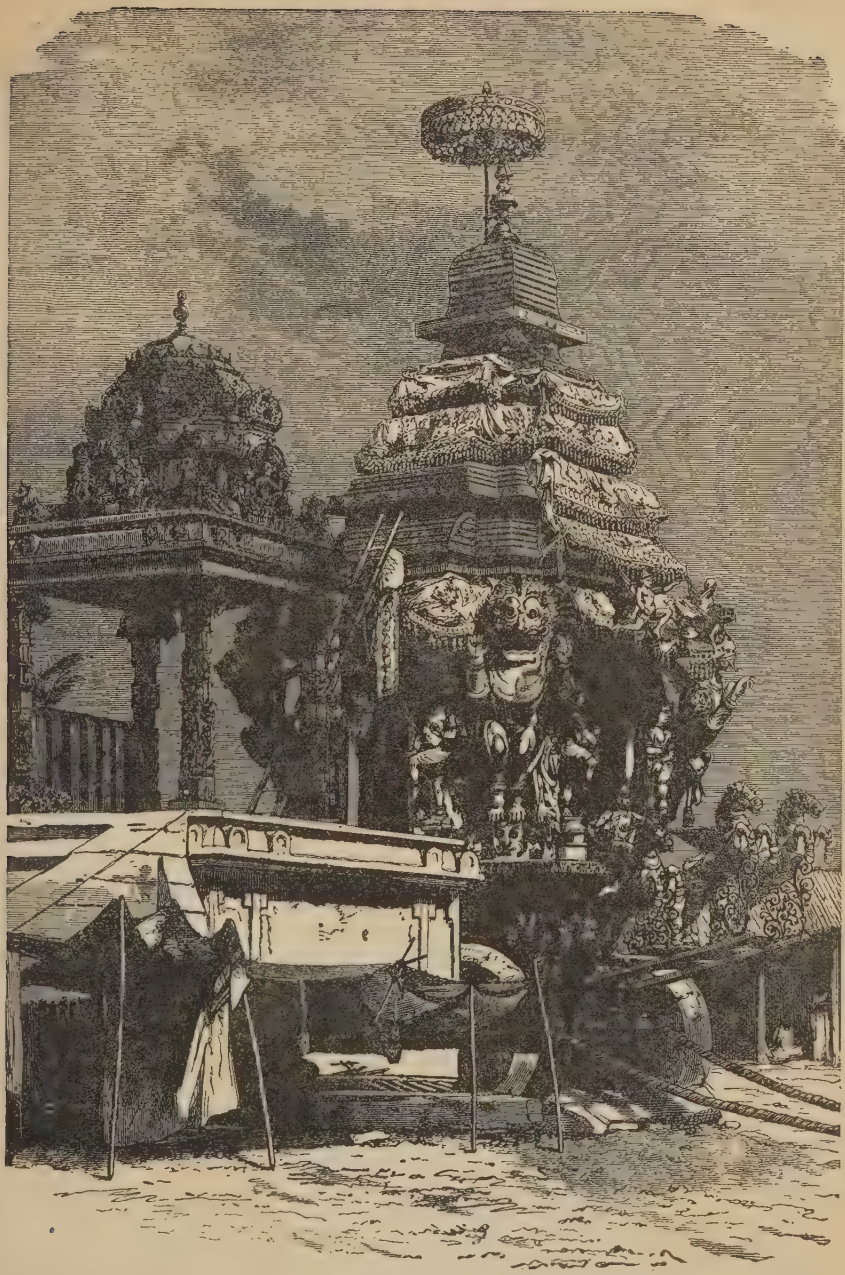
Since 1868 the Japanese have been daily growing more enlightened. Western ideas of approved beneficence have been eagerly received and tested. All the important internal affairs of the empire have been remodeled upon the basis of the new civilization. Men of culture have been drawn from the military, naval, scientific, educational, and general intellectual centres of the whole world to aid in modernizing the government and people. And among all the "foreigners" who have been honored in this respect, to none has a greater cordiality been extended than the representatives of the various religions denominations.

Among the reforms carried out by the Mikado and his government are: the abandonment of the old life of seclusion, and his conformance to the dress and public manner of life of European sovereigns; the elevation of the Eta, or pariah class, to citizenship; the abolition of the feudal system; the encouragement of a native press; the establishment of a national post; the reorganization of the army and navy on European models; the suppression of the sale of obscene pictures and phallic symbols; the adoption of foreign dress

by Japanese officials; the abolition of the custom of wearing two swords; reform in the marriage laws; the reformation of the penal code; the adoption of railways, telegraphs, lighthouses, steam lines of transports, arsenals and dockyards; a civil service of foreign employés; the abolition of the lunar and adoption of the solar calendar; the establishment of legations in foreign countries; the colonization of Yezo; the annexation of the Riu Kiu, or Loo Choo Islands; and last, by no means least, the planning of an educational system on the foreign model, in which science has a high place.

This remodeling of the Japanese educational system took place in 1872, and was announced in a circular from the Educational Department, according to which the whole empire was divided into eight districts; each one of them was to have one university, and a prescribed number of schools of various grades. The national scheme of education in Japan provides for 8 universities, 32 high-schools or academies, 256 grammar schools, and 5,500 primary schools. A handsome compliment was paid to the United States in 1872, when Prof. G. D. Northrop, State Superintendent of Education in Connecticut, was invited to fill the post of Superintendent of Public Education in Japan.

Of all nations, originally paganistic, Japan has taken the lead in liberality and appreciation of the Christian church. Let it forever stand to the honor of her people, that on July 11, 1884, idolatry was abolished by imperial decree, and all religions, Shintoism, Buddhism, and Christianity, were declared equal before the law.



THE CAR OF JUGGERNAUT.

CHAPTER V.

THE PAGAN NATIONS.

The Hindoos—Brahma—Vishnu and Siva—Objects of Worship—Religious Festivals—The Incarnations of Vishnu—The Modern Hindoos.

THE HINDOOS.

THE most singular people on the globe, in respect to religious tenets and customs, are the Hindoos, the inhabitants of Hindostan, that part of India, or the East Indies, which was formerly called the Peninsula within the Ganges, and which extends from Cape Comorin to the Himalaya Mountains. It has an area of about 1,300,000 square miles.

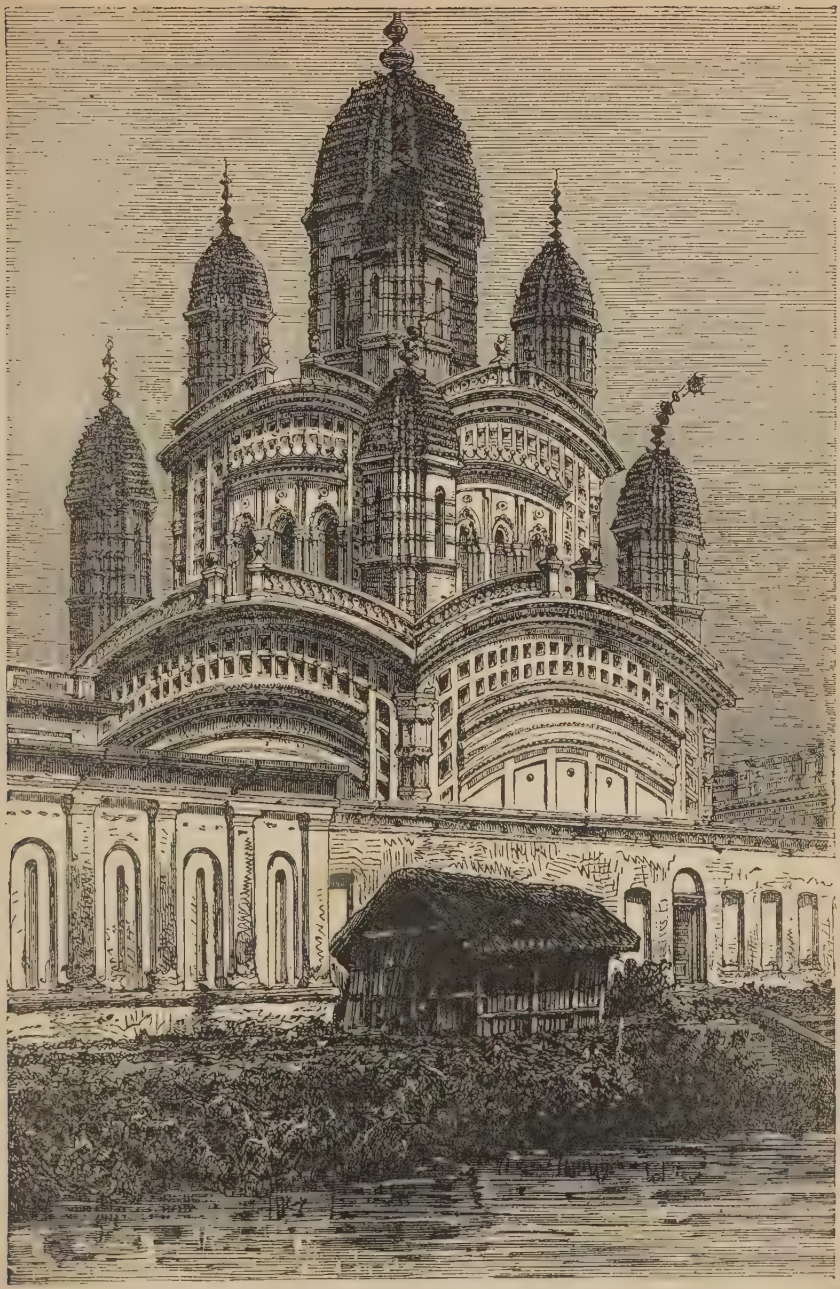
Of the great antiquity of this people, and of the permanency of their religion and customs, there appear no reasonable grounds to doubt. In almost every respect, these are the same now as they were in the most ancient periods of the history of India, of which we possess the most faint knowledge.

The distinctive religion of the Hindoos is called Brahminism from Brahma, a Sanscrit word, meaning the Supreme Being. Brahma, as an individual deity in mythology, although originally represented as the almighty creator, preserver, and destroyer, has subsequently become three distinct beings, as Brahma, the creator; Vishnu, the preserver and sustainer; and Siva, the destroyer. On the contrary, Brahma, the impersonal divine substance, is, with the Hindoos, not an object of worship, but merely of devout contemplation, and he is

addressed as Om or Aum, a reverential word which no Hindoo pronounces aloud.

Brahma is regarded as the father of legislators; since from his ten sons all science and laws proceeded, while he himself was the author of the Vedas, or sacred books. He is represented with four hands, and a crown on his head. The image of the flamingo, on the wings of which he is supposed to fly, is constantly placed near the statue in the temple. His wife, whose name is Seraswatee, is regarded as the patroness of learning. Vishnu, whose province it is to preserve and protect mankind, is represented as constantly attended by an eagle, or large brown kite, and as having four hands and a number of heads, emblematical of his omniscience and omnipotence. He is said to have passed through different bodily existences, in all of which he destroyed the enemies of the human race. His wife, or female favorite, is Sree, the goddess of fortune and plenty. Siva is worshipped not only as a destroyer, but also as a re-producer. His principal characters are Budra, Iswara, and Mahadeo. As the first, he is cruel; as the second, he is worshipped as the lord of all; and under the third name, he is known in the mountainous parts of India. He is a great favorite with the common people. He is generally represented with only one head; the number of his hands varies from four to thirty-two. Round his neck there are strung a number of human skulls. His hat is the skin of the tiger or elephant. His wife, Parvaty, is the goddess of time and the punisher of evil-doers.

Besides these great deities, there are a number of inferior ones, the principal of whom are those who preside over death and hell; the gods of fire, of medicine, of the wind, and of the atmosphere. Ganesa, whom Sir William Jones compares to Janus, is invoked the first, by the Brahmins, in all sacrifices. His name, and that of Seraswatee, appear at the beginning of all writings; and his statue is placed on roads, and at the boundaries of villages. There are two great subordinate sects among the Hindoos: the worshippers of Vishnu, and those of Siva. Formerly the worship of the former appears to have predominated on the Coro-



VIEW OF THE GREAT MOSQUE ON THE HOOGHLY,
NEAR CALCUTTA.

mandel coast, while on the opposite coast, especially in the neighborhood of Bombay, that of Siva prevailed. The followers of Vishnu distinguished themselves by painting their faces with a horizontal line; the followers of Siva draw a perpendicular line. The gopee chunden, a white clay, taken from a holy tank near Positra in Guzerat, and chalk from the vicinity of the celebrated temple of Dwaraos, in the same province, are used for this purpose. There is, however, very little difference in point of religion between these or any other Hindoo sects. Vishnu is believed to have undergone nine avatars, or incarnations; the most celebrated is the eighth, when he appeared as Krishna, and by his victories obliged the Hindoos to substitute the offering of images instead of human sacrifices, and milk for blood. A more particular account of these incarnations will be given further on. All the Hindoo sects believe in the immortality of the soul, transmigration, and a future state of rewards and punishments.

The first objects of worship among the Hindoos are supposed to have been fire, air, water, earth, and space, together with the heavenly bodies and aerial beings. But as such a system of mythology could in no wise account for the existence and government of the universe, later Hindoo theologians added a great variety of other gods, so that the worship was extended to the various objects of nature, among which may be specified the following:

1. The Worship of Human Beings.—The Hindoos worship their spiritual guides; also, Brahmins, their wives and daughters. 2. The Worship of Beasts.—The cow is an object of worship, and receives the homage of the Hindoos at an annual festival. Hunoomanu, the monkey, has also been placed among the gods, as a form of Siva. Temples of this god are to be seen, and in some places his image is worshipped daily; he is even chosen by many as their guardian deity. Hunoomanu bears some resemblance to Pan; and, like him, owes his birth to the god of the winds. The dog, the jackal, and a number of other animals, have also places among the Hindoo deities, though they are not greatly hon-

ored. 3. Worship of Birds.—Gurooru, the carrier of Vishnu, half a bird and half a man, has received deification, as well as his brother Uroonu, the charioteer of Vishnu. Jutayoo, another bird, the friend of Ramu, receives divine honors; as do the eagle of Coromandel (said to be an incarnation of Doorga), the wagtail, the peacock, the goose, and the owl; but the honors they receive are not of the highest kind. 4. Worship of Trees.—The Hindoos do not seem ever to have had consecrated groves, but several trees are esteemed sacred. Toolusee, a female raised to deity by Vishnu, was cursed by Lukshmee, his wife, in a fit of jealousy, and turned into a tree of his name, which the Hindoos preserve with great care near their houses, and erect pillars to its honor. The heads of these pillars, which commonly open like a cup, are filled with earth, and the plant is placed in them. Several other trees receive almost an equal homage. It is considered as a great sin among the Hindoos for any member of a family to cut down trees planted by an ancestor; and the misfortunes of many a family have been ascribed to such an act of indiscretion. 5. River Worship.—The Hindoos not only reverence their rivers, but actually worship them, dividing them into male and female deities. But the Ganges, both in their poems, their Pooranus, and in the ceremonial customs of the natives, appears to rank highest among the river deities. She is declared to have descended from Vishnu's heaven; an anniversary of which event is celebrated by particular festivities. The most extravagant things are related in the Pooranus respecting the purifying nature of these waters; and several works have been written to extol the saving properties of the Ganges. Its waters are carried to immense distances; everything they touch becomes purified; crowds of Hindoos perform their worship on the river, daily, after purifying themselves in the stream; the sick are laid on its banks, expecting recovery from the mere sight of this goddess; and it is reckoned a great calamity not to die within sight of this river. 6. Worship of Fish.—Even the finny tribes are honored by the Hindoos, though the worship paid to

PORTICO OF PADOGA AT PONDICHERRY, INDIA.

them is of an inferior sort. 7. The Worship of Books is very common among this people. The lower orders have such a profound respect for a book, that they think everything in such a form must be divine. On several occasions a book is converted into an image, and worshipped with all the form used before the most popular idol. 8. Worship of Stones.—The Shalugramu, as a form of Vishnu, is more frequently worshipped than any other idol in India, not excepting the Lingu itself; which, perhaps, ought to be placed next, and which is also a stone. The representatives of Punchanunu and other gods are shapeless stones. Many images of idols sold in the markets are made of stone, and worshipped. 9. A Log of Wood.—The pedal with which rice is cleansed from the husk has also been raised to godship by the Hindoos.

The Hindoos have many religious festivals, but the best known is that of the Juggernaut, which has excited the indignation of Christendom by the horrors of its observance.

The idol is a carved block of wood, with a frightful visage, painted black, and a distended mouth of a bloody color. He is dressed in gorgeous apparel, and his appellation is one of the numerous names of Vishnu, the preserving power of the universe, according to the theology of the Brahmins. On the annual festival the throne of the idol is placed upon a stupendous movable tower, about sixty feet in height, resting on wheels, which indent the ground deeply as they turn slowly under the ponderous machine. He is accompanied by two other idols; his brother Balaram, and his sister Shubudra, of a white and yellow color, each on a separate tower, and sitting on thrones of nearly an equal height. Attached to the principal tower are six ropes, of the length and size of a ship's cable, by which the people draw it along. The priests and attendants are stationed around the throne on the car. As the tower moves along, devotees throwing themselves under the wheels are crushed to death; and such acts are hailed with the acclamations of the multitude as the most acceptable sacrifices.

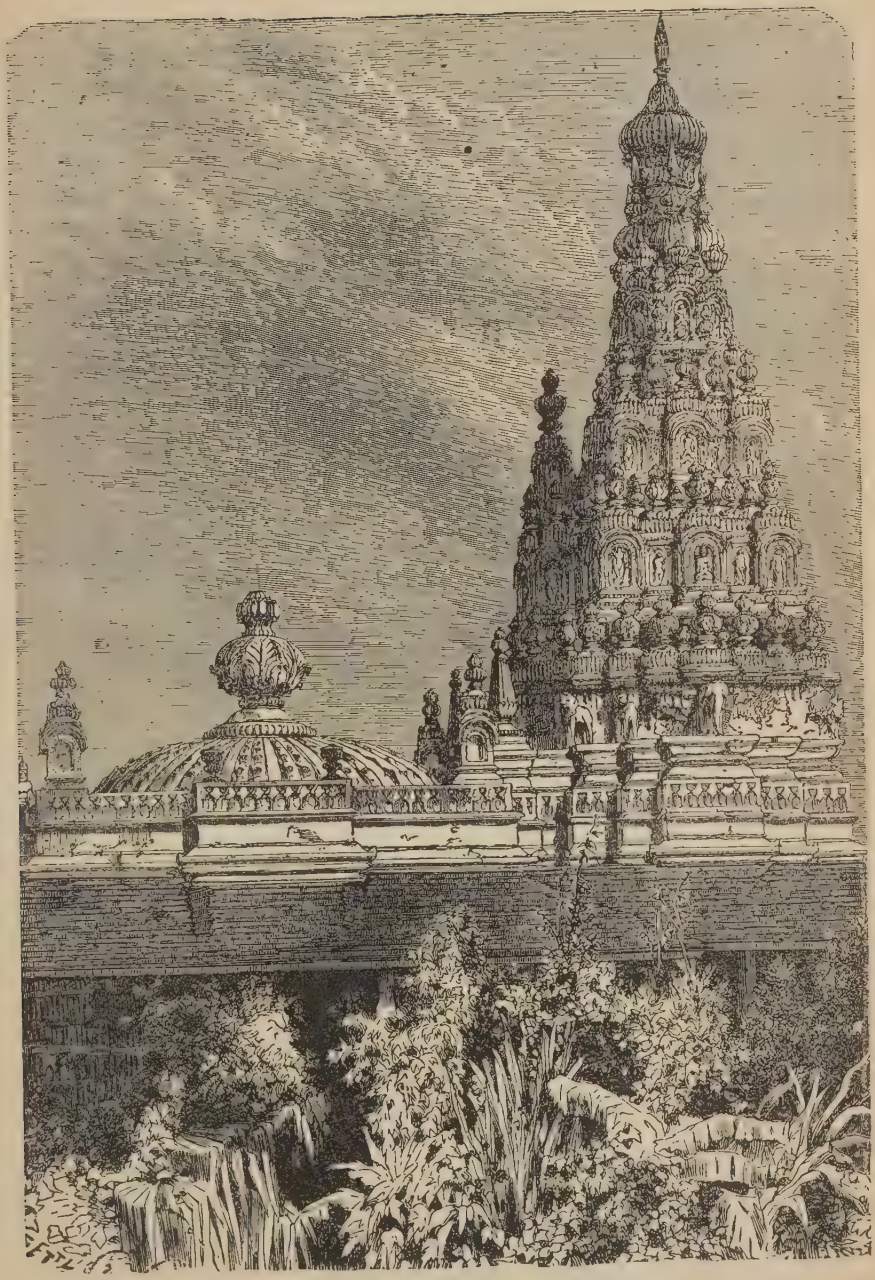
The painful ceremony of Churuku is generally performed

on the second day of the festival in honor of Siva. Posts are erected in some open place,—generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of a tree to Siva, when two pigeons are let loose or slain. In other parts the worship is performed in the temple; after which the crowd proceed to the swinging posts, and commence the work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin on the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet in diameter.

Voluntary suicide is considered an act of great merit, and in many parts of India the people are guilty of infanticide by drowning their children in the Ganges, as a pious offering to the goddess. The custom of widows throwing themselves, or being placed, upon the pyre where the bodies of their husbands were about to be burned, is enforced by the last of three particular duties of a wife toward her husband, as laid down in the Vegas, viz.: To die when her husband leaves the world.

THE INCARNATIONS OF VISHNU.

The Hindoos believe that Vishnu has already metamorphosed himself nine times in this world, and is to undergo a tenth transformation. These metamorphoses comprehend



VIEW OF HINDOO TEMPLE, BOMBAY

all the mystery of the Indian theology. He first assumed the shape of a fish, in order to search for the Vedam at the bottom of the sea, whither it had been carried by an evil genius who had forced it away from the Deutas. Vishnu, at the urgent request of the Deutas, plunged into the sea, killed this evil genius, and returned with the Vedam, which he found in a shell.

The second metamorphosis of Vishnu was into a tortoise. One day the sea being elated with pride, presumed to give an insolent account of its power and riches. Brahma, accompanied with certain gods, was ordered to punish this element for its insolence; accordingly, they took up the mountain of Merupa, which is all of gold, and placed it in the midst of the sea; they wound the serpent Signag, or Scissia, as the Brahmins call it, several times round this mountain; then using this serpent as a cable, they lifted up the mountain, and afterwards let it fall again, until they at last forced this haughty element to restore all the wealth which had made it so proud, the tortoise sustaining the universe while the sea was being churned.

A powerful genius, Renniaxem by name, took the earth one day and rolled it in his hand like a bowl; but not satisfied with having thus far tried his skill, and imagining himself to be the peaceable possessor of the terrestrial globe, he went and hid himself in Patalam, which is the bottom of the abyss. Vishnu, who was asleep at the instant when he took his flight, awaking on a sudden, was surprised to see the earth was gone; upon which he immediately transformed himself into a boar, pierced as far as Patalam by the help of his snout, armed with two monstrous tusks, attacked the thief, killed him, and then laying the earth on his tusks, returned from the abyss with this important conquest.

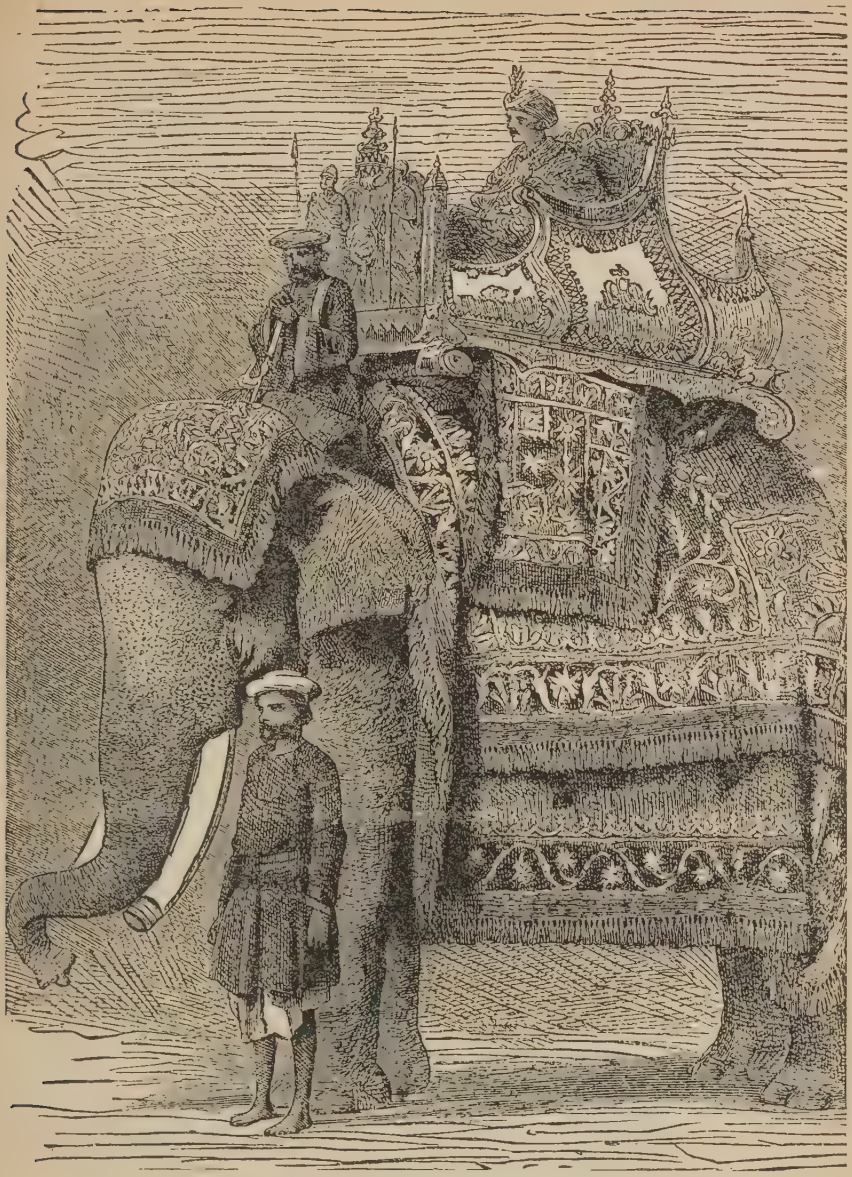
Brahma, in the first age, subdued the giant or devil called by the Indians Hirrenkessep, and kept him in a very tedious and severe confinement. After he had thus suffered for twelve years, the giant implored the mercy of Brahma, who, taking pity on the unhappy wretch, indulged him with most uncommon favors; for he released him out of prison,

BAS-RELIEF FROM AN INDIAN TEMPLE.

Bas-Relief from an Indian Temple.

made him a powerful monarch, and to assure him that he should continue to live, he granted him the following privilege,—viz., that it should be impossible for him to die, unless in the most extraordinary and uncommon manner. Hirrenkessep was hereby secured from the insults of the heaven, the earth, the sun, the moon, thunder, lightning, the day, the night, the wind, storms, and all accidents of that kind. The giant, having recovered his liberty, raised several armies, and made such rapid conquests, that he soon became the terror of the universe. He carried his insolence to such a pitch, that, forgetting who he was, he commanded that himself only should be adored as God. The Brahmins opposed this impious worship, and besought Vishnu to deliver them from the tyranny with which they were oppressed. Vishnu assured them that the wife of this tyrant should bring forth a child, who should free them from his usurpation. Vishnu's promise was fulfilled. The giant became the father of a son, whom he would have brought up in the worship of himself only; but the babe, so far from owning him to be God, made a solemn confession of his faith, by which he acknowledged Vishnu as creator of the fourteen worlds, and father of truth, etc. The tyrant, highly incensed, treated this little martyr to the Brahmin's faith very inhumanly, and was going to knock him down with his staff, when the child escaped the blow, by hiding himself behind a pillar, which received the stroke, and immediately split in two, when lo! a dreadful monster issued out of it. Vishnu had assumed that shape purposely to chastise the insolence of this tyrant. The metamorphosed god seized the giant by the middle, and tore him to pieces.

In the time that Mavaly governed the world—*i. e.*, during the golden age of the Indians, there was a wonderful profusion of all things, so that no one would work; no subordination was to be seen, everything was in common, and a man needed only put forth his hand to take whatever he wanted. Vishnu, desirous of putting a stop to a circumstance which might be attended with very ill consequences, resolved therefore to dethrone Mavaly, and to bring want,



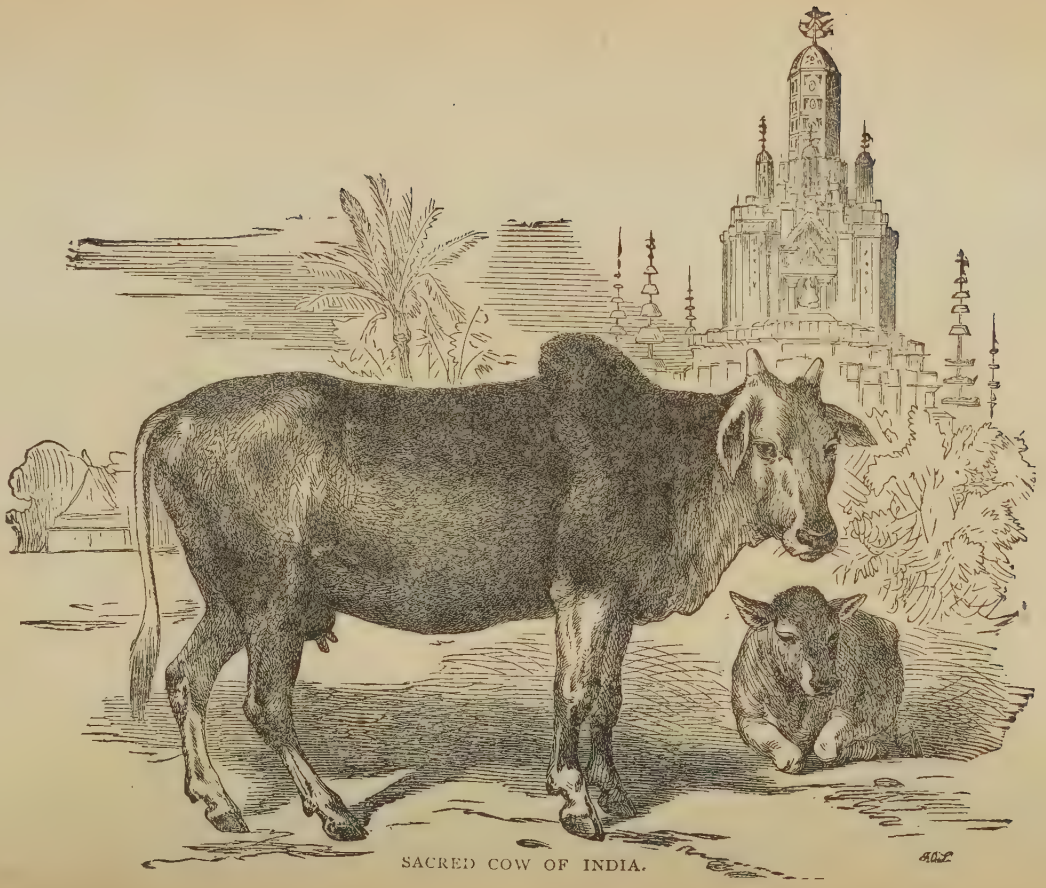
ELEPHANT OF INDIA ON A STATE OCCASION.

Elephants are used in the East for carrying persons on their backs, a number being seated together in a Houdah, while the driver (Mahout) sits on the neck directing it by his voice and by a small goad. Elephants have always a conspicuous place in the great processions and state displays of Eastern princes.

hunger, misery, and poverty into the world. To succeed in his attempt, he employed artifice, and assuming the shape of a poor Brahmin, presented himself to Mavaly as a beggar craving alms. Mavaly offered him kingdoms and treasures; to which the Brahmin answered, that he begged only three feet of ground for himself to inhabit with his baggage, consisting of an umbrella, a book of devotion after the Brahmin worship, and a goblet. Mavaly having promised it, Vishnu immediately resumed his divine form. With one step he covered the whole earth, with another the whole space between heaven and earth; after which, going to appropriate to himself the rest of the ground which the unhappy Mavaly had then granted him, he set his foot upon his throat, and knocked him backwards into the abyss, which he measured at the same time.

A Brahmin, who was a very good man, having married a very virtuous female Brahmin, withdrew with his wife to the banks of the river, called by the Indian legends Bewa. They pitched upon this place for their fixed habitation, and resolved there to spend their days in devotion. In this calm state there was one circumstance wanting to complete their happiness, and that was children—the Brahmin's wife not bringing him any. For nine days they wandered from place to place imploring the blessing of the gods with the utmost fervency. At length Vishnu appeared to them under the shape of a beautiful child, and asked them the occasion of these repeated austerities. They satisfied his demands; upon which Vishnu revealing himself, promised them three children, and vanished away in an instant. Two of these three children were produced by transmigration; the souls of the Brahmin and his wife, whom a too severe abstinence and an over-violent affliction had brought to their graves, transmigrated into the bodies of two new-born children; these afterwards grew up, were married, and gave birth to a child, the last fruit of Vishnu's promise.

One Rawana, born a Brahmin, had formerly an extraordinary devotion for Ixora, to whom he daily offered a hundred flowers. The god Ixora being one day desirous of making



SACRED COW OF INDIA.

Idol from an Indian Temple.

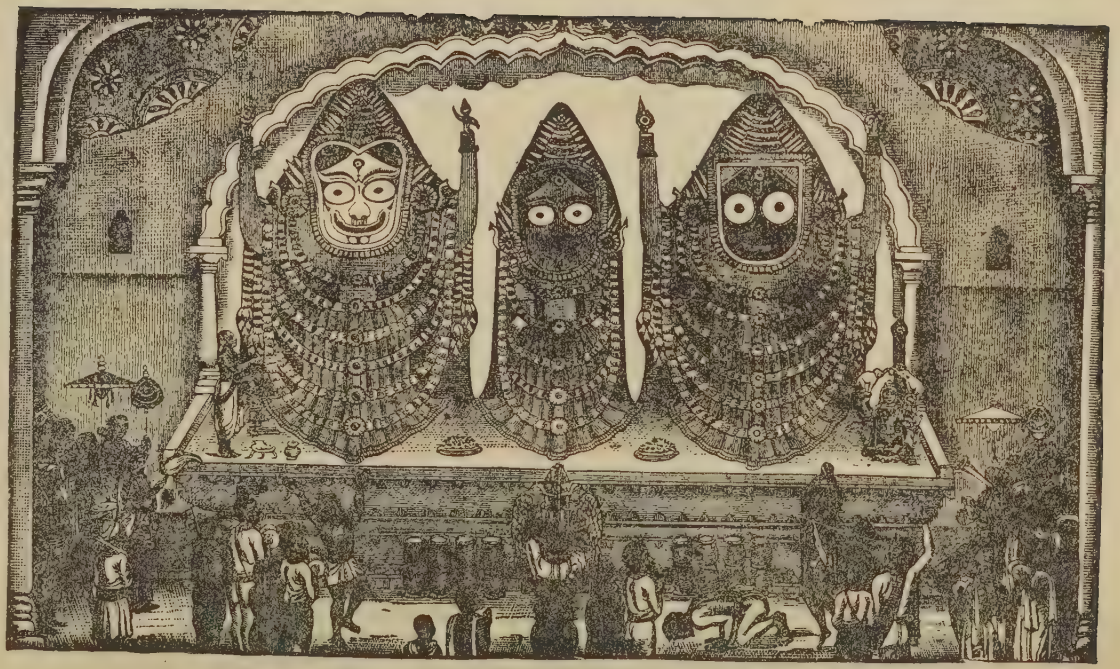
a trial of his faith, stole one of them away, and afterwards complained that the oblation was less than usual. Rawana counted the flowers, and finding but ninety-nine, was immediately disposed to pluck out one of his eyes, to make up the deficiency. Ixora, satisfied with this pledge of his fidelity, would not suffer him to do it, and as an acknowledgment, offered to grant him whatever he should request. The Brahmin desired that the government of the world might be committed to him, which was granted. In the meantime, Rawana continued his devout exercises; and his prayers, though they were frequent, were yet very selfish; upon which Ixora spoke to him as follows: "As I have indulged thee in all thou demandest of me, why dost thou still continue to address me in prayer? What is it thou now wantest of me?" "I have one thing more to request of thee," says the importunate Rawana, "and that is, to give me ten heads, to govern this universe which thou hast given me, and survey all things in it with my own eyes; and twenty arms, to exercise my power therein." Ixora granted him also this request; after which, Rawana fixed upon Lanca for the place of his residence, and fortified himself very strongly in it; when, after a long and prudent reign, he forgot all his obligations to Ixora, and would have obliged his subjects to acknowledge him only for God. Upon this Vishnu assumed a human shape, and came upon the earth under the name of Ram, the wife of a Rajah, bringing him into the world, to chastise Rawana's insolence. Ram performed several wonderful exploits: he first killed Rawana, who had metamorphosed himself into a stag; but the soul of the cunning Rawana immediately quitted the stag, and went into the body of a Faquir. In this new disguise he played Ram a true Faquir's trick, by carrying off his wife Sitha; but Hanuman, the ape-god, revenged this affront which Rawana, transformed into this mock devotee, had put upon Ram. The ape made a dreadful havoc in Lanca; nor were Rawana, or the giants, his subjects, able to put a stop to it; and when they, by the virtue of certain magical words, had at last found out the secret of taking Hanuman prisoner, they nev-

ertheless could not put him to death, because of the help that Ram continually afforded him. Rawana asked the ape by what means his strength might be subdued; but the ape imposed upon him, by telling him he must dip his tail in oil, surround it with flax or hemp, and afterwards set fire to it; assuring him that by this means he would lose his strength. Hanuman being thus equipped, set fire to Rawana's palace, and destroyed part of Lanca. We have taken a particular notice of this incident, because of its great resemblance to the story of Samson, and shall add, that Rawana's obstinate refusal to give up the woman he had carried off, the punishment which Ram and his brother Lekeman inflicted upon him on that account, and Ram's passage through the waters, have a great affinity with the history of Moses. At last Ram and Lekeman killed Rawana with arrows; and the ape Hanuman fought as bravely for them at this juncture as he had done on former occasions.

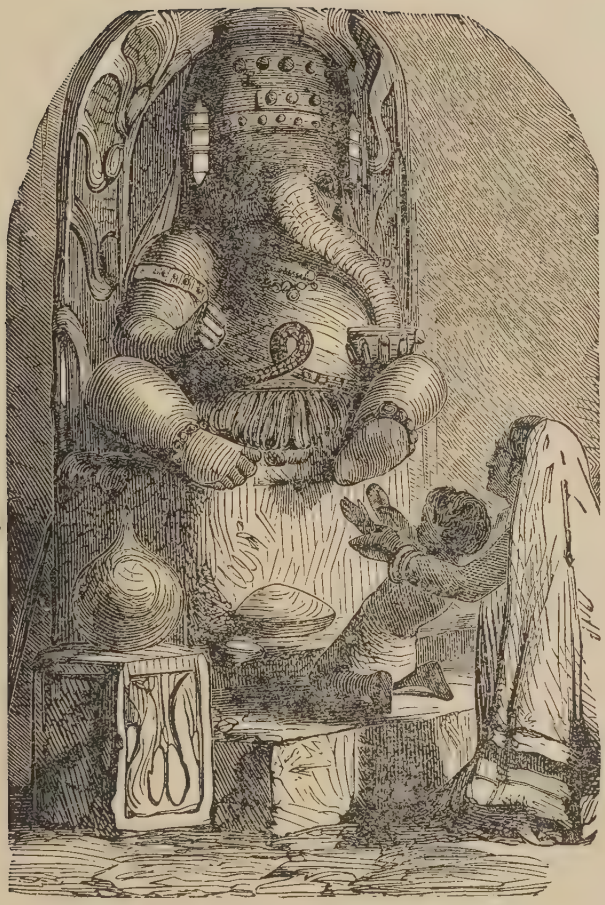
The narrative of the eighth incarnation includes several particulars which bear some relation to the life of Moses and that of the Blessed Saviour. Vishnu became man under the form of a child, called in the Indian legend Kristna, and was rescued from the fury of a Rajah, who was destined to die by the hand of a child.

In the ninth incarnation Vishnu went by the name of Boudhe, in order to reveal himself to men. This Boudhe, according to the doctrine of the Banians, had neither father nor mother. He is invisible, and all spirit; but whenever he reveals himself to his faithful servants, under heaven, he assumes the figure under which Vishnu is worshipped by the East Indians. They affirm that Boudhe, who is the mediator of mankind, prays to Mahedu day and night for them.

The Hindoos believe that the tenth incarnation is still to come. Vishnu will one day reveal himself, with Kellenki, or Kelki, which is the name the Brahmins give to a white, winged horse, adorned with rich trappings, whom they suppose to be in the heavens. The horse is led by a king, who has a lifted sabre in his hand; and this monarch is undoubtedly Vishnu. The horse has always his right foot lifted up;



JUGGERNAUT, HIS SISTER AND BROTHER.



GANESA, THE GOD OF HINDOO WISDOM.

but whenever he shall think fit to set it down upon the earth, in order to punish the impious and the wicked, it will then sink under the weight of it. The serpent Signag shall then no longer be able to support the earth; the tortoise, oppressed with the weight, shall plunge to the bottom of the sea, and mankind in general shall be destroyed. Such will be the end of the last age of the world; after which the first age is to return again.

THE MODERN HINDOOS.

The sects into which the Hindoos are divided at the present time are numerous; but they are all of modern origin, and most of them differ very much from the ancient religion of the people of Hindostan. Very thorough and persistent efforts have been made to establish Christianity throughout the vast country, as well as the whole of India. Missionary stations were opened by the London Society for the Propagation of the Gospel in 1727; the Baptist Missionary Society (England), 1793; the London Missionary Society, 1805; the American Board of Commissioners, 1812; the Wesleyan Missionary Society, 1814; the Church Missionary Society, 1815; General Baptist Mission, 1822; Free Church of Scotland, 1830; Established Church of Scotland, 1830; Basel Missionary Society, 1830; American Presbyterian Mission, 1834; and the American Baptist Mission, 1840. In 1853 there were forty-two Roman Catholic priests in charge of important missions, besides a large number of assistants. A native Christian population of 94,145 was reported to the British Parliament in July of that year, with 250 native churches, and 15,129 church members. In June, 1869, Dr. Fennelly, the Roman Catholic Bishop of Madras, reported that there were in that Presidency 7 bishops, 565 priests, and a Catholic population of 683,218; while the Archbishop of Goa had under his care 72 priests and upward of 90,000 church members. Enumerations to ascertain the religious creed of the inhabitants of India were taken in the various provinces during the years 1868 to 1876—in Berar and

the Punjab, 1868; in Oudh, 1869; in Ajmere and Coorg, 1871; and in the remaining provinces from 1872 to 1876. A verification of all these returns, with the results of the general census of India, furnished the following classification of the leading creeds in the provinces under British administration:

Creeds.	*Numbers.*
Hindoos	139,248,568
Mohammedans	40,882,537
Buddhists	2,832,851
Sikhs	1,174,436
Christians	897,216
Other Creeds	5,102,823
Religion not known	1,977,400
Total	192,115,831

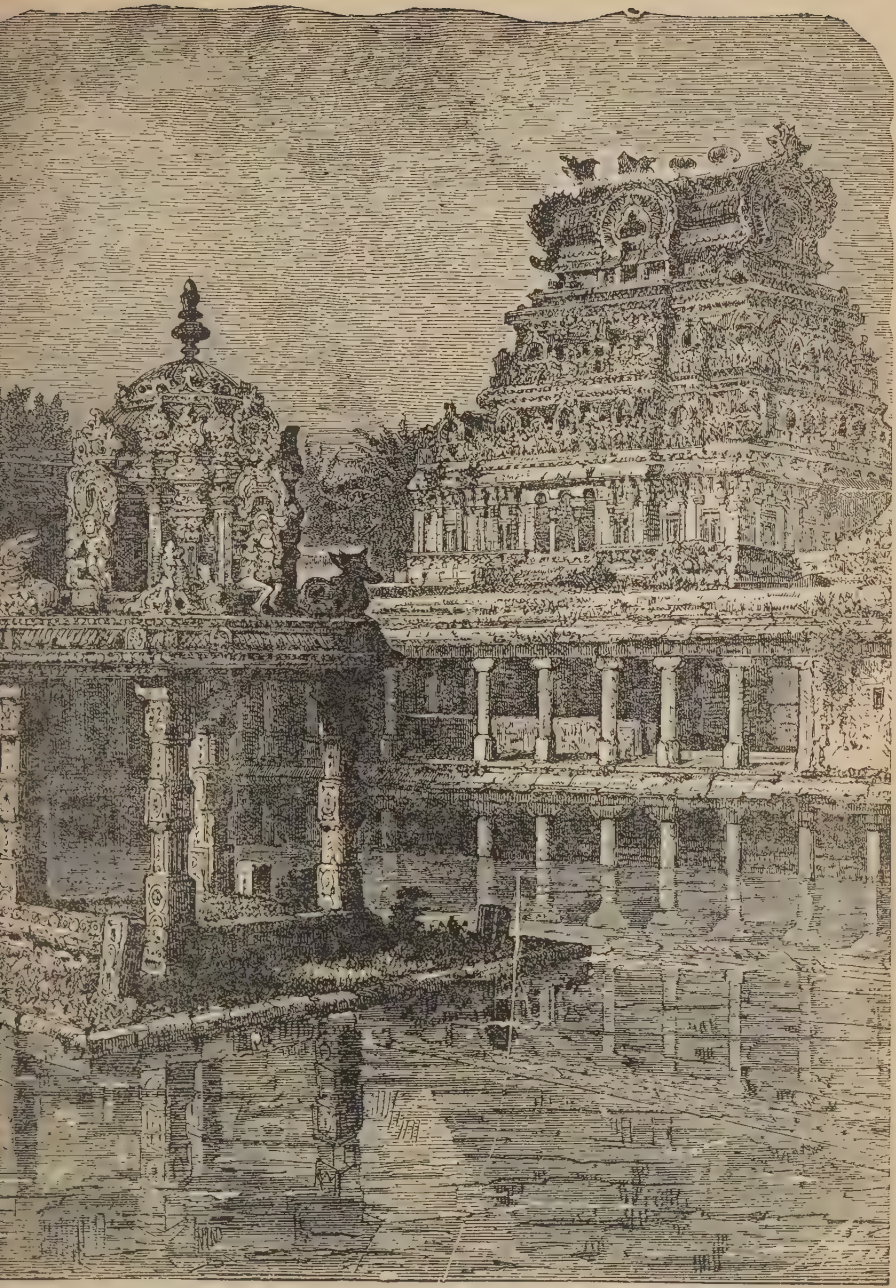
CHAPTER VI.

THE PAGAN NATIONS.

The Thibetians and Tartars—The Grand Lama—Disposition of the Dead—Idols of Scattered Tartar Tribes—Marriage and Funeral Ceremonies.

THE THIBETIANS AND TARTARS.

THE name of the Grand Lama is given to the sovereign pontiff, or high-priest, of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by 20,000 lamas, or priests, who have their separate apartments around the mountain; and, according to their respective qualities, are placed nearer, or at a greater distance from, the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Corea, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him God, the everlasting Father of Heaven. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and he actually entertains, at a great expense in the palace of Pekin, an inferior Lama,



SACRED POOL NEAR TRICHINOPOLY, INDIA.

deputed as his nuncio from Thibet. The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked in every part with gold and precious stones; where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

Besides his religious influence and authority, the Grand Lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior Lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and, besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies. The opinion of those who are reputed the most Orthodox among the Thibetians is, that when the Grand Lama seems to die, either of old age or infirmity, his soul, in fact, only quits a local habitation, to look for another, younger or better; and it is discovered again in the body of some child by certain tokens, known only to the Lamas or priests, in which order he always appears.

Though in the grand sovereignty of the Lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose the Grand Lama is animated by the god Shaka, or Fo, who at the decease of one Lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of Lamas is continued down from him in fixed degrees of sanctity: so that a more firmly established sacerdotal government, in doctrine, cus-

toms, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries, in modern times, have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they profess, the only religion they follow. The state of sanctity which that religion inculcates, consists in monastic confidence, absence of thought, and the perfect repose of nonentity.

The chief object of worship in this country, is the same which in China is called Fo, but by the Lamas in Thibet, La. This prince, who was born 1,026 years before Christ, and reigned in a part of India called Chantyencho, or as others say, Si-tyen, gave himself out to be God, assuming human flesh; and when he died, it was believed that he only withdrew for a while, and would appear again in a determinate time: as he actually did, if the testimony of his devout disciples, the writings of the primitive fathers among them, and, in short, the tradition and authority of the whole church, from age to age, down to the present, are at all to be regarded in proof. To keep up this belief in his immortality, the Lamas, after his death, seek, throughout the whole kingdom, for another person, as like unto him, in all respects, as may be, to supply his place; and thus, it is held, he has undergone a new resurrection, or incarnation, seven times since his first appearance. Bernier relates the matter thus, as he had it from a Lama physician: When the Great Lama is old, and ready to die, he assembles his council, and declares to them, that now he was passing into the body of a little child, lately born; that when this child, who was bred up with great care, was six or seven years of age, they (by way of trial) laid before him a parcel of household goods mixed with his own, which he readily distinguished from the rest; and this, he said, was a manifest proof of the transmigration.

The Great Lama's color is red; but as the emperor of China has gained some footing in Thibet, those of his party, as well

as all the Mongol and Kalka Lamas, wear yellow. Bentink, speaking of these latter, observes, that they go habited in long yellow robes, with great sleeves, which they bind about their waist with a girdle of the same color, two fingers broad. They have the head and beard shaved very close, and wear yellow hats. They always carry a great pair of beads of coral, or yellow amber, in their hands, which they turn incessantly between their fingers, saying prayers to themselves after their manner. The nuns wear very nearly the same dress, excepting that they wear bonnets edged with fur, instead of hats, which the Lamas wear.

The religion of the Chinese and Russian Tartar tribes is a mixture of Lamaism, Islamism, and Gentooism, partaking, in some cases, also of a resemblance to the ceremonies of the Greek and Roman Churches. The idolatrous tribes principally follow the worship of the Grand Lama; but even a grosser species of idolatry is followed by some of the Tartars, particularly the Cossacks, who inhabit the borders of China. Some of the grossest idolaters worship little rude images, which generally consist of a small bit of wood a few inches in length; the upper part is rounded off, and adorned with some rude marks to resemble the human features, and being thus prepared, the figure is dressed up in rags. In fine weather and prosperous seasons, they caress these ragged deities, but are apt to treat them very roughly when the contrary happens.

Others of the Tartars profess a belief in the existence of one supreme God, the creator of all things, who has divided the government of the world, and the destiny of men, among a great number of subaltern divinities, who are left to act according to their own pleasure, and consequently whose favor it is necessary to obtain by special acts of homage and attention.

It is the custom among some of the Tartar nations to burn their dead, and inter their ashes on an eminence, upon which they raise a heap of stones, and place on it little banners; but the greater part of the Pagan Tartars bury their dead, and with each man his best horse and movables, for his use in the other world. On some of the skirts of the villages

are seen tombs, which are larger and better built than the houses. Each of them encloses three, four, or five biers, of a neat workmanship, ornamented with Chinese stuffs, some pieces of which are brocade. Bows, arrows, lines, and, in general, the most valuable articles belonging to these people, are suspended in the interior of the monuments, the wooden door of which is closed with a bar, supported at its extremities by two props.

Although no external distinction seems to exist between the living inhabitants, yet the same cannot be said of the dead, whose ashes repose in a style of greater or less magnificence, according to their wealth. It is probable that the labor of a long life would scarcely defray the expense of one of these sumptuous mausolea, which, however, bear no comparison with the monuments of more civilized people. The bodies of the poorest inhabitants are exposed in the open air, on a bier, placed on a stage, supported by stakes. They all appear to hold their dead in great veneration, and to employ the whole of their industry and ingenuity in procuring them an honorable burial. They are interred with their clothes on, and the arms and implements that they made use of when alive.

The Mongols on the frontiers of China have built several temples in the countries which they inhabit. One of these is near the river Tchikoi. It was formerly their principal temple, and the Lama who officiated there had the superintendence of all the others. There is another spacious edifice of this kind, twenty-five versts from the town of Selinginsk, to the southwest of the lake of Kulling Noor, which possesses the supremacy over four others. The Bouraits and Bourettes, of Mongol origin, were not known until the seventeenth century, the period of the conquest of the west part of Siberia by the Russians. They also reside on the frontiers of China, in the government of Irkutzk, along the Angara and the Lena, to the south of Lake Baikal, and in Daouria. Still attached to a roving life, they have no other habitations than huts made with poles, and covered with pieces of felt tied with hair ropes.

The religion of the Bouraits is a mixture of Lamaism and Shamanism. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's-skin; and others again rude daubings with soot by the Shamans, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Bourait, when he goes out, or returns to his hut, bows to his idols, and this is almost the only daily mark of respect he pays them. He annually celebrates two festivals in honor of them, and at these men only have a right to be present. The priests preside at a sacrifice. A sheep is commonly chosen for the victim, which they slaughter by ripping open the belly. The heart is then taken out, and the Shaman places a small flock of wool cut from the back in the lungs, which ceremony is designed to preserve the other sheep from all kinds of diseases. The flesh is afterwards separated from the bones, dressed, and set before the idols, where it is left the whole time the Shaman is singing. When he has finished, he repeats fresh prayers, with abundance of ceremonies, throwing into the fire four spoonfuls of broth, and as many small pieces of meat; the rest is distributed among the company. Before he dismisses the assembly, the priests sing and accompany it with shivering, leaping, and howling, pronouncing the names of different demons, which makes the Bouraits believe that he is cursing them, and will thereby prevent those spirits from injuring them or their herds. Particular sacrifices take place on occasions of a journey, sickness, or accident.

The Jukogaies, who are inhabitants of the parts adjacent to the Lena, pay divine honors to their dead, after they have hung up and dried their skeletons in the air, and adorned them with necklaces made of glass. The Jukutzes seem to acknowledge the existence of a god, who is their creator and preserver, and the all-wise disposer of good and evil. They have an annual festival, which they celebrate every spring with a great degree of solemnity—that is, by kindling a large bonfire, which must be kept up as long as the festival lasts, and abstaining the whole time from all kinds of liquors, they

being destined only for libations, which consist in pouring their common drink eastward into the fire.

There are some Calmones-Barabinski, who have a clumsy wooden idol for their god, dressed like a merry-andrew, in a party-colored coat. This idol is locked up in a cabinet, when they are indolent and inactive at home: but they take it along with them when they go hunting or coursing in the fields. On public occasions he is carried in procession in an open chariot, which is kept for such particular purposes, and the first animal which is met with is sacrificed to his honor. If the chase has proved successful, the idol, at their return, is placed in his niche at the very summit of a hut, which is adorned from top to bottom, before, behind, and on each side, with marten-skins and sable-skins, the spoils of the chase; and these hang there till the weather perfectly destroys them.

The Tunguses, who are inhabitants of almost all the eastern parts of Siberia, practice the same kind of idolatrous worship. They acknowledge a god, who is called Sahamman, the creator of all things; but they never make their supplications to him in times of distress, whether public or private; but they pay their devotions to some particular wooden idols, of about a foot and a half long, carved only with a knife, which are treated with veneration or contempt, accordingly as they give their adorers occasion either to expostulate with or applaud them.

The Wogultzes, as well as the Tunguses, entertain some idea of a god, who created all things. They acknowledge, likewise, the resurrection of the dead, and believe that the wicked will then be punished, and the righteous be rewarded. Their public worship consists in assembling once a year, about autumn, to sacrifice in an adjacent wood one animal of every species. After which they hang up their skins on the most beautiful trees in the forest, and prostrate themselves before them. This annual festival concludes with regaling themselves on the flesh of their sacrifices; after which they return home, and think themselves discharged from all religious duties for the current year.

The Circassian Tartars are reckoned as Mohammedans and Greeks, there being several of both those persuasions among them; idolatry, nevertheless, has a prevailing power over them. When any person of distinction among them dies, they sacrifice a he-goat, hang up his skin upon a high pole in the middle of the town, and come one after another to pay it divine adoration. This skin is never taken down till some other person of distinction dies; and then they put a fresh one in its place. John de Luca, in his account, informs us that they sacrifice rams, and call those victims Curbans; and, moreover, that the places where the sacrifices are made are deemed so sacred, that the most determined thief among them will never venture to touch the least thing that is carried to them.

The Ostiacs, who inhabit the southern parts of the Samoides, from the Irtis and Oby to the river Jenitzea, have likewise two sorts of idols; so that in all probability it is a received custom all over Tartary. This, on the whole, does not differ from the practice of all other known idolaters, who never fail to add to their public gods their lares and guardian deities. Their public idols are, for the most part, placed on the top of the most beautiful mountains they can find, or in the middle of their forests, in small wooden huts, with commodious apartments contiguous to them, in which they deposit the bones of those animals which have been sacrificed in honor of their idols. They have no stated days nor hours for the regular performance of their sacrifices. They only supplicate their gods when they stand in need of their assistance. Their priests have no regular call or ordination; every ancient housekeeper having sufficient authority of his own to exercise the priesthood. And, accordingly, the worship of their public idols is somewhat more regular, as it is instituted by an authority more ancient and better known. They are peculiarly fond of these idols, and the good old men recommend them to their children. Their sacrifices consist in the fat of fish, and in animals of various kinds. The victim is exposed in the presence of the gods, with its legs tied, and after that the celebrant, or

officiating priest, lays before them, in the warmest terms, the petitions of their humble supplicants. It is almost a universal custom among the Tartars to hang up the head, feet, tail, and skin of the victim upon some particular trees; to regale themselves with the flesh, and to sing before and after their solemn entertainment. After this they rub the mouth of the idol with the remaining fat of the sacrifice.

The Samoides are idolaters, as well as the Ostiacs, but much more savage and unpolished. They adore the sun and the moon, to which they add some idols, wrought in such an artless manner that it would be scarcely imagined they had any intention to resemble the human species. These idols are either kept in their proper huts, or somewhere near them, or hung upon their choicest trees. They acknowledge, according to De Bruyn, one Supreme Being called Heya.

The Czeremissian Tartars, who dwell on the borders of the Wolga, beyond Casan, acknowledge one God, who is immortal, and the author of all good; and they believe that there are evil spirits, or demons, who are the professed enemies of mankind, and take delight in tormenting them as long as they live; for which reason they offer up sacrifices to them, in order to appease their wrath, and tempt them, if possible, not to injure them. They take particular care to go in pilgrimage to a place which is called Nemda, and to perform several other acts of devotion to their honor. Thither they carry their oblations to those malignant beings, and never presume to go empty-handed, being fully persuaded, that those who are so imprudent as to carry nothing with them will infallibly pine away, and die at last of some lingering distemper. The sacrifices which are peculiarly devoted to their deity are either oxen or horses.

MARRIAGE AND FUNERAL CEREMONIES.

There is nothing very remarkable in the courtship of these people. Among the Ostiacs, the lover sends one of his friends to his mistress's father, in order to agree about

the price, and when the bargain is actually made, the intended father-in-law covenants to surrender and yield up his daughter at the expiration of a certain term therein limited; and during the whole courtship, he must not, on any account whatsoever, presume to pay his mistress a visit. When he pays his respects to her father or mother, he goes backward into their house; not presuming to look them in the face; and, as a further testimony of his esteem and submission, turns his head on one side whenever he speaks to them. At the expiration of the term of his courtship, the father, according to his contract, surrenders his daughter to his son-in-law, and at the same time recommends them to a happy union, as the fundamental article of wedlock.

The Ostiac, as a trial of his wife's honor, cuts a handful of hair off a bear's skin, and presents it to her. If she be virtuous, she accepts of the offer without the least reluctance; but if she be conscious of her own inconstancy, she ingeniously refuses to touch it; whereupon her husband immediately puts her away; and that is all the ill consequence that attends her improprieties. Besides, she has the liberty to marry whom she pleases after such separation. This ingenious confession of their wives is owing to their dread of being torn to pieces by the paws of the very bear, the hairs of whose hide are made use of as an expedient to prove their chastity or falsehood. This bear, according to their notion, revives at the expiration of three years, in order to devour the bride who is perjured and inconstant.

The mourning of children for their parents, among the Tartars, consists generally in weeping over them for several days successively; and during all that time they are obliged to abstain from all manner of amusements, and from the society of women for several months. The child must inter his father or mother with all the funeral pomp and solemnity of which his circumstances will admit, and pay his annual respects to their respective tombs, which must be attended not only with tears, but loud lamentations. These people make provision for their dead, and supply them with a variety of apparel. The Tunguses hang their dead

upon some particular trees, and there leave them until they have nothing but skin and bone remaining; then they inter them. The Jukogaies, likewise, hang up their deceased relations in the very same manner, and when their skeletons are perfectly dry, adorn them with coral and little pieces of painted glass. Afterwards they carry them in solemn procession round their houses, and revere them as idols.

The Ostiacs either bury their dead, or hide both them and their bows, arrows, implements of household, and provisions, in the snow. A widow, to testify her unfeigned sorrow for the loss of her husband, takes an idol, dresses it up in the deceased's clothes, lays it in the bed with her, and affects to have it always before her eyes, in order to aggravate her grief, and bring her departed husband to her remembrance. The widows of the Ostiacs kiss the idols of their deceased husbands, and honor them as partners of their beds during a whole year, and then they are looked upon as encumbrances, and thrown neglected into some corner of the house.

The Samoides hang their deceased infants, who have not attained the age of one year, upon trees; but they inter between two boards those who are of a more advanced age. They drown or otherwise make away with those relations who are superannuated, infirm, and who have become a burden to themselves and all about them. Near the place where they bury their dead, they hang up their fire-arms, their hatchets, their hammers, and, in short, all the other implements which they made use of during their lives.

All these people in general acknowledge the doctrine of the metempsychosis, but in two different acceptations. Some are of opinion that the very souls transmigrate from one body into another; others that there is no other transmigration than that of the operations and faculties belonging to the soul of the deceased. These last, in all probability, imagine that there is only an emanation of virtues, because they confound the body and the soul together.

CHAPTER VII.

THE PAGAN NATIONS.

The Polynesians—Features of Worship—Ceremonies after Death—The Tahitians—The Fiji Islanders—The Introduction of Christianity—The Ancient Mexicans—Idols and Temples—The Progress of Christianity.

THE POLYNESIANS.

POLYNESIA is a name given by geographers to the great body of islands scattered over the Pacific Ocean, between Australasia and the Philippines, and the American Continent. It extends from lat. 35° N. to 50° S.; and from long. 170° to 230° E.; an extent of 5,000 miles from north to south, and 3,600 from west to east. It includes, therefore, the Sandwich Islands, the Marquesas, Navigators', Society, Mulgrave, Friendly, Ladrone, Pelew Isles, the Carolines, Pitcairn's Island, etc.

A general similarity in respect to the objects of religious worship, as well as the forms of practices, is observed throughout the whole of Polynesia; although some differences may be found between groups of islands, and even between islands belonging to the same group.

The supreme deity of Polynesia, who was generally regarded as the creator of the world, and the parent of gods and men, had different names in different groups. By the Tahitians he was called Taaroa; by the Hawaiians, Tanaroa; and by the inhabitants of the Western Isles, Tangaloa. According to one of the legends of the Tahitian mythology, Taaroa was born of Night, or proceeded from Chaos, as did

his consort Ofeufeumaiterai. Oro, the great national idol of Raitea, Tahiti, Eimeo, and some other islands, was the son of the foregoing. Oro took a goddess to wife, who became the mother of two sons. These four male and two female deities constituted their divinities of the highest rank. This was the catalogue furnished the missionaries by the priests of Tahiti. Other gods of high and uncreated order, however, are mentioned, as Raa, Tane, etc. Besides the above they had numerous other inferior deities.

The image of Taaroa cannot well be described. It may be stated, however, in respect to one, which was taken from the temple at Rurutu, that it bore some resemblance to the human figure. It was about four feet high and twelve or fifteen inches broad, and was carved out of a solid piece of close, white, durable wood. On his face and body a great number of images were formed, denoting the number of gods which had proceeded from him. The image was hollow, and within was found a number of small idols. In the Sandwich Islands there was a resemblance among all their idols. The head had generally a horrid appearance, the mouth being large and usually extended wide, exhibiting a row of large teeth, resembling the cogs in the wheel of an engine, and adapted to excite terror rather than inspire confidence. Some of these idols were of stone; others were composed of wicker-work covered with red feathers.

The Polynesian temples were of three classes—natural, local, and domestic. In the first were deposited their principal idols, and in and around them were held their great festivals. The second belonged to the several districts; the third were appropriated to the worship of their household gods. In the South Sea Islands the name of their temples was Marae. These were buildings of a rude construction, and resembled oratories more than temples.

The worship of the Polynesians consisted of prayers, offerings, and sacrifices. In their prayers they addressed their gods either in a kneeling posture, cross-legged, or crouching. Like the Pharisees in the days of our Saviour, they extended their supplications to a great length, and used many repeti-

tions, thereby hoping to recommend themselves to the special notice of the deity. Their offerings consisted of fowls, fishes, beasts of the field, fruits of the earth, and manufactures of various kinds. When animals were offered they were generally whole, but fruits were commonly dressed. Portions of the offerings were considered so sacred as not to be eaten; the remainder was monopolized by the priests and other sacred persons, who were privileged to eat of the sacrifices. Human victims were formerly offered in great numbers, especially in seasons of war, at great national festivals, during the illness of their rulers, and on the erection of their temples. When an individual had been selected for sacrifice, the family to which he belonged was said to be *tabu*, *i. e.*, devoted; and hence, if another victim was wanted, it was likely to be taken from such a family. When the person was about to be sacrificed, he was generally murdered at a moment when he was little expecting the stroke. As soon as dead, his body was placed in a long basket and carried to the temple. Here it was offered, not by burning it, but by placing it before the idol. After a variety of ceremonies by the priest the body was wrapped in a basket of cocoanut-leaves, and frequently deposited on the branches of a neighboring tree. Here having remained a considerable time, during which it became dry and shrivelled, it was taken down, and the bones were buried beneath the wide pavement of the Marae.

When a person died, the first object was to ascertain the cause of his death, as the ceremonies which followed varied accordingly. These ceremonies being performed, the body was disposed of. In case of a chief, or person of rank, the body was preserved; but all others were buried. When about to be interred, the corpse was placed in a sitting posture, with the knees elevated, the face pressed down between the knees, the hands fastened under the legs, and the whole body tied with a cord. The interment usually took place on the day the person died, or that following. During the interval which elapsed between death and burial, the surviving friends watched the corpse, indulging their grief in loud and

bitter lamentations, and cutting themselves with sharks' teeth. The bodies of their chiefs were embalmed, and afterwards preserved in houses erected for that purpose.

The religious system of the Samoans differed essentially from that which was observed at the Tahitian, Society, and other islands. They had neither maraes, nor temples, nor altars, nor offerings; and, consequently, none of the sanguinary rites observed at the other groups. On this account the Samoans were considered an impious race. When the people of Rarotongo upbraided a person who had neglected the worship of the gods, they called him "a godless Samoan." The objects worshipped by them were of three kinds—their deified ancestors, their idols, and their etus. Many of their ancestors were deified for conferring supposed benefits upon mankind. It was believed that the world was once in darkness; but that one of their progenitors, by an absurd process, created the sun, moon, and stars. For this he was worshipped, until the light of Christianity dawned upon them. Another tradition stated that the heavens were originally so close to the earth, that men were compelled to crawl, being unable to walk upright. An individual attempted to elevate the heavens to a more convenient height. For this purpose he put forth his utmost energy; and by the first effort, raised them to the top of a tender plant, called teve, about four feet high. There he left them until he was refreshed. By a second effort, he raised them to the height of a tree called kauariki, which is as large as the sycamore. His third effort lifted them to the summits of the mountains; and, after a long interval of repose, by a most prodigious effort, he elevated them to their present situation. This vast undertaking was believed to have been facilitated by myriads of dragon flies, which, with their wings, severed the cords that confined the heavens to the earth. This individual was deified, and the deluded inhabitants worshipped him as "the elevator of the heavens." They had, likewise, the god of the fisherman, of the husbandman, of the voyager, of the thief, and of the warrior.

Idols formed the second class of objects regarded with re-

ligious veneration. These were different in almost every island and district. Some were large, and some were small; some were hideous, while others were beautiful. The makers of these idols seem to have followed no pattern, but to have shaped them according to their own fancy.

The third object of worship was the etu. It consisted of some bird, fish, or reptile, in which the natives believed that a spirit resided. This form of idolatry prevailed more at the Samoas, than at any other islands. There, innumerable objects were regarded as etus. It was not uncommon to see an intelligent chief muttering some prayer to a fly, an ant, or a lizard. A vessel from New South Wales once touched at the Samoas, the captain of which had on board a cockatoo that talked. A chief was invited to the ship; when he was in the cabin, the captain began a colloquy with the bird. The chief was struck with amazement; he trembled exceedingly, and immediately sprang upon deck and leaped into the sea; he called aloud to the people to follow him, and affirmed that the captain had on board his devolo, which he had both seen and heard. The natives dashed at once into the sea, and swam to the shore with haste and consternation. It was with difficulty they were persuaded to revisit the ship, as they believed that the bird was the captain's etu, and that the spirit of the devil was in it.

Besides these objects of adoration, the islanders generally, and the Samoans in particular, had a vague idea of a Supreme Being, whom they regarded as the creator of all things, and the author of their mercies. They called him Tangaloa. At their great feasts, before the distribution of the food, an orator arose, and after enumerating each article, exclaimed, "Thank you, great Tangaloa, for this!" Their deities were worshipped with prayers, incantations, and offerings of pigs, fish, vegetable food, native cloth, canoes, and other valuable property. Human sacrifices, at some of the islands, were fearfully common. In addressing their gods, they invariably concluded with the following sentence. After presenting the gift, the priest would say, "Now, if you are a god of mercy, come this way, and be propitious to this offering; but, if you

are a god of anger, go outside the world, you shall neither have temples, offerings, nor worshippers here."

The infliction of injuries upon their persons, was another mode in which they worshipped their gods. The Sandwich islanders frequently struck out their front teeth, when performing some of their rites. The Friendly islanders often cut off one or two of the bones of their little fingers. This practice was so common, that scarcely an idult could be found who had not mutilated his hands.

The system of presenting human victims did not prevail at the Navigators; but at the Hervey group, and still more at the Tahitian and Society islands, it was carried on to an extent truly appalling.

At a ceremony called Raumatavehi-raa, the feast of restoration, no less than seven human victims were always required. This festival was celebrated after an invading army had driven the inhabitants to the mountains, and had desecrated the marae by cutting down the branches of the sacred trees, and cooking their food with them, and with the wooden altars and decorations of the sacred place. As soon as the retirement of the invaders allowed the refugees to leave their hiding-place, their first object was to celebrate this "Feast of Restoration," which was supposed to restore the marae to its previous sanctity, and to reinstate the god in his former glory.

The Tahitians believed that there were two places for departed spirits, one called Roohutu noanoa, or the sweet-scented Roohutu, which in many points resembled the paradise of the Rarotongans; and the other was Roohutu namunamua, or foul-scented Roohutu.

The Rarotongans represented their paradise as a very long house, encircled with beautiful shrubs and flowers, which never lost their bloom or fragrance, and whose inmates enjoyed unwithering beauty and perpetual youth. These passed their days without weariness or alloy, in dancing, festivity, and merriment. The hell of the Rarotongans consisted in their being compelled to crawl round this house, observing the pleasures of its inmates, while racked with in-

tense but vain desires of admittance and enjoyment. The heaven of the Samoa islanders seems to have nearly resembled that of the Rarotongans.

The Fiji islanders presented most costly sacrifices. Their chiefs had from twenty to a hundred wives, according to their rank. At the interment of a principal chief, the body was laid in state upon a spacious lawn, in the presence of an immense concourse of spectators. The principal wife, after the utmost ingenuity of the natives had been exercised in adorning her person, then walked out, and took her seat near the body of her husband. A rope was passed round her neck, which eight or ten powerful men pulled with all their strength, until she was strangled. Her body was then laid by that of the chief. In this manner four wives were sacrificed, and all of them were then interred in a common grave, one above, one below, and one on either side of the husband. This was done, that the spirit of the chief might not be lonely in its passage to the invisible world; and that, by such an offering, its happiness might be at once secured.

The practice of infanticide did not prevail either at the Navigators or Hervey Groups; but the extent to which it was carried at the Tahitian and Society Islands almost exceeds credibility. Prior to the introduction of Christianity, in the last-mentioned group, there were few females that had borne children who had not destroyed some of them, and frequently as many as from five to ten.

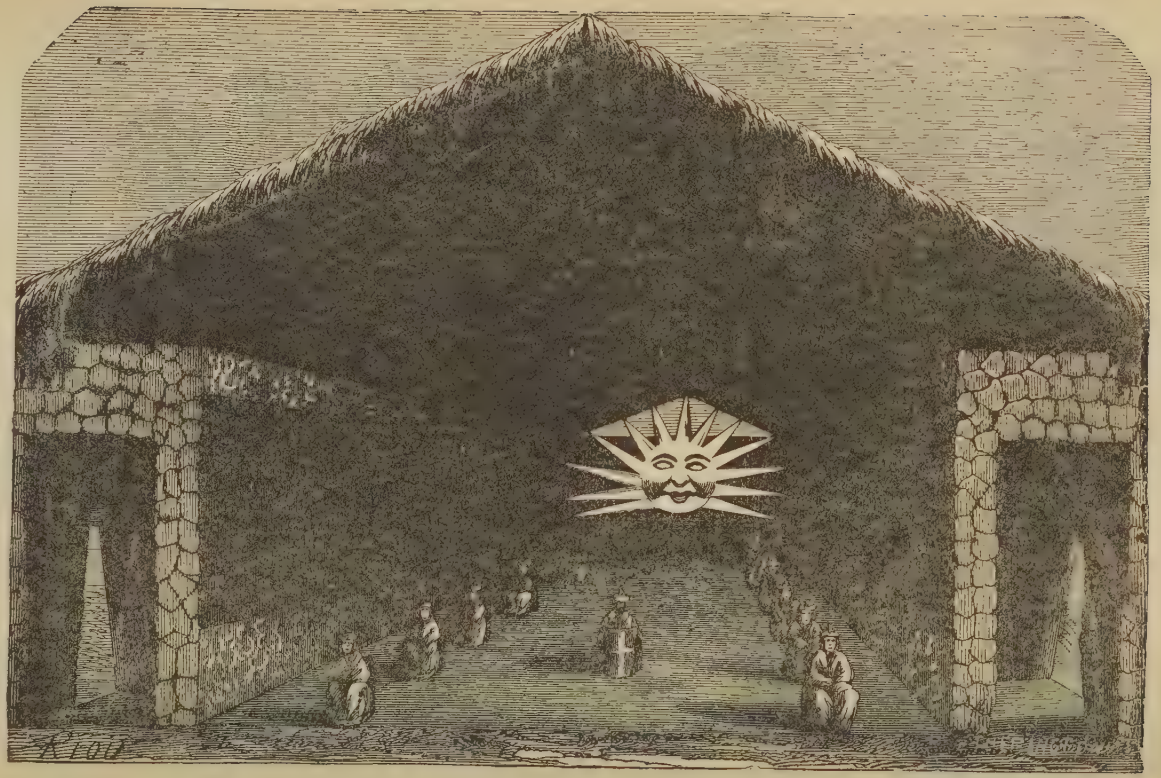
THE INTRODUCTION OF CHRISTIANITY.

As may be inferred from what has already been stated, the establishment of Christianity on these islands has been a work of severe, patient, and exceedingly dangerous labor. The general prevalence of cannibalism proved a great barrier for many generations. Still as English, Dutch, and Portuguese navigators touched the myriad of islands in the South Pacific, some seeds were sown in the interest of Christianity. In August, 1796, thirty persons sailed from London with the distinct object of making missionary settlements on these

islands. In the following March they landed at Otaheite, the chief of the Society Islands, and were kindly received by the queen, through whose friendship they were permitted to prosecute their labors without peril. In 1836 a number of Roman Catholic missionaries reached the island, and went to work among the natives. The subsequent expulsion of these latter by the native Government resulted in a visit from a French fleet, which made demands Queen Pomare could not meet, and compelled her to submit to the supremacy of France. The English Missionary-Consul then left with a protest, and the affair was productive of an angry diplomatic correspondence between England and France. Ultimately Otaheite became practically a dependency of the latter power, although nominally under its own sovereign.

Upola, the most important of the Samoan or Navigators' Islands, is the headquarters of the members of the London Missionary Society, who, together with the Roman Catholic Bishop of Oceanica, reside at Apia, the chief town.

The first Christian missionaries from the United States reached the Hawaiian Islands in 1820. King Kamehameha II. had just abolished idolatry. He and his successor were very friendly to the early missions, and, consequently, they achieved a notable success. Up to the year 1869 the total number of Protestant missionaries sent to the islands, clerical and lay, including their wives, was 156, and the cost of the missions had at that time amounted to $1,220,000. Up to 1873 there had been 67,792 natives admitted to the Protestant churches, and the membership for that year was 12,283. The Roman Catholic population of the islands in 1872 was 23,000. A French Catholic mission was established in Honolulu in 1827. An English Reformed Catholic mission was sent thither in 1862, and an Anglican Bishop to Hawaii was appointed. For many years the native population of the islands has been undergoing a rapid depletion, the cause of which forms one of the most interesting chapters in Charles Darwin's "Origin of the Species."



TEMPLE OF THE SUN AT CUZCO, PERU.

THE MEXICANS.

The deities of the ancient Mexicans are said to have exceeded two thousand in number, who had their respective temples, ceremonies, and sacrifices. There was hardly a street without its tutelary divinity, nor was there scarcely a disease which had not its peculiar altar, to which the Mexicans flocked in order to be healed. Their principal deity was Vitzliputzli, whom they considered the sovereign lord of all things, and creator of heaven and earth. The greatest god after Vitzliputzli was the Sun. Another of their divinities was Tlaloch, whom some writers confound with Tescalipuca. But these were considered brothers, of equal strength, and so similar in disposition, that the sovereign power of war was divided between them. Tescalipuca was, however, more appropriately the god of penance, whom the Mexicans invoked in seasons of adversity. The Mercury and Plutus of the Mexicans, the former of whom was sometimes called Quitzalcoalt, was represented under a human shape, except that it had the head of a bird, with a painted paper mitre upon its head, and a scythe in its hand. The body of it was covered with jewels of extraordinary value. Besides the foregoing, the Mexicans worshipped various other deities, among whom we shall mention only Tozi, a beautiful woman, for whom, at her death, Vitzliputzli procured divine honors. Nearly all their divinities were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all offerings, human sacrifices were deemed the most acceptable. At the dedication of the great temple at Mexico, it is reported there were 60,000 or 70,000 human sacrifices.

The high-priest was called Tapizlin in the Mexican language. It was claimed for him that his dignity was equal to that of the pope. He wore on his head a crown of beau-

tiful feathers of various colors, with golden pendants, enriched with emeralds, at his ears, and a small blue tube, similar to that of the god of penance, ran through his lip. He was clothed in a scarlet robe, or rather mantle. The vestments of their priests were frequently changed according to the different seasons or festivals. The priesthood of Vitzliputzli was hereditary, and that of the other gods elective. Children were often destined from their most tender years to the service of idols, and officiated as clerks, and singing boys, when but mere striplings. The priests used to incense four times every day the god, whose ministers they were; but at midnight, the principal ministers of the temple rose to perform the nocturnal office, viz.: to sound a trumpet and horn for a considerable time, and to play on certain instruments, accompanied with voices, which together celebrated the praises of the idol. After this, the priest, whose turn it was, took the thurible, saluted the idol, and incensed it, himself being clothed in a black mantle.

The Mexicans, at the end of every month, which among them consisted of twenty days, used to observe a solemn day of devotion, mixed with rejoicings. The great festival of Vitzliputzli was celebrated in the month of May, two days before which the nuns used to make a figure of maize and honey, representing that god. Then having dressed it in as magnificent a manner as possible, they seated it on an azure throne, which was supported by a kind of shaft. The nuns, who on that festival used to call themselves the sisters of Vitzliputzli, carried it in procession on their shoulders, to the area before the temple, where the young monks before cited received the idol, and, after having paid homage to it, carried it also on their shoulders to the steps of the sanctuary. The festival of Tescalipuca was celebrated the nineteenth of the same month, when the priests granted the people a remission of their sins. At the same time they sacrifice a captive, which we may also consider as an imperfect image of the death which our blessed Saviour suffered for the redemption of mankind. The Mexicans used to celebrate a jubilee every four years, which was nothing more

than the feast of penance, except that it was more solemn, there being at that time a more general and plenary remission of sins. Forty days before the feast of Quitzalcoalt, the merchants purchased a slave of a very fine shape, who, during that time, represented the deity to whom he was to be sacrificed as a victim on the day of the festival; but they first washed him in the lake of the gods, which was the name they gave to the water which fitted him for the apotheosis.

Marriage was solemnized by the authority of the priests, and a public instrument was drawn up, in which were mentioned the particulars of the wife's fortune, which the husband was obliged to return in case of separation. After their having agreed upon the articles, the couple went to the temple, where one of the sacrificing priests examined their resolutions by certain precise questions appointed for that purpose. He afterwards took up the husband's mantle and the woman's veil, and with one of his hands tied them together at one corner, to signify the inward tie of the wills. They then returned to their house, bound in this manner, accompanied by the sacrificing priest. Then they went and visited the hearth or fire, which they looked upon as the mediator of all disputes between man and wife. They used to go seven times round it, successively, the sacrificing priest walking before; after which ceremony they both sat down, in order to be equally warmed by the heat of the fire, which gave the perfection to marriage.

Burials and all funeral rites were regulated by their priests. They generally buried their dead in their gardens or houses, and commonly chose the courtyard for that purpose; they sometimes buried them in those places where they sacrificed to the idols. They also cremated their dead, after which they buried their ashes in the temples, together with their movables, their utensils, and all they thought might be useful to them in the next world. They used to sing at funerals, and even made feasts on those occasions, which custom some Christian nations have not been able to persuade themselves to lay aside. Above all, they buried their

great lords in a very magnificent manner, and used to carry their bodies with great pomp and a numerous train into the temples. The priests walked first with their pans of copal, singing funeral hymns with a melancholy tone, accompanied with the hoarse and mournful sound of flutes. They lifted the body several times on high, while they were sacrificing those who were appointed to serve the illustrious dead. The domestics were put to death to keep their masters company. It was a testimony of great affection, but very common among the lawful wives, to solemnize, by their deaths, the funerals of their husbands. They buried a great quantity of gold and silver with the deceased for the expense of his journey, which they imagined was long and troublesome. The common people imitated the grandees in proportion to their substance. The friends of the deceased came and made presents to him, and talked to him as if he were still living; the same ceremonies were practiced whether they burned or buried the dead. We must not omit to state that they carried with them the achievements and trophies of the deceased, in case he were a man of quality, and that the priest who read the funeral service was dressed so as to set forth the glory of the idol whom the nobleman represented. The funeral lasted ten days. The reader will doubtless recognize a marked similarity between these customs and those of the ancient Romans, heretofore described.

The City of Mexico is said to have contained nearly 2,000 small temples, and 360 which were adorned with steeples. The whole empire of Mexico contained about 40,000 temples, endowed with very considerable revenues. For the service in the grand temple of Mexico itself, above 5,000 priests were appointed; and the number in the whole empire is said to have amounted to nearly a million. The whole priesthood, excepting that of the conquered nations, was governed by two high-priests, who were also the oracles of the kings. Besides the service in the temple, their clergy were to instruct the youth, to compose the calendars, and to paint the mythological pictures. The Mexicans had also priestesses, but they were not allowed to offer up sacrifices. They

likewise had monastic orders, especially one, into which no person was admitted under sixty years of age.

THE PROGRESS OF CHRISTIANITY.

During the colonial period Roman Catholicism was the only creed tolerated; and it was the religion of the State under the early Republican codes. But the Constitution of 1857 pledged equal protection to all religions, and gave to none an official or State recognition. At one time the Catholic church, which sprang from the missions of the early fathers, owned nearly one-third of the soil throughout Mexico. The "laws of reform" enacted between 1856 and 1859 nationalized all the landed property of the bishops and priests, abolished the convents, and authorized the sale and conversion to the public use of all "superfluous" church buildings. Protestant missionary work was practically begun in the City of Mexico in 1869, and by 1881 the denominations had established 56 churches with a regular attendance of 10,000; 17 Sunday-schools with 963 attendants; 12 day-schools with 465 students; a girls' normal college, and a theological seminary. The dominant religion was the Roman Catholic.

"The Church of Mexico," "The Mexican Branch of the Church," and "The Church of Jesus," are names given to a Protestant undertaking that has achieved a commanding importance.

The Mexican offspring of the Protestant Episcopal Church of the United States, although for some time under the care and protection of the parent Church, is not an exact counterpart of the elder body, and is an independent organization. The movement for the establishment of the Mexican Protestant Church originated with a former Roman Catholic priest named Aguilar and a layman of the Church of Rome named Hernandez. They said that they desired to reform evils that had grown up in the old Church, and they took as their model for the new work the Protestant Episcopal Church of the United States. Benito Juarez, who was then President of Mexico, was a man of liberal views and of great religious tolerance, and he aided and protected them in es-

tablishing the new church as far as he was able. In 1868 Dr. Henry Chauncey Riley was requested by a delegate sent by the Mexican Church to go there and help them. He did so and was very successful in his labors. Owing to his long residence in South America and his familiarity with the Spanish language, he soon won the confidence and regard of his co-religionists. In 1871 Manuel Aguas, a very distinguished Dominican friar, joined with Dr. Riley, and they secured from the Mexican government a grant of the magnificent Church of St. Joseph and the chapel of the famous Church of San Francisco, both in the City of Mexico, and both of which had been sequestrated by the government. The Mexican Church, in 1874, sent a petition to the House of Bishops of the Protestant Episcopal Church of the United States, asking that the latter should take charge of the affairs of the Church, which was done. A commission of seven bishops was appointed to take the affairs of the Mexican Church in charge. This commission consisted of Bishops Whittingham, of Maryland; Lee, of Delaware; Bedell, of Ohio; Stevens, of Pennsylvania: Kerfoot, of Pittsburg; Coxe, of Western New York, and Littlejohn, of Long Island. These gentlemen assumed active control of its affairs and retained it until June, 1879, when Dr. Riley was consecrated Bishop of the Church in the city of Pittsburg, Pa. Bishop Riley took to his field of labor the princely fortune that was his by right of inheritance, and by the year 1884 had given to the Church above one hundred thousand dollars. The results of his faith were then richly apparent. Forty-nine churches were established upon a firm footing. Nine schools and two orphanages were in successful operation, numbering a roll of nearly five hundred children, and over one hundred thousand Bibles had been distributed through Mexico. Bishop Riley proved a strong social cement, and by his effort "The Children's Guardian Society" was instituted, which receives five hundred dollars per month from friends in the Mexican capital. This society numbers among its members leading Mexicans, representing the State, the press, and the army, and in the list are found the names of Manuel Gonzales and Porfirio Diaz.

CHAPTER VIII.

THE PAGAN NATIONS.

African Tribes—The Fetich—The Ashantees—The Malagasy—Christianity on "The Dark Continent"—Religious Persecutions and Triumphs in Madagascar.

AFRICAN TRIBES.

THE natives of Africa universally believe in a Supreme Being, and have some ideas of a future state. They address this being through an idol; the worship is called feticism, and the medium or temporary object of worship, a fetich. The negroes of Congo believe in a good and an evil principle which are both supposed to reside in the sky. The former sends rain, the latter withholds it; but they do not seem to consider either of them as possessing any influence over human affairs. After death they all take their place in the sky, and enjoy a happy existence, without any regard being paid to their good or bad actions while here below.

Kolloh is the name of a great spirit, who is supposed to reside in the vicinity of Yangroo, in Western Africa. He makes his abode in the woods, and is rarely seen except on mournful occasions, such as the death of the king or of some of their head men, or when a person has been buried without the usual ceremonies of dancing, drinking palm-wine, etc., in remembrance of their departed friends. The Kolloh is made of bamboo sticks in the form of an oval basket, about three

feet long, and so deep that it goes upon the man's shoulders. It is covered with a piece of net, and stuck all around the nose with porcupine quills. It has a frightful appearance, and has a great effect in exciting the terror of the inhabitants.

The fetiches of Whidah may be divided into three classes: the serpent, tall trees, and the sea. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large, round head, beautiful piercing eyes, a short, pointed tongue, resembling a dart. Its pace is slow and solemn, except when it seizes on its prey, then very rapid; its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colors, upon a light gray ground. Rich offerings are made to this deity; priests and priestesses are appointed for its service, and it is invoked in extremely wet, dry, or barren seasons.

The people of Benin believe in an invisible deity, who created heaven and earth, and governs them with absolute power; but they conceive it needless to worship him, because he is always doing good without their services. They also believe in a malignant deity, to whom they sacrifice men and animals, to satiate his thirst of blood, and prevent him from doing them mischief. But they have innumerable objects of worship; as elephants' teeth, claws, bones, dead men's heads, or any trifle that chance throws in their way, to which they make a daily offering of a few boiled yams, mixed with palm oil. On great occasions they sacrifice a cock, treating the divinity with the blood only, and reserving the flesh for themselves. Persons of high rank give an annual feast to their gods, at which multitudes of cattle are offered to the idols and eaten by the people.

Picart has given a particular account of a ceremony of some tribes in Guinea, around a sacred tree, called the tree of the fetich. At the foot thereof, he says, they set a table, which is embellished below with boughs wreathed in the form of crowns. The table is covered with palm-wine, rice, millet, etc., in order to drink and eat after their service is over. The whole day is spent in dancing and capering round the tree of the fetich, and in singing and drumming upon divers in-

struments of brass. Their priest frequently sits near the centre of the place before a kind of altar, on which he offers up some sacrifices. Men, women, and children sit promiscuously round the celebrant, who reads or pronounces a kind of homily to them. At the conclusion, he takes a wisp of straw, twisted hard, which he dips into a pot full of some particular liquor, in which there is a serpent. He either besmears or sprinkles the children with this substance, repeating over them a certain form of words.

The religion of the Dahomans, like that of the neighboring kingdoms, consists of such a mass of ceremonies as can hardly be described. The objects of their devotion are the sun and moon, various animals and trees, and other substances. Of their amulets, or charms, the principal is a scrap of parchment, containing a sentence of the Koran, which the natives purchase from the Moors who visit the country, and which they hang up in their apartments, and decorate with a variety of rude images. Among the objects of their worship is a species of snake or serpent, called Daboa. They put it in a basket, and place it in the temple destined for it, where they pretend it lives upon air. The temple is served by priestesses, supported at the king's expense. Every year there is a festival in honor of this serpent, at which the grandees assist, and for which the king supplies the necessary articles. Great faith is placed in the serpent. The tiger is also held in veneration, and there is a temple dedicated to the devil, or bad demon.

The Ashantees are, perhaps, the most polished nation of negroes to be met with in Africa. They say that, at the beginning of the world, God created three black men and three white, with the same number of women, and placed before them a large box, or calabash, and a sealed paper. The black men had the privilege of choosing, and they took the box expecting it contained everything; but when they opened it they found only gold, iron, and other metals, of which they did not know the use. The white men opened the paper, which told them everything. This happened in Africa, where God left the black men in the bush. The white

men he conducted to the water-side, where he taught them to build a ship, which carried them to another country. From hence they returned, after a long period, with various merchandise, to trade with the black men, who might have been superior people if they had chosen right. The kings and governors are believed to dwell with God after death, enjoying to eternity the luxuries and state they possessed on earth. The paradise of the poor affords only a cessation from labor. There are two orders of men attached to the inferior deities. Every family has its domestic fetich, to which they offer yams, etc.; some of them are wooden figures, others are of fanciful forms and different materials. When the Ashantees drink they spill a little of the liquor on the ground, as an offering to the fetich; and when they rise from their chairs or stools their attendants hastily lay the seat on its side, to prevent the devil, or evil spirits, from slipping into their master's place.

THE MALAGASY.

It has long been thought that the Malagasy were a people favorably prepared by circumstances to receive Christianity, for they have usually been represented as being free from popular idols and religious observances, to any extent that would render them averse to the influences of a better religion than their own. But while the Malagasy believe in ody (charms), they have a conviction of the infallibility of the sikidy, or divination, by which the charm must be decided, and to this must also be added an undefined belief in some superior, though unknown power, whose will the diviner's art is about to make known. The art of the diviner is considered as certain in its result, though the premises from which that result issues are avowedly laid in chances. The Mohammedan is not more wedded to the doctrine of fate than the Malagasy to their "vintana"—a stern and unbending destiny. Though Madagascar has no visible objects of worship calculated to claim veneration and charm the senses to any great degree, and recognizes no order of priests,

yet it is not without its idols, its ceremonies, its sacrifices, and its divinations. It has, too, its altars, its vows, and its forbidden things, as well as its mythology, oaths, and forms of benediction. Though they speak of God, pray to God, appeal to God, and bless in the name of God, yet is the notion they form of God so vague, uncertain, and indeed contradictory, that it can hardly be said with truth that they know anything of the creator, preserver, and redeemer of mankind.

The Malagasy believe that when the body dies the mind becomes "levona,"—*i. e.*, vanished, invisible, and that the life becomes "rivotra,"—air, or wind, a mere breeze. Some of the inhabitants on parts of the coast believe in the existence of four superior divinities, or lords, who govern the four quarters of the earth. In the interior of the country this belief is regarded as a fable. The doctrine of a future state of retribution is not known to the Malagasy. No conceptions are entertained of the relation existing between the creator and the created, and no moral responsibility impressed on the mind.

The Malagasy practice the ceremony of circumcision, purification, and offering sacrifice; but they have no traditions of the creation, the fall of man, the deluge, the favored people of God, or of the Messiah. The doctrine of a Mediator, the birth of a Redeemer, the salvation of man, the renewal of the heart, the resurrection, the general judgment, and the glory to be revealed, are unknown to them.

There are twelve or fifteen principal idols in the vicinity of Tananarvo, the capital city, which excite the religious dread of the people, and four of these are regarded as superior to the rest. They are supposed to exert more influence in protecting and benefiting the sovereign and the country than the others, and are therefore national idols. Different clans and districts have their own idols, which are little known beyond their immediate neighborhood. The idols of Imerina have no power among the Sakalavas, nor have the Sakalava gods any influence in Imerina.

The names of the principal idols are as follows:

1. Rakelimalaza.
2. Ramahavaly.
3. Ramanjakatsiroa.
4. Rafantaka.
5. Ramanjaibola.
6. Rafaronatra.
7. Ratsimahavaly.
8. Rabehaza.
9. Ravalolona.
10. Rafohitanana.
11. Razanaharitsimandry.
12. Ralehifotsy.
13. Ralehimalemalema
14. Ratsisimba.
15. Ralandrema.

Of these fifteen, the first two are by far the most important.

At a distance of seven miles eastward of Tananarvo is situated the village of Ambohimanambola; this place is the residence of Rakelimalaza. The whole of the hill occupied by the village is looked upon as sacred. The signification of the name of the idol is, "Renowned although diminutive."

Ramahavaly ranks next in importance; the signification of his name is, "Capable of replying": his residence is at Ambohitany, though a house is prepared at the capital for his occasional residence. There is a steep hady or fosse round the idol house, and no stranger is allowed to draw near to it, lest the power of the charms of the idol should suffer injury. This idol most strictly forbids the killing of serpents. Ramahavaly is considered as the physician of Imerina, and is frequently taken from one place to another to arrest the progress of disease. A ceremony, called Miafana, takes place at the capital, almost every year, wherein a guardian of the idol officiates as priest, and sprinkles the people assembled as they pass by, in the presence of the idol, with honied water. While the sprinkling goes on, the priest cries out, "Take courage, you, your wives and children! You have Ramahavaly! take courage for yourselves and your property! He is the preserver of life; and should diseases invade, he will suddenly arrest them, and prevent them coming near to injure you."

The processions of the idols are curious. In one of them the first man carries the symbol of the idol on the top of a pole twenty feet in height. Round the symbol, and round the top of the pole, is wrapped scarlet velvet, which hangs down like the skirts of a child's doll. The next man bears a bullock's horn, filled with honey-water, while in his right hand he holds a bunch of twigs to be used in sprinkling. Then come fifty fine young men, each one carrying in his left hand a bundle of grass containing a serpent; his right

hand is left free, that he may seize the reptile with it when he pleases. These young men walk two abreast, and brandish their arms about continually. When the procession arrives at any place considered to be affected with sorcery or evil of any kind, it is sprinkled to purify it and preserve it from harm; and when any fence or building is approached that is repugnant to the idol, a small part of it is removed, as a sign that it must be taken down; and with this requirement the owner of it is obliged to comply.

It was once thought that no human victims were slain, but this impression is incorrect. Human sacrifices were offered in former times in the province of Vangardrano. An immolation took place every Friday, and chiefs and principal men were often slain as a more costly sacrifice to the blood-thirsty Moloch who presided. These sacrifices were not, strictly speaking, offered directly to the idol. The victims were slain before an enormous pole, on the top of which ody, or charms, were suspended, and the incantation and sacrifices were, both together, expected to work wondrous effects.

There are two ceremonies connected with the religious rites of Ankova, called Faditra and Afana. The first is anything chosen by the sikidy for the removal of diseases. It may be ashes, a sheep, cut money, or a pumpkin. The priest reckons upon it all the evils that may be hurtful to the person for whom it is made, and charges the Faditra to take them away forever. If the Faditra be ashes, the wind is allowed to blow it away; if money, it is cast into deep water; if a sheep, it is carried to a great distance on the shoulders of a man, who runs along, complaining all the while of the evils the Faditra is carrying away; and if it be a pumpkin, it is carried to a distance and dashed in pieces against the ground. The Afana is performed at the grave of a person lately buried, and consists of slaughtering cattle and feasting, accompanied with firing of muskets or cannon. The skulls of the slaughtered cattle are fixed on poles, at the head of the tomb. This is done to take evil from the dead, that he may repose in peace. The last kind act which can be performed for the dead is the ceremony of the Afana.

RELIGIOUS PERSECUTIONS AND TRIUMPHS IN MADAGASCAR.

The most notable religious events in recent years occurred among the Malagasy in Madagascar. In 1818 the London Missionary Society sent a number of missionaries to the island. In about ten years 15,000 of the natives had learned to read and write, and many professed a conversion to the doctrines of Christianity. In 1835, however, Queen Ranavalona closed all the schools and expelled the missionaries from her territory, strictly prohibiting the profession of Christianity. In 1846 the queen's son embraced the principles taught by the missionaries, and for a time Christianity began to spread again. Three years later, however, a fresh persecution broke out, and more than 2,000 persons were arrested and punished for their faith. Another persecution occurred in 1857 when 2,000 more were put to death. In 1861 the queen died and was succeeded by Radama II., who immediately proclaimed the liberty of all denominations, released all Christian captives, and forbade sorcery and the ordeal by poison. Nearly every denomination previously represented returned missionaries to the island, and many new missions were opened.

Just as Christianity began really to flourish this king was murdered by his wife, 1863. The throne was offered to the queen with a written constitution, by which she was to be bound in ruling the nation. This was, in many respects, a very singular document. Among its provisions were these:

> Perfect liberty and protection are guaranteed to all foreigners who are obedient to the laws of the country.

And,

> Protection, and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

This constitution was signed by the queen, and by the prime minister, as the representative of the nation, and Rabodo I. was proclaimed queen. Shortly after her accession

she made an official declaration that religious liberty would be respected, and that the labors of the missionaries would not be interfered with. In the following years several stringent measures were adopted against foreigners, especially against the French, but the Christian missions were not at all disturbed. A large church was erected to the memory of the Christian martyrs in 1867.

Rabodo I. died in April, 1868, and was succeeded by her sister, who assumed the name of Ranavalona II. She was crowned with a Bible at her side, and underneath a canopy bearing in gilt letters the inscription, "Glory to God in the highest, and on earth peace, good-will to men!"

In February, 1871, the queen and her prime minister were baptized by one of the native pastors, and made a public profession of faith in the Christian religion. This event was the signal for the influential men of the country to give their adherence to Christianity. The queen took much interest in the erection of churches, sent her prime minister to the Congregational Union in December, 1870, to ascertain the best means of promoting education and of spreading the religion of Jesus Christ throughout the island, and to the day of her death she nobly exerted herself in the defence of religion.

In 1883 the difficulties long brewing between the French and the Hova governments culminated in open hostilities. A French admiral took possession of the western coast of the island, for which the government took revenge by expelling the Catholic missionaries with the French population. The capital was bombarded June 13, 1883. A Malagasy embassy was dispatched to the various European governments and to the United States for the purpose of clearly defining the claims of Madagascar to complete independence, and of enlisting the moral support of all Christian peoples.

CHRISTIANITY IN AFRICA.

For a century past "the Dark Continent" has been the favorite field of exploration and scientific research. The

reverence which is now paid to Christianity in the developed portions of the country may be traced back to the efforts of such intrepid travelers as Livingstone, Speke, Grant, Baker, Schweinfurth, Miani, Cameron, and Stanley. The Republic of Liberia, on the West Coast, modeled after the American Republic, was established after the great Civil War in the United States as a home for the manumitted slaves, and placed under the control of the various Protestant denominations. In 1869 the cause of Christianity received a great impetus through the conversion of Queen Ranavalona, of Madagascar. At this time the Protestant population of Africa was estimated at about 700,000. In Morocco, Algeria, and Abyssinia there was a Jewish population of about the same numbers. The Abyssinian and Coptic churches were credited with 3,500,000 members; the Roman Catholic with from 1,000,000 to 4,000,000; and the Mohammedan with 100,000,000. The Catholic and Protestant denominations have since grown very materially, in consequence of the political movements of Great Britain.

ARAB AT PRAYER.

CHAPTER IX.

THE MOHAMMEDANS.

Arabia before Mohammed's Birth—His Birth and Early Life—First Conversions—The Hejira—His famous Pilgrimages to Mecca—His Last Days and Death.

ARABIA BEFORE MOHAMMED'S BIRTH.

ARABIA, the birth-place of Mohammed, has at all times been an object of curiosity, both on account of the peculiarities of its soil and climate, and the remarkable character of its inhabitants. Arabia proper is bounded on the northeast by the Persian Gulf; on the southeast by the Indian Ocean. The Red Sea extends along the whole of its southwestern coast, and an imaginary line drawn from the head of the Persian Gulf, to that of the Red Sea, completes the limits of the peninsula. More extended limits, however, are often assigned to the country designated by the term Arabia. Beyond the imaginary line running from Ailah, at the head of the Red Sea, to the head of the Persian Gulf, the territory of Arabia is sometimes made to extend on the west to Palestine, the isthmus of Suez, and Syria; on the east to the Euphrates, and on the north to Syria, Diyarbekr, Irak, and Kuhestan. By the Greeks and Romans Arabia was usually divided, on account of the differences of the soil, into the Sandy, the Stony, and the Happy. In the Happy Arabia, which occupies the greater part of the coast running along the Red Sea, and in the province of Hejaz, are situated the two famous cities of Mecca and Medina. The

former was the birth-place of Mohammed; the latter, when he fled from Mecca, was the city of his refuge, the scene of his first victories, the first territory over which he ruled with the authority of a king, and his last resting-place on earth.

Although the Romans made no extensive conquests in Arabia, the effects of their near neighborhood were visible among the Arabian population. The constant disputes between the Christian sects of Syria, and the depressed situation of the Jewish people among the Christians, induced many of both persuasions to seek refuge among the idolatrous Arabs, who knew not, or knowing, regarded not, the differences in their creeds. Enjoying peace and security, these differing sects continued to increase in numbers, in wealth, and in power; and before the appearance of Mohammed spread their religion over the greatest part of Arabia. The tolerant spirit of the Arabian religion allowed them unmolested to erect places of worship, and to educate their children to his faith. But in the seventh century of the Christian era a revolution took place in the religion of this people, which not only changed the manners and institutions of the Arabians themselves, but materially influenced the destinies of the largest portion of the civilized globe. The wandering and insignificant tribes of Arabia were by this religion united into a powerful nation, filled with a spirit of desperate enthusiasm, and sent forth to be the conquerors of the greatest part of Asia, and some of the most powerful kingdoms in Europe. In a few years these enthusiastic warriors spread their new faith from the Ganges to the Danube.

Mohammed was the author of these mighty changes. Arising amidst a rude and ignorant people, he assumed the attributes of the messenger of God; he declared himself to be divinely inspired; to be expressly sent among mankind to overturn the idolatrous worship of his countrymen, and to establish in its place a new and more pure religion, dictated by the Almighty himself, and destined eventually to be the faith of all the nations of the earth.

The history of this remarkable man and of the institutions which he framed, will be found one of the most interesting

features of ecclesiastical lore. That the reader may clearly understand the following pages, a brief glossary of Mohammedan and Turkish titles is submitted:

MAHOMET, MOHAMMED, AHMED, } From HAMED; *praised, highly celebrated, illustrious, glorious.*

MOSLEM, MUSSULMAN, ISLAM, ISLAMISM, } All from the same root, ASLAM; signifying, *to yield up, dedicate, consecrate entirely to the service of religion.*

KORAN.—From KARA, *to read; the reading, legend*, or *that which ought to be read.*

CALIPH.—*A successor;* from the Hebrew CHALAPH; *to be changed, to succeed, to pass round in a revolution.*

SULTAN.—Originally from the Chaldaic SOLTAN; signifying, *authority, dominion, principality.*

VIZIER.—*An assistant.*

HADJ.—*Pilgrimage;* HADJI: *one who makes the pilgrimage to Mecca.*

SARACEN.—Etymology doubtful; supposed to be from SARAK, *to steal; a plunderer, a robber.*

HEJIRA or HEJRA, } *The Flight;* applied emphatically to Mohammed's flight from Mecca to Medina.

MUFTI.—The principal head of the Mohammedan religion, and the resolver of all doubtful points of the law. An office of great dignity in the Turkish empire.

IMAN.—A kind of priest attached to the mosques, whose duty it is occasionally to expound a passage of the Koran. The Imans, at the same time, usually follow some more lucrative employment.

MOOLLAH.—The Moollahs form what is called the Ulema, or body of doctors, in theology and jurisprudence, who are intrusted with the guardianship of the laws of the empire, and from whose number the Mufti is chosen.

EMIRS.—Lineal descendants of the Prophet himself, distinguished by wearing turbans of deep sea-green, the color peculiar to all the race of Mohammed. They have special immunities on the score of their descent, and one of them carries the green standard of the Prophet when the Grand Seignior appears in any public solemnity.

PASHA.—The title given to the provincial governors. A Pasha is to a province or pashalic, what the Sultan is to the empire, except that the judicial power is in the hands of the cadis, the provincial magistrates. The *tails* of a Pasha are the standards which he is

allowed to carry; one of three tails is one of three standards, which number gives the power of life and death.

REIS EFFENDI.—This officer may be termed the High Chancellor of the Ottoman empire. He is at the head of a class of attorneys, which, at this time, contains the best informed men of the nation.

SERAGLIO.—This word is derived from *Serai*, a term of Persian origin, signifying *a palace*. It is, therefore, improperly used as synonymous with *Harem*, the apartments of the women. The Seraglio is, in strictness of speech, the place where the court of the Grand Seignior is held; but it so happens that at Constantinople this building includes the imperial Harem within its walls.

CRESCENT.—The national ensign of the Turks, surmounting the domes and minarets attached to their mosques, as the cross does the churches of the Roman Catholics in Christian countries. This peculiar and universal use of the Crescent is said to have owed its origin to the fact, that at the time of Mohammed's flight from Mecca to Medina, *the moon was new*. Hence, the half-moon is commemorative of that event.

SUBLIME PORTE.—This title, which is frequently applied to the court, cabinet, or executive department of the Ottoman empire, is derived, as the words import, from a lofty arched gateway of splendid construction, forming the principal entrance to the Seraglio or palace. It is a phrase equivalent to "Court of St. James's," "Court of St. Petersburg," etc.

MOHAMMED'S BIRTH AND EARLY LIFE.

Mohammed, the founder of the Moslem, or Mohammedan religion, was born at Mecca. The precise year of his birth is disputed, and after much learned discussion the matter is left nearly as doubtful as when the dispute began. The most probable opinion, however, seems to be that of Elmacin, an Arabian writer, who, according to Hattinger, has placed his birth A.D. 571; but, according to Reiske, A.D. 572.

His parents were themselves poor, but his connections were rich and respectable, belonging to the tribe of the Koreish, reckoned the most noble in all that part of Arabia. At the early age of two years, Mohammed lost his father; and four years after, his mother. Being, now, a dependent orphan, he was received into the family of his grandfather, under whose guardianship he continued two years, when the venerable Abdol Motalleb himself was called to give up the

ghost. On his dying bed, he summoned Abu Taleb, the eldest of his sons, whom he is said to have addressed as follows: "My dearest, best-beloved son, to thy charge I leave Mohammed, the son of thine own brother, strictly recommended, whose natural father the Lord hath been pleased to take to himself, with the intent that this dear child should become ours by adoption; and much dearer ought he to be unto us than merely an adopted son. Receive him, therefore, at my dying hands, with the same sincere love and tender bowels with which I deliver him to thy care. Honor, love, and cherish him as much, or even more, than if he had sprung from thine own loins; for all the honor thou showest unto him shall be trebled unto thee. Be more than ordinarily careful in thy treatment towards him, for it will be repaid thee with interest. Give him the preference before thine own children, for he exceedeth them and all mankind in excellency and perfection. Take notice, that whensoever he calleth upon thee, thou answer him not as an infant, as his tender age may require, but as thou wouldst reply to the most aged and venerable person when he asketh thee any question. Sit not down to thy repasts of any sort soever, either alone or in company, till thy worthy nephew Mohammed is seated at the table before thee; neither do thou ever offer to taste of any kind of viands, or even to stretch forth thine hand towards the same, until he hath tasted thereof. If thou observest these my injunctions, thy goods shall always increase, and in nowise be diminished."

Abu Taleb having received the above solemn charge, took the young prophet under his care, and instructed him in the business of a merchant.

Mohammed continued in the employment of his uncle until he had attained his twenty-fifth year. About that time one of the chief men of the city died, leaving a widow by the name of Cadijah; who requiring a factor to manage her stock, Mohammed entered her service, and traded for her some years, in Damascus and other places. In this service Mohammed conducted himself with so much propriety, that he not only merited the respect, but also won the

affections of his mistress, who was twelve years older than himself. Cadijah having married him, he became suddenly exalted to an equality with some of the richest men of the city.

Whether this unlooked-for elevation had inspired Mohammed with an extraordinary ambition, or whatever other motive prompted him, he soon began to manifest symptoms of wishing to appear a man of no common character, and as one divinely commissioned to reform the world by the introduction of a new system of religion, which should embrace whatever was excellent in the Pagan morality, and the Jewish and Christian dispensations. His commercial transactions in Egypt, Palestine, and Syria having made him acquainted with the numerous Christians and Jews residing in those countries, he soon discovered that the task of creating a new religion would not be very difficult. He proceeded, however, with much caution and care; and it was not till he had attained his thirty-eighth year, that he retired from the business of the world, repairing daily to a certain cave in the vicinity of Mecca, called the cave of Hera, for the ostensible purpose of spending his time in fasting, prayer, and meditation.

He first broached the subject of the supernatural visions, with which he had been favored in the cave, to his wife Cadijah. At first she treated his visions as the dreams of a disturbed imagination. Mohammed, however, persisted in assuring her of the reality of these communications, and at length repeated a passage which he affirmed to be a part of a divine revelation, recently conveyed to him by the ministry of the angel Gabriel. The memorable night on which this visit was made by the heavenly messenger is called the "night of Al Kadr," or the night of the "divine decree," and is greatly celebrated, as it was the same night on which the entire Koran descended from the seventh to the lowest heaven, to be thence revealed by Gabriel in successive portions as occasion might require. The Koran has a whole chapter devoted to the commemoration of this event, entitled Al Kadr.

Having made a convert of his wife, his next object was to

gain other followers. Among the first who gave in his adhesion to the prophet, was his servant Zeid Ebu Hareth, whom he rewarded for his belief and attachment, by granting him his freedom. Ali, the son of Abu Taleb, Mohammed's cousin, was his next convert. His fourth and most important convert was Abubeker, a powerful citizen of Mecca, by whose influence a number of persons possessed of rank and authority were induced to profess the religion of Islam. These were Othman, Omar, Saad, Abdorrahman, and Abu Obeida, who afterwards became the principal leaders in his armies, and his main instruments in the establishment both of his religious system and of his empire. Four years were spent in the arduous task of winning over these nine individuals to the faith, and he was now forty-four years of age.

Hitherto the efforts of Mohammed had been confined to the conversion of a few individuals; but now the time having come for spreading his doctrines abroad, he directed Ali to prepare a generous entertainment, to which the sons and descendants of Abdol Motalleb were invited. These having assembled, the prophet arose and addressed them as follows: "I know no man in the whole peninsula of the Arabs who can propose anything more excellent to his relations than what I now do to you; I offer you happiness both in this life and in that which is to come; God Almighty hath commanded me to call you unto him; who therefore among you will be my vizier and will become my brother and vicegerent?" The fiery Ali burst forth, and declared that he would be the brother and assistant of the prophet. "I," said he, "O prophet of God, will be thy vizier; I myself will beat out the teeth, pull out the eyes, rip open the bellies, and cut off the legs of all those who shall dare to oppose thee." The prophet caught the young proselyte in his arms, exclaiming, "This is my brother, my deputy, my successor; show yourselves obedient unto him."

Notwithstanding his slight successes he was so far from being discouraged, that he continued to preach to the people, who still heard him with some patience, until he came to upbraid them with the idolatry, obstinacy, and perverseness,

not only of themselves, but of their fathers. This so highly provoked them, that they openly declared themselves his enemies. Nor could he have escaped their resentment, had he not been protected by Abu Taleb, his uncle, who was very active in his favor. However, the chief of the Koreish, and even many of his own relations, warmly solicited him to desert his nephew; but all their endeavors proving ineffectual, they at length threatened Abu Taleb with an open rupture, if he did not prevail on Mohammed to desist. Abu Taleb was so far moved at this threat, that he earnestly dissuaded his nephew from pursuing the affair any further; representing the great danger he and his friends must otherwise run; but Mohammed was not to be intimidated, telling his uncle plainly, "that if they set the sun against him on his right hand, and the moon on his left, he would not relinquish his enterprise." Abu Taleb, therefore, finding him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies; so that notwithstanding the people of his tribe came to a determination to expel both him and his followers, he found a powerful support in his uncle against all their menaces.

In the eighth year of his proclaimed mission, his party growing formidable at Mecca, the city passed a decree by which they forbade any more to join themselves with him. This, however, did not much affect him, while his uncle Abu Taleb lived to protect him; but he dying two years after, and the government of the city then falling into the hands of his enemies, a fresh opposition was renewed against him, and a stop was soon put to the further progress of his religion in that city. Mohammed, therefore, seeing all his hopes in a manner crushed there, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town sixty miles distant from Mecca, towards the east, and was a man of power and interest, he took a journey thither, under his protection, in order to propagate his doctrines there. But after a month's stay, finding himself unable to gain even one proselyte, he retired to Mecca, with a resolution to wait for such further advantages as time and

opportunity might offer. His wife Cadijah being now dead, after living with him twenty-two years, he took two other wives in her stead,—Ayesha, the daughter of Abubeker, and Lewda, the daughter of Zama; adding a while after to them a third, named Haphsa, the daughter of Omar; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably.

In the twelfth year of his mission is placed the mesra—that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven, of which he tells us in the seventeenth chapter of the Koran.

The story, however, whatever advantages he might and did gain by it when his religion became more firmly established, was deemed, at first, so grossly ridiculous that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medina, then called Yatreb, a city lying 270 miles north-west from Mecca; which was inhabited, the one part by Jews, and the other by numerous Christians. These two parties did not agree at all, and feuds and factions rose at length so high among them, that one party, exasperated against the other, went over to Mohammed. Thus, we are told, that in the thirteenth year of his mission there came to him from thence seventy-three men and two women. Twelve of these he retained awhile with him, at Mecca, to instruct them in his new religion; then sent them back to Yatreb, as his twelve apostles, there to propagate it in that town. In this they labored abundantly, and with such success that in a short time they drew over the greatest part of the inhabitants; of which Mohammed, receiving an account, resolved to go thither immediately, finding it injudicious to continue any longer at Mecca.

THE HEJIRA.

This retreat is supposed to have occurred on the 16th of July, 622, and has been adopted as the Mohammedan era, and called the Hejira. He first lodged in the house of Chalid

Abu Job, one of the chief men of the party, until he had built a house for himself. This he immediately undertook, and erected a mosque at the same time for the exercise of his religion; and having thus settled himself in the city, he continued there to the time of his death. From the time Mohammed entered Medina he found himself in reality a monarch, at the head of an army devoted to his person, obedient to his will, and strong believers in his holy office. Finding himself in a condition not only to defend himself against the insults of his enemies, but even to attack them, he began to send out parties to make reprisals on the Koreish. After various enterprises and petty excursions, three battles were fought with the Koreishites, under Abu Sophian, the most implacable foe of Mohammed. A military force of nearly 1,000 men had been collected by Abu Sophian in order to protect a wealthy caravan on its way to Syria, and to attack the band of the Prophet, who, with 300 warriors, awaited them in the valley of Beder, twenty miles from Medina. The Moslems furiously assailed their opponents, who, after a short battle, were totally defeated and dispersed, leaving a rich spoil to the conquerors. To avenge this rout Abu Sophian advanced in the following year with an army of 3,000 men toward Medina, and a bloody action, in which Mohammed was severely wounded, took place near Mount Ohud. The Koreishites were now victorious; but the Moslems soon rallied in the field, and a third war, during which the city of Medina was besieged for twenty days, was terminated by a single combat of the valorous Ali.

At the commencement of the second year of the Hejira, Mohammed altered the Kebla for his disciples, or the part of the world to which the Mohammedans are to turn their faces in prayer. At first, Mohammed declared it to be perfectly indifferent; afterwards, when he fled to Medina, he directed his followers to turn towards the temple of Jerusalem, which continued to be their Kebla for seventeen or eighteen months; but he then ordered that prayers, for the future, should be towards the east; that is, towards the Caaba, or temple of Mecca. This change occasioned many

to fall from him, taking offence at his inconstancy. Again, he ordered that the Faithful should be called to prayers with a loud voice from the top of the mosques; whereas before, he was inclined to the Jewish horn, and had actually made use of rattles, as Christians did. He likewise ordained the grand fast of Ramadan, in which month the Koran came from heaven, and made several regulations about alms, things lawful and unlawful, policy, etc.; all which were either inspired or confirmed by miracles.

In the seventh year of the Hejira, Mohammed and his followers made the Al-Kadha, or visit of consummation or accomplishment, to Mecca. At the distance of six miles from that town, they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Being come nearer, they left their arms and baggage, and entered the holy city in triumph, devoutly kissed and embraced the black stone of the Caaba, and went seven times round the temple. They performed the first three rounds by running, jumping, and shaking their shoulders, to show their vigor after the fatigue of the journey; the other four, by walking gravely, not to over-tire themselves; and this custom is kept up to this day. Then prayer was proclaimed, and the Prophet, mounted on a camel, ran seven times between two hills, on which were to be seen, at that time, two idols of the Koreish. The Mussulmans were shocked at it; but their scruples were quieted by a passage of the Koran sent from heaven, in which God declared that those two hills were a memorial of him, and that the pilgrims who should visit them ought not to be looked upon as guilty of any sin. This same custom is still in use among the Arabians, who hold that it is as ancient as their patriarch Ishmael, and look upon it as part of the religious worship practiced by Abraham. The whole concluded with a sacrifice of seventy camels, and the Mussulmans shaved themselves.

In the tenth year of the Hejira, Mohammed made his famous pilgrimage to Mecca, called the pilgrimage of Valediction. He was attended on this occasion by 90,000 men, some say 114,000, or, as others will have it, a still greater

number. Nor is this to be wondered at, when it is considered that the people came in vast crowds from all parts of Arabia, of which he was now absolute master, to accompany him in this peregrination. He took all his wives, inclosed in their pavilions on the backs of camels, with him; together with an infinite number of camels, intended for victims, which were crowned with garlands and ribands. He entered the holy city at the same place as when he took it, and the religious ceremonies were the same, in respect to going seven times round the Caaba and kissing the black stone twice. From a neighboring hill he now pronounced this form of the profession of the unity of God: "God is great; there is no God but he only; he has no companion; the power of governing belongs to him; praise be given to him alone; he is powerful above all; he only is strong."

MOHAMMED'S LAST DAYS AND DEATH.

We are now come to the last period of Mohammed's life. The last embassy he received was from the Arabians of Yemen, in the month of Moharram, the eleventh year of the Hejira; and the last expedition which he ordered was in the following month of Safar. Two days after, he fell into a sickness, accompanied by a most violent pain in the head; these were occasioned by the poison which he had taken, three years before, at Chaibar; and which poison, at certain intervals, had greatly disordered him, ever since the reduction of that place. Having now called his wives together, he entertained them, chiefly the most beloved of them, and his daughter Fatima, with such discourses as showed his enthusiasm in his mission. But to be able to speak more emphatically to his followers, he ordered seven large skins, or measures, full of cold water, to be thrown upon him, in order to recall his wandering spirits. Then, being carried to the mosque and set in the pulpit, he recited aloud the beforementioned form of unity; begged God's pardon; proffered to make a public reparation for all the injuries he might have done to anybody; and paid to a particular person the

principal and interest of a small sum of money which he asserted was due to him; saying, at the same time, It is much more easy to bear shame in this world than in the next. He then said the prayers for noon; and likewise prayed for the dead, according to the agreement and communion which subsist between the living and the dead. These and other devout actions he performed as long as he had any strength left.

The Mohammedan fables are replete with narratives concerning Gabriel's being often sent by God to inquire how the Prophet did; his introduction of Azrael, the angel of death, to the apostle just before his dissolution, having first obtained his leave; and the pious discourses of all three. Gabriel assured him he could not take his life without his express permission. Nay, he gave him, as they tell us, his option of life or death; which the Moslem doctors look upon as one of the most singular and illustrious prerogatives of the Prophet. Whereupon Mohammed, continue these authors, having chosen death, and desired the aforesaid angel Azrael to execute his office, he was immediately thrown into agonies, that terminated with his life. Thus Mohammed died at noon, on a Monday, the twelfth of the month called Rabbi the First, in the eleventh year of the Hejira; being about sixty-three years old. Historians have taken notice that he was born on a Monday; began his apostolical functions on a Monday; fled from Mecca on a Monday; made his entry into Medina on a Monday; took Mecca on a Monday; and at last died on a Monday. His death was thought so extraordinary that it was called an assumption. Some said, He is not dead, he is only taken up into heaven, like Jesus in an ecstasy. Others said, He is gone to his Lord, as Moses, who left his people for forty days and came again. Their disputes ran high respecting his death; but Abu-Beker, who succeeded him, put an end to those quarrels by giving a final sentence, that Mohammed was dead, like all other apostles and prophets who had gone before him. This decision being unanimously received, his body was washed and perfumed, especially those parts which touched the

ground at the adoration paid to God, viz., the feet, the hands, the knees, and the forehead. The ablution called Wodhu was also performed on the face, the arms, the palms of the hands, and soles of the feet. Lastly, the whole body was embalmed by Ali, whom Mohammed had ordered to do it.

In relation to the place where the Prophet's remains were to be deposited, there happened some disputes among his followers. The Mohajerins insisted upon his being buried at Mecca, the place of his nativity; and the Ansars, at Medina, the place of his residence during the last ten years of his life. Others were for transporting him to Jerusalem, and erecting a monument for him there among the sepulchres of the prophets. But his successor, Abu-Beker, decided the whole affair at once, by declaring that a prophet ought to be interred in the place where he died; and that he had heard Mohammed, in his lifetime, own himself to be of this opinion. Whereupon the body was buried in a grave dug under the bed on which he died, in the apartment of Ayesha, his best beloved wife, at Medina, where it remains to this day, in a magnificent building, covered with a cupola, and adjoining to the east side of the great temple, which is built in the midst of the city.

Before the death of Mohammed, he had become master of all Arabia; had extended his conquest to the borders of the Greek and Persian empires; had rendered his name formidable to those once mighty kingdoms; had tried his arms against the disciplined troops of the former, and defeated them in a desperate encounter at Muta. His throne was now firmly established; and an impulse given to the Arabian nations, which induced them to invade, and enabled them to conquer a large portion of the globe. India, Persia, the Greek empire, the whole of Asia Minor, Egypt, Barbary, and Spain, were eventually reduced by their victorious arms. Mohammed himself did not indeed live to see such mighty conquests achieved, but he commenced the train which resulted in this wide-spread dominion; and before his death, had established his religion over the whole of Arabia, and some parts of Asia.

ENTRY OF THE EMIR INTO SAMARCAND.

CHAPTER X.

THE MOHAMMEDANS.

The Tomb of Mohammed—The Caaba—The Koran—Articles of Faith—Mohammedan Liturgy—Marriage and Divorce—Funeral Ceremonies.

THE TOMB OF MOHAMMED.

ALL Mussulmans look upon the pilgrimage to the tomb of Mohammed as one of the chief duties of their religion. The Arabian doctors say that Mohammed enjoined it, and it is well known that superstition lays a great stress on such ceremonies. Whoever undertakes to perform it must often, even upon the road, turn himself towards Medina to pray; as soon as he sees the tops of the trees about the town, he ought to renew his devotion, and repeat without intermission the appointed form of prayers, to beg of God that this visit to the holy sanctuary of the prophet may be acceptable, and may deliver him from hell. Before he enters the city, he is enjoined to wash himself, to use perfumes, put on his best apparel, and to give alms. Having entered, he says a prayer, and another when he comes into the mosque. This latter is for Mohammed and his family. The pilgrim then goes towards the tomb, stays some time at the place where the prophet prayed, and also at some other places, accordingly as his devotion suggests to him. Being at last arrived near the holy place, he first prostrates himself on the ground, pays his adoration to God, gives him thanks for having conducted him safely thither; then standing up, with his face turned towards Mecca, he prays for the prophet and his two successors, Abu-Beker and Omar; he does not, while pray-

ing, even lean against the wall which encloses the monument, as that would be considered indecent and a profanation. On the Friday following, he goes to a burying-ground, called Al-Baki, where several of the companions of Mohammed lie interred, and visits the tombs of the chief ladies and others of his family, servants, and successors; as well as of Fatima his daughter, Ibrahim his son, and the Mussulman martyrs. Then he washes himself in, and drinks some of the water of the well called Aris; and performs several prostrations at other mosques, oratories, and wells in Medina, etc. Mohammed himself said, that one prayer in his own mosque is better than a thousand anywhere else; and that he would intercede for all those who die at Medina.

The Caaba is a stone edifice in the temple of Mecca, which has been revered with superior sanctity by the Arabians from the remotest antiquity, and to which every Mohammedan is required by the Koran to direct himself in prayer. Among the variety of fabulous traditions which have been propagated by the followers of Mohammed concerning the origin of this building, we find it asserted, that its existence is coeval with our first parents, and that it was built by Adam, after his expulsion from Paradise, from a representation of the celestial temple, which the Almighty let down from heaven in curtains of light, and placed in Mecca, perpendicular under the original. To this the patriarch was commanded to turn his face when he prayed, and to compass it by way of devotion, as the angels did the heavenly one. After the destruction of this temple by the Deluge, it was rebuilt by Abraham and his son Ishmael on the same spot, and after the same model, according to directions which they received by revelation; and since that time, it has continued to be the object of veneration to Ishmael's descendants.

It consists of a sort of square tower, 24 cubits by 23, and 27 high, covered on the top with rich black damask, bordered with an embroidery of gold, which was formerly renewed every year by the Mohammedan Caliphs, afterwards by the Sultans of Egypt, and which is now annually pro-

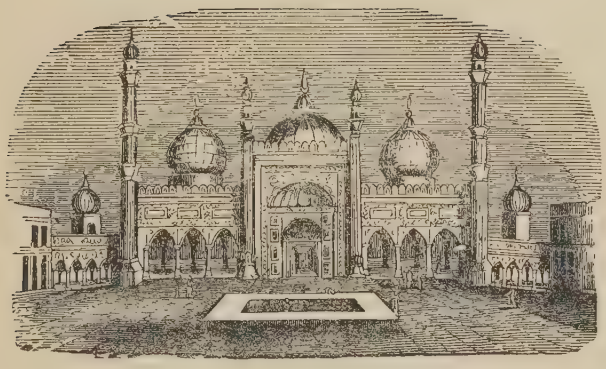
vided by the Ottoman Porte. The floor is raised six feet from the ground; and a door and window admit the light. Its double roof is supported by three octagonal pillars of aloes wood, between which are suspended several silver lamps; and the gutters on the top are made of pure gold. At a small distance from this tower, on the east side, is the station of Abraham, where is a stone upon which the patriarch is supposed to have stood when he built the Caaba, and which they assert still bears the traces of his footsteps. It is enclosed in an iron chest; and here the sect of Al Shafei meet for religious purposes. On the north of the Caaba is the white stone, within a semicircular enclosure, 50 cubits long, which is said to be the sepulchre of Ishmael, and which receives the rain-water that falls from the Caaba by a golden spout. This stone is of considerable antiquity, and was even held in great veneration by the Pagan Arabs. Towards the southeast is the well Zem-Zem, remarkable for the excellence and medicinal quality of its waters, as well as its miraculous origin. It is affirmed to be the same spring which, miraculously bursting out of the ground, supplied Ishmael and his mother Hagar when overcome with thirst in the wilderness of Beersheba; and is celebrated by the Mohammedans not only for curing many bodily diseases, but also, if taken copiously, for healing all spiritual disorders, and procuring an absolute remission of sins. The well is protected by a dome or cupola; and its water is drunk with much devotion by the pilgrims, and conveyed in bottles to the most distant quarters of the Mohammedan dominions. But the most singular relic, regarded with extreme veneration, is the famous black stone, which the Mohammedans assert was one of the precious stones of Paradise, brought down from heaven by the angel Gabriel. According to the received tradition, derived from Mohammed himself, it was originally of such a bright white color as to dazzle the eyes at the distance of four days' journey; but that it wept so long and so abundantly for the sins of mankind, that it became at length opaque, and at last absolutely black. When the Carmathians took Mecca, they pillaged the

Caaba, and carried off the black stone in triumph to their capital. The Meccans made every effort to recover it, both by entreaties and the offer of 5,000 pieces of gold, but without effect. The Carmathians, however, after having kept it twenty-two years, sent it back of their own accord. It is now set in silver, and fixed in the southeast corner of the Caaba, looking towards Basra, about three feet and a half from the ground. It is called by the Mohammedans "the right hand of God," and is kissed by the pilgrims with great devotion.

The Caaba is almost surrounded with a circular enclosure of pillars, connected at the top by bars of silver, and towards the bottom by a low balustrade. Without this enclosure, on the south, north, and west, are three oratories, where three of the Mohammedan sects assemble to perform their devotion. The whole is enclosed at a considerable distance by a square colonnade, or great piazza, covered with small cupolas, and consisting of 448 pillars, from which hang numerous lamps, and thirty-eight gates; and from each corner rises a minaret or steeple, adorned with a gilded spire and crescent. This enclosure was built by the Caliph Omar, to prevent the court of the Caaba from being encroached upon by private buildings. It was at first merely a low wall, but has since been raised by the liberality of succeeding princes to its present magnificent state. The whole structure of the Caaba is in a peculiar manner styled Al Masjad Al Haram, "the sacred or inviolable place"; which appellation, however, is sometimes extended to the whole territory of Mecca.

THE KORAN.

The Mohammedans have as great a veneration for the Koran as Christians profess for the Bible. Both these words equally signify *the Book*, by way of preference to any other; that is, *the Book of Books*. One hundred and fourteen chapters, some longer, some shorter, make up the whole book. These are called by the French *surates*, from the Arabic word *sua*, in the plural *sowar*, which signifies *order*, or *a*



MOSQUE OF ST. OMAR. (SEE MOHAMMEDANS.)

series, or *a file;* and answers to what the Jews call *seder*, of which they reckon fifty-three in the Pentateuch. Each chapter of the Koran has a particular denomination, taken from the subject of which it treats, or from some person mentioned in it. It is also divided into sixty equal parts, each of which is subdivided into four, in imitation of the Jews.

The Mussulmans know no bounds to the praises which they bestow upon this book. It is written with the greatest elegance of style, in the purest Arabic dialect used by the Koreish, but intermixed now and then with other dialects. This was not an effect of neglect, but in order to give the discourse a greater and more lively strength of expression, or to make it more harmonious. Indeed, all those who are versed in the Arabic language unanimously agree, that the Koran is the production of an extraordinary author. Although it is written in prose, the energy and harmony of its style must have cost the writer great labor and industry, and raises the work to the sublime character of poetry; yet the difficulty of finding out certain witty turns often interrupts the thread of the discourse, and consequently renders it obscure, which has obliged Mohammed not to be concise and short, but to use frequent repetitions. His figures are bold, in the oriental taste; his expression strong and pithy; the turn of his phrases, in imitation of the prophets of the Old Testament, is full of interruptions; and it appears throughout the whole, that all the heart and eloquence of which Mohammed was master had been employed in the most proper places. The mention of God, and the description of his attributes, are always lofty and majestic; oracles are pronounced with a raised and elevated style, proportioned to the dignity of the subject. In short, the Arabians are so charmed with the beauties of the Koran, that in all their writings they endeavor to copy this perfect original; and without a competent knowledge of this one book, all others become unintelligible.

The articles of faith which every good Mussulman is bound to believe and receive with an entire assurance are thirteen in number, viz.:

To believe from the heart, to confess with the tongue, and with a voluntary and steadfast mind to affirm, that there is but one only God, Lord and Governor of the universe, who produced all things from nothing, of whom there is neither image nor resemblance, who never begot any person whatsoever, as he himself was begotten by none; who, as he never was a son, so he never hath been a father.

We must believe from our hearts and confess with our mouths that the Most High God, after having revealed himself to mankind by his ancient prophets, sent us at length his Elected, the blessed Mohammed, with the sacred and divine law, which through his grace he had created, the which is contained in the venerable Koran, that hath been from him remitted unto us. By this holy law it is that God hath abolished all the preceding ones, and hath withdrawn from their doubts and errors all nations and people, in order to guide them to a firm and lasting state of happiness. Wherefore we are obliged exactly to follow the precepts, rites, and ceremonies thereof, and to abandon every other sect or religion whatsoever, whether instituted before or since this final revelation.

We must firmly believe and hold as a certainty, that, except God himself, who always was, and always shall be, everything shall one day be annihilated, and that the angel of death shall take to himself the souls of mortals destined to a total and universal extinction, by the command of God, our powerful Lord and Master, who was able and hath vouchsafed to produce out of nothing, and in fine to set in form this universal world, with all things therein contained, both good and evil, sweet and bitter; and hath been pleased to appoint two angels, the one on the right, and the other on the left, to register the actions of every one of us, as well the good as the bad, to the end that judicial cognizance may be taken thereof, and sentence pronounced thereupon, at the great day of judgment.

We must truly and firmly believe, and hold as certain and assured, the interrogation of the sepulchre, which will after death be administered to every one of us by two angels upon

these four important questions: 1. Who was our Lord and our God? 2. Who was our prophet? 3. Which was our religion? 4. On what side was our Kebla? He who shall be in a condition to make answer, that God was his only Lord, and Mohammed his prophet, shall find a great illumination in his tomb, and shall himself rest in glory.

We must heartily believe, and hold as certain, that not only shall all things one day perish and be annihilated,—viz.: angels, men, and devils,—but likewise this shall come to pass at the end of the world, when the angel Israfil shall blow the trumpet in such sort—that, except the sovereign God, none of the universal creation shall remain alive immediately after the dreadful noise, which shall cause the mountains to tremble, the earth to sink, and the sea to be changed to the color of blood. In this total extinction the last who shall die will be Azrael, the angel of death; and the power of the Most High God will be evidently manifested.

We are obliged cordially to believe, and to hold for certain, that the first before all others whom God shall revive in heaven shall be the angel of death; and that he will at that time recall all the souls in general, and reunite them to the respective bodies to which each belonged; some of which shall be destined to glory, and others to torment. But, upon earth, the first whom God will raise shall be our blessed prophet Mohammed. As for the earth itself, it shall open on all sides, and shall be changed in a moment; and by God's command fire shall be kindled in every part thereof, which shall be extended to its utmost extremities. God will then prepare a vast plain, perfectly level, and of sufficient extent to contain all creatures summoned to give an account of their past conduct.

We must believe from our hearts, and hold for certain, that there shall be a day of judgment, whereon God shall ordain all nations to appear in a place appointed for this great trial, of sufficient vastness that His Majesty may there be evident in splendor. It is in this magnificent and spacious station that the universal assembly of all creatures shall be made, about the middle of the day, and in the brightness of

noon; and then it is that, accompanied by his prophet (Mohammed), and in the presence of all mankind, God shall with justice and equity judge all nations of the earth in general, and every person in particular. To this effect, every one of us shall have a book or catalogue of our actions delivered to us; that of the good in such wise that it shall be received and held in the right hand; that of the wicked so that it shall be received and held in the left hand. As to the duration of that day, it shall be as long as the continuance of the present age.

We are bound to believe, and hold as certain, that our venerable prophet Mohammed shall with success intercede for his people at the great day of examination. This will be the first intercession; but at the second God will be entirely relented, and all the faithful Mussulmans shall be transported into a state of glory, while not one excuse or supplication in behalf of other nations shall be accepted.

We must sincerely believe, and hold as a certainty, that we must, every one of us, give up our accounts before God, concerning the good and evil we have transacted in this world. All who have been followers of Mohammed shall be before all others summoned to this examination, because they it will be who shall bear witness against all other strange nations. It shall come to pass on that day that God will take away out of the balance of him who has slandered his brother some of the good works, and put them unto that of him who hath been slandered; and if the slanderer is found to have no good works, he will then deduct from the punishment of the slandered, to include them in the list of those of the slanderer, insomuch that his great justice will be fully manifest.

We must believe from the heart, and confess with the mouth, that all our actions, good and bad, shall one day be weighed in the balance, the one against the other, insomuch that those whose good works outweigh their bad shall enter into paradise; and that, on the contrary, they whose bad works shall outweigh their good shall be condemned to the flames of hell. And for those whose scales shall be equally

poised, because the good they have done is equivalent to the evil, they shall be detained in a station situate in the middle, between paradise and hell, where consideration will be made both of their merits and of their demerits; since, besides their being confined in that place, they shall have no punishment inflicted on them, nor shall they enjoy any part of the glory ordained for the beatified righteous.

We are obliged to believe from our hearts, and to hold as assured, that all mankind in the world must pass, one day, over the Sharp-edged Bridge, whose length shall be equal to that of this world, whose breadth shall not exceed that of one single thread of a spider's web, and whose height shall be proportionable to its extent. The righteous shall pass over it swifter than a flash of lightning; but the impious and the ungodly shall not, in as much time as the present age shall endure, be able to surmount the difficulties thereof, and that through the want of good works. For which reason they shall fall and precipitate themselves into hell-fire, in company with the infidels and blasphemers, with those of little faith and bad conscience, who have done few deeds of charity, because they were void of virtue.

We are to believe, and to hold for a certainty, that God did create a paradise, which he prepared for the blessed, from among the number of the faithful, by which are meant the followers of the true religion and of our holy prophet Mohammed; where, with him, they shall be placed in perpetual light, and in the enjoyment of heavenly delights; forever beautiful in the vigor of their age, and brighter than the sun; and where they shall be found worthy to contemplate and adore the face of the Most High God. As for those who shall be detained in the tortures of hell,—to wit, the sinners and transgressors, who have nevertheless believed in one only God,—they shall be released at the second intercession of the Prophet, by whom they shall immediately be washed in the sacred laver, from whence being come forth whiter than snow, and more refulgent than the sun, they shall, with the rest of the blessed, behold themselves seated in paradise, there to enjoy all the glory they can desire.

This is what shall befall the body composed of clay; and what then shall be the state of our souls? To the which it shall be granted eternally to behold the light and brightness of the divine majesty.

We must sincerely believe, and hold for certain, that there is a hell prepared for the unrighteous, the refractory transgressors of the divine law, accursed of God for their evil works, and for whom it would have been better had they never been born, and to have never seen the light of day. It is for such as those that a place of torment is appointed, or rather a fire which burneth without touching them, a fire of ice and north winds, where there shall be nothing but snakes and serpents, with other venomous and ravenous creatures, which shall bite them without destroying them, and shall cause them to feel grievous pains. That place shall be the abode of the impious and of the devils, where *these* shall, with all sorts of cruelty and rage, incessantly torture *those:* and lest the sense of their pain should cause them to relent, a new skin shall continually succeed in the stead of that which has been burnt or mortified.

THE MOHAMMEDAN LITURGY.

The religion of the Islamites contains six chief principles:—

The first is the confession of the true God, and consists in believing that there is but one true and eternal God, and that Mohammed is his apostle.

The second is the regular practice of ablution and purification.

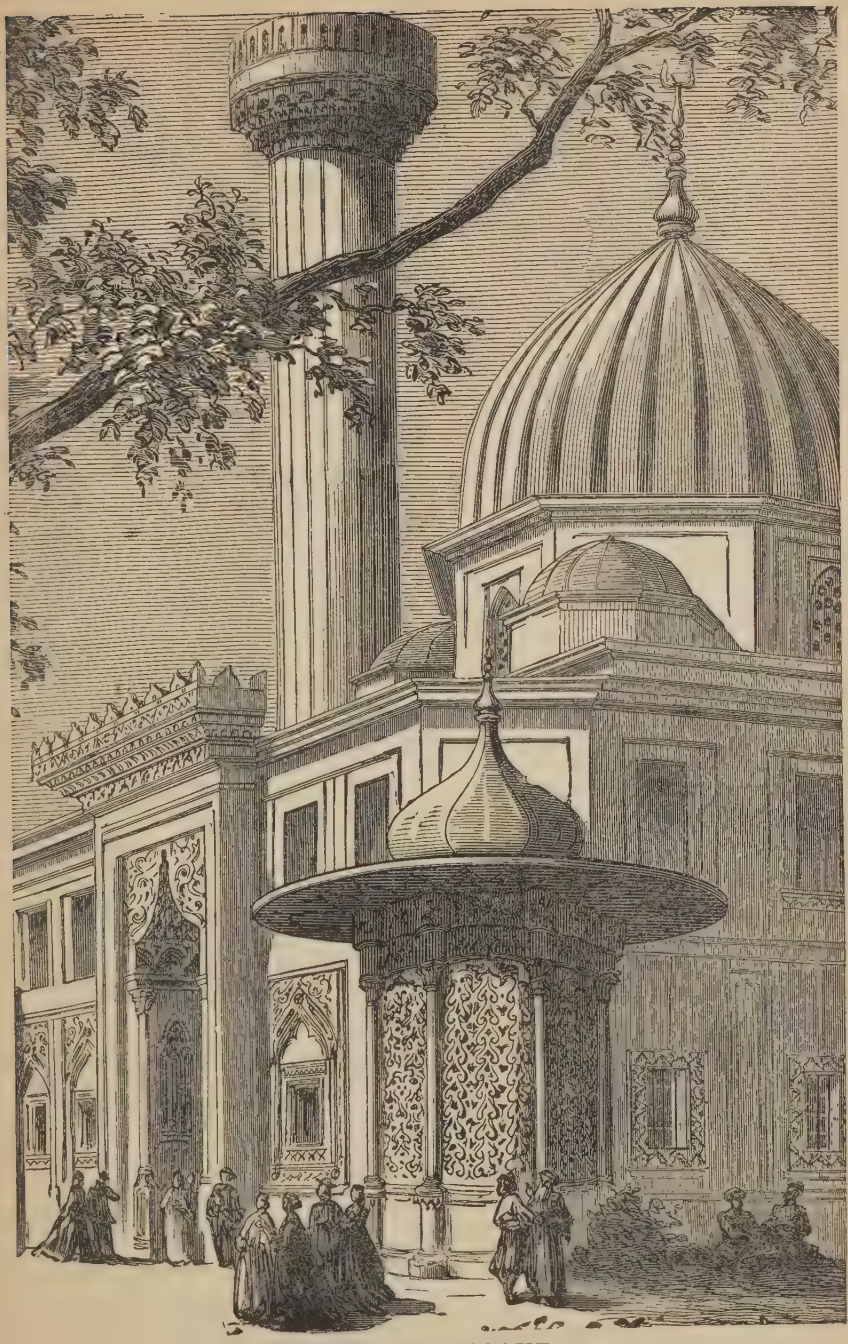
The third is a regular observation of the prayers, as prescribed.

The fourth is giving alms.

The fifth is the fast of the month of Ramadan.

The sixth is the pilgrimage to Mecca, from which no Mussulman can be dispensed, if able to perform it.

As to the purifications which are prescribed, seven different sorts of water may be used in them: viz., rain-water, sea, river, well, spring, snow, and hail-water. There are three



TURKISH MOSQUE.

sorts of ablutions and purifications. The first, which is called Gasl, is a kind of immersion. The second, named Wodhu, concerns particularly the hands and feet. The third is made with earth or gravel, instead of water. Three rules are to be observed in this ablution of the body:—First, those who do it must resolve to please God. Secondly, all the dirt of the body must be washed off. Thirdly, the water must touch the whole skin, and all the hair of the body.

Thirteen rules are prescribed concerning prayers:—1. The intention. 2. The greatness of the names of God. 3. The form of the unity of God, *God is great, etc.* 4. The right, or straight position of the body; which is, the feet are close together, the hands raised up to the head, or joined and laid upon the breast, or each apart upon the knees, bending the body. The adoration is made with the face to the ground, sitting with their hands upon their thighs; they say, Lord, accept of our standing, bending, adoring, and sitting. 5. Reading the first chapter of the Koran. 6. Bowing the body towards the earth. 7. Raising from that first bowing. 8. A second adoration or prostrating with the face to the ground. 9. Sitting down. 10. A second sitting down. 11. The second form about Mohammed; the first was about God himself. 12. The words of it, which are to be repeated. 13. The observing punctually each of these in their order. There are also five kinds of prayers to be said daily. 1. At noon, with four inclinations of the body. 2. In the afternoon, with four also. 3. In the evening, with three. 4. In the night, with four. 5. In the morning, with two only. In all, seventeen for the whole day. Travelers may without sin reduce them to eleven.

Some alms are left to the free choice of every individual; others are prescribed by the law. The latter are:—1. Of cattle, camels, oxen, sheep. 2. Of money. 3. Of corn. 4. Of other fruits of the earth. 5. Of goods in trade. Six conditions are required in the giver:—1. He must be a Mussulman, that is, a true believer. 2. A freeman. 3. The lawful possessor of what he is to give away; for it is an injustice, and not charity, to give what does not belong to us. 4. His

patrimony must be increased. As riches increase, alms should increase at two and a half per cent. Those who have not twenty pieces of gold, nor two hundred in silver, nor five camels, nor thirty oxen, nor thirty sheep, are not obliged to give alms. 5. He must have been in possession about a year, at least eleven months, without pawning it. 6. He must not give his working cattle, but one of those which are at grass, because alms are to be given from that which is not necessary. The same conditions are required for alms of money, corn, other fruits of the earth, etc.; only about corn and fruits it is to be observed—1. That they must grow from our labor, as sowing, etc. 2. They must have been laid up in our store-rooms or barns. 3. There must be a convenient quantity left, so that the giver may not be reduced to want.

The chief fast of the Mohammedans is that of Ramadan. After it, is kept the feast of the Great Beiram. The little Beiram is kept on the tenth of the month Dilhazja, in memory of Abraham's sacrifice. Three things are required in the person who fasts, to make it acceptable to God:—1. He must be a Mussulman. 2. At the age of ripeness; fourteen in men, twelve in women. 3. In his, or her, right senses. The conditions of the fast are five:—1. An intention of the heart to please God. 2. To eat nothing in the day, from sunrise to sunset. 3. To drink nothing of any sort. 4. To have no commerce with women, not even by kisses. 5. Not to throw up what has been eaten; which supposes both that the stomach is good, and that no excess is committed, or at least nothing taken which may give a disgust.

MARRIAGE AND DIVORCE.

The ceremony of marriage is in high esteem among the Mohammedans; yet it is not celebrated in the presence of the priests, nor is it considered an act of religion, as with the Jews and Christians, and formerly with the Romans and Grecians. The Cadi, or civil judge, gives it a sanction; "as to an act purely relating to society, which is not valid without his presence." The husband acknowledges that he has

obliged himself to marry such a woman, to give her such a dowry, and to dispose of her at pleasure in case of divorce. The woman is not present at this acknowledgment; but the father, or some of the relations, assist at it; which, being done, the husband takes possession of his wife; who is brought to him veiled under a canopy, accompanied by friends, relations, slaves, and music. The Mohammedans are allowed to make use of their female slaves. And here it is interesting to notice, first, that Mussulmans may marry women of any religion the tenets of which are written; and secondly, that all the children, whether by wives or slaves, equally inherit their father's property, if by will or otherwise the father has declared them free; in default of which the children of a slave still remain slaves to the eldest son of the family. The Koran inveighs strongly against adultery, and orders that a husband who accuses his wife of that crime, and does not prove it, shall be bastinadoed. When there are no proofs nor witnesses, the husband swears five times that what he alleges is true, and to the last oath adds a curse, wishing he may be cursed by God and men if he lies. On the other side, the woman is believed if she also swears five times, and adds to the last oath a prayer, desiring God to destroy her if her husband speaks truth. However, if the adultery be fully proved, the husband has her life in his power, and, if revengeful, puts her in a sack full of stones and drowns her.

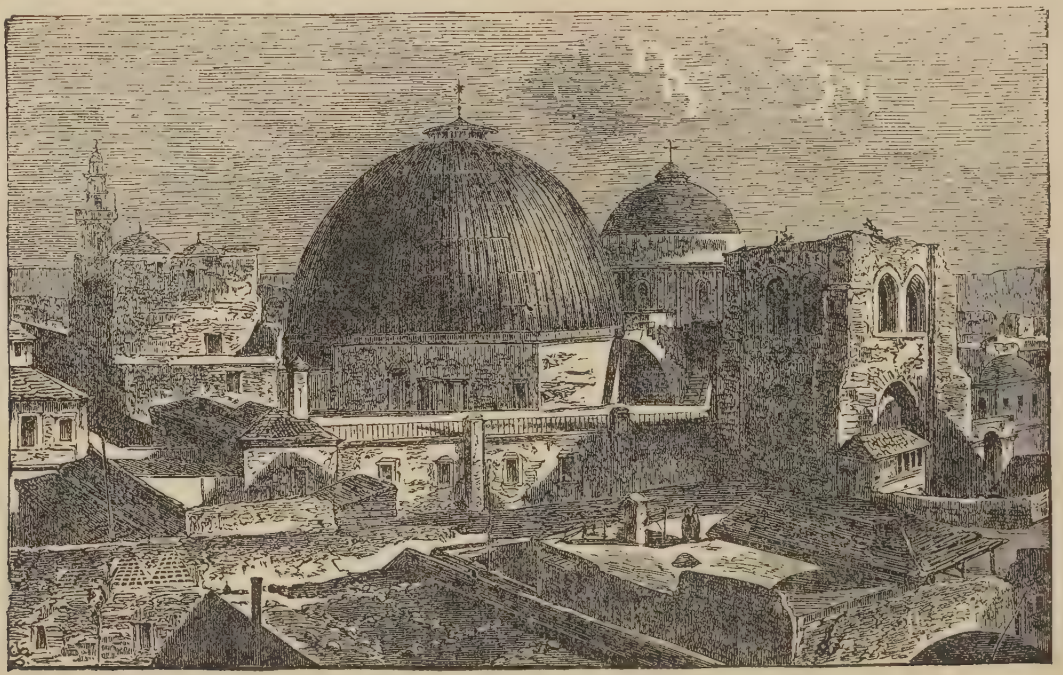
Mohammed, in order to hinder his followers from putting their wives away too often, expressly forbids the taking of them again, after a third repudiation, unless they have been married and repudiated by another man. This, they say, has had so good an effect, that very few Mohammedans are divorced from their wives, and the number of those who take them again is still less. The third divorce is called Ouchtalac; which Bespier explains three, or the third separation; of which the Turks have three different sorts made before the Cadi, and registered by him. By the first the husband and wife are parted from bed and board; she receiving from him a maintenance. The second is a total separation of body

and goods. The husband must then give her the stipulated dowry; after which, she has no claim to his person or goods, and may marry another, three lunar months after the divorce, for fear she should be with child; in which case, she cannot marry, and may even remain in her husband's house, and be maintained at his cost, till she be delivered. The Ouch-talac is the most solemn divorce, but is not practiced by the Persians.

FUNERAL CEREMONIES.

The mourning for the dead begins with such loud cries and lamentations made by the women, that the death soon becomes published to the most distant neighbors. The custom of making loud cries and noisy lamentations for departed friends—of rolling in the dust, or covering one's self with ashes, is very ancient in the East; nor is it much altered among the modern inhabitants of those countries. Thevenot informs us, that these Turkish women give over crying when there are no witnesses of their tears, being hired for that purpose, which lasts several days, and is renewed at the end of the year. Previously to the burial, the corpse is washed and shaved, frankincense is burnt about it, to expel the devil and other evil spirits, which, as the Mohammedans and several other nations believe, rove about the dead, no less than about the living. This ceremony being over, the body is put into a burial-dress without a seam, that it may kneel with less difficulty when it is to be examined in the grave. The coffin is covered with a pall, preceded by imans, who pray, and followed by the relations and friends of the deceased, with the women, who lament and shed tears. At the grave the corpse is taken out of the coffin, and put into the ground.

The palls are different, and the tombs variously adorned, according to the condition and state of life of the deceased, soldiers or churchmen, rich or poor. The burying-places of the Mohammedans are by the high-road, "in order," as Thevenot says, "to put travelers in mind to offer their prayers to God for the dead, and to obtain his blessing." For



MOSQUE AND CEMETERY WITH NEW CUPOLO. (MOHAMMEDANS.)

which reason, those who build a bridge, or some other public fabric, from an act of charity, are likewise buried in or near them. The large stones which are erected in the churchyards are so numerous, that a town might be built with them. After the funeral, the relations and friends of the deceased come several days successively to pray on his tomb, beseeching God to rescue him from the torments inflicted by the black angels; and calling the deceased by his name, they say to him, "Fear not, but answer them bravely." On the Friday following, victuals and drink are brought to the grave, of which whoever passes by may freely partake. The difference between the graves of the Turks and of the Christians in those countries consists in a board, which the Turks put over the corpse slanting, so that one end of it touches the bottom of the grave, and the other leans against the top of the grave.

The political power of Islam was at its zenith when Constantinople was taken, in 1452. The Turks became, for many centuries, the terror of Italy, Hungary, and Germany; but Christendom soon ceased to suffer any considerable losses by their advance. Christian nations began to conquer large parts of Moslem territory. Sicily had been lost before this period. In Spain their last strongholds were taken in 1492. Greece began its successful struggle for independence in 1821. Algiers was wrested from them in 1830; and the dependence of the Danubian principalities upon the Ottoman Porte subsequently became merely nominal. The total number of Mohammedans in the world in 1885 was estimated at 180,000,000, of whom 100,000,000 were credited to Africa, and only 4,000,000 to Turkey, barely a fourth-part of its population.

CHAPTER XI.

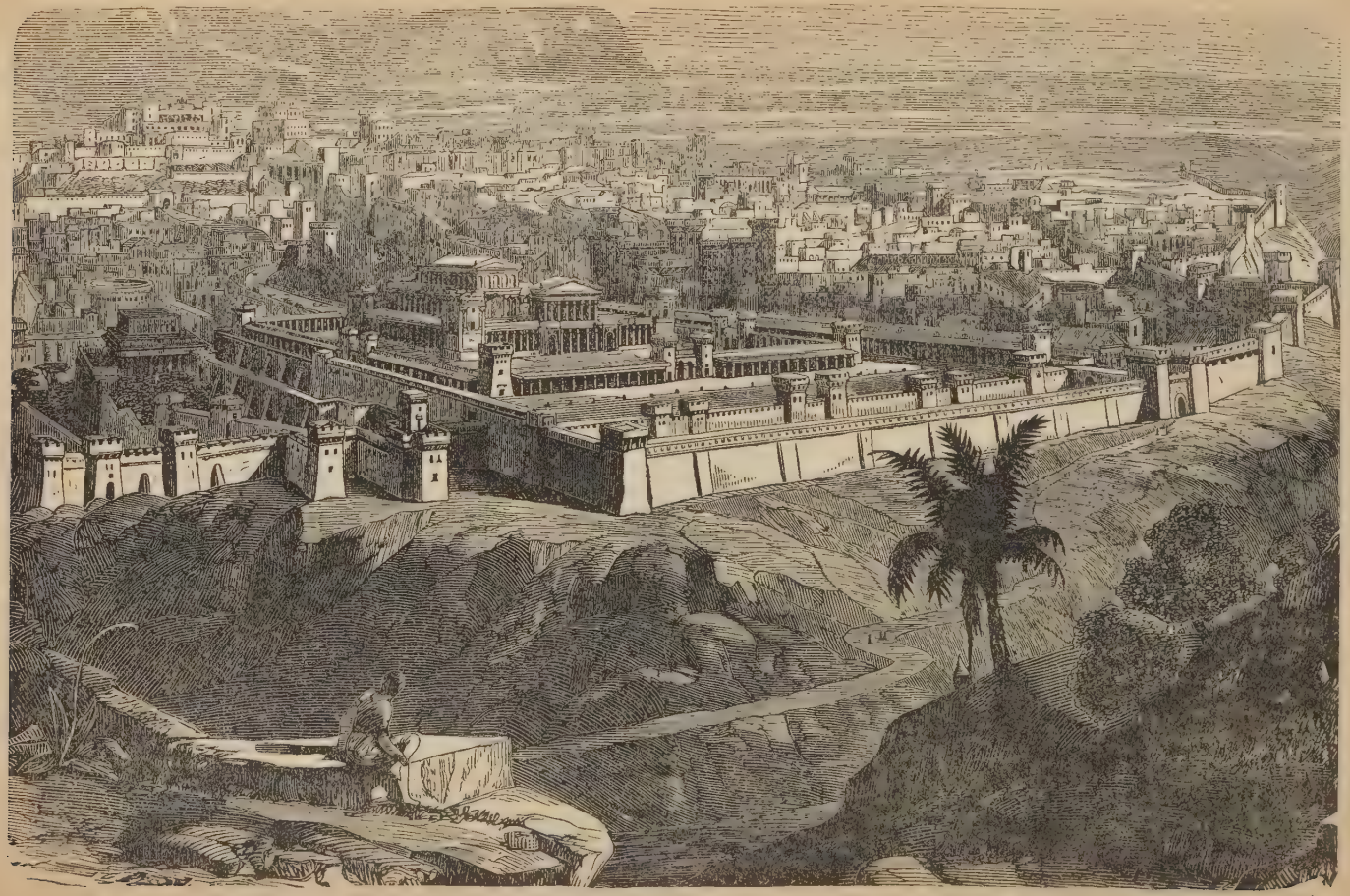
THE JEWS.

Early History of the Jews—The Cry for Deliverance—Solomon's Temple at Jerusalem—The Accession of King Ahab—Invasion of the Kingdom under Ahaz—The last King of Judah.

EARLY HISTORY OF THE JEWS.

AN account of the religion of the Jews may with great propriety be preceded by a succinct history of that people. They have been pronounced without reference to their religious belief or ceremonies as "among the most remarkable people in the annals of mankind." Contemplated in connection with their religion, and as a means of understanding it more fully, their history claims our attention more than that of any other nation. It instructs us in a different manner from that of any other, because it brings directly into view the divine dealings with them. The Jews, in the early periods of their history, are known under the more general name of Hebrews or Israelites, who constituted a community of which the Jews, as they were afterwards denominated, were only a part. This distinguished race, commonly called the people of God, was derived from Abraham, lineally descended in the tenth generation from Shem, the eldest son of Noah.

In obedience to the command of God, Abraham, who was a son of Terah, the head of a pastoral family, left Ur in Chaldea, his native country, and dwelt with his father in Haran. Ur was a district to the northeast of that region which lies



RESTORED VIEW OF JERUSALEM FROM THE SPOT WHERE JESUS WEPT OVER THE CITY.

above the confluence of the Tigris and Euphrates, and became afterwards the seat of the great Babylonian monarchy. Haran was a city situated in the northwest part of Mesopotamia. The former place, from the signification of the name, was supposed to be particularly infected with idolatry, and hence the reason of the command, connected with the purpose of God to make Abraham the father of a great and peculiar nation. By the same command, after Terah's death, he went into the land of Canaan, which God promised to his posterity. They were to be included within the boundaries of that country. Abraham having acquired a name by his wealth and piety, and having passed through various scenes of prosperity and trial, died at an advanced age, leaving behind him several sons, of whom Isaac only was the child of promise. Ishmael, by Hagar, the maid of Abraham's wife, became the progenitor of a distinct tribe or nation. The Arabs, to this day, claim to be descended from the son of Hagar. Two sons were the progeny of Isaac, viz., Esau and Jacob, the former of whom sold his birthright to Jacob, who also, by artifice, obtained his father's blessing. Esau was the ancestor of the Edomites or Idumeans. In the line of Jacob, whose name was changed to Israel, were the Israelites descended. His twelve sons gave the names to the twelve tribes, of which the nation was composed. Jacob closed an eventful life 1689 years B.C., in making a prophetic declaration of the future state of his descendants, and the period of the coming of the Messiah. He had previously been brought out of Canaan into Egypt, by means of his son Joseph, whom his brethren, through envy and malice, sold into that country.

Joseph, who was much loved by his father, and hated by his brethren, upon a certain occasion which was presented, fell into the power of the latter, who sought to slay him. This design, however, being providentially prevented, they availed themselves of the opportunity of selling him to a company of Ishmaelite slave-merchants, who carried him into Egypt, where he was bought by Potiphar, an officer of the court. Here, at length, he was wrongfully thrown into

prison, by a false accusation of Potiphar's wife; but being proved to be an interpreter of dreams, he was released from his confinement, and introduced to the notice of Pharach, the Egyptian king, who, on a certain occasion, wanted his services in this capacity. His success in interpreting the king's dreams, and his subsequent conduct, procured for him the highest distinction; and he became the administrator of the government. During the famine which he had predicted in interpreting those dreams, and which reached the land of Canaan, all his brethren, except Benjamin, came to him to buy corn. Joseph knew them, although they did not know him; and, by an innocent contrivance, having brought them into Egypt the second time with their brother Benjamin, he declared to them that he was Joseph, whom they had persecuted and sold. Their surprise, mortification, and terror were at first overwhelming; but their distressing apprehensions were, in due time, alleviated by his assurances of pardon and kindness; and inviting his father, and the whole family into Egypt, he allotted them a portion of the territory. Here he protected them; and under his auspices they became flourishing and happy. Joseph continued to rule over Egypt after the death of Jacob, who had sojourned in that country seventeen years. His own decease, which occurred 1635 years B.C., left the Israelites without a protector. In less than forty years from this event, they found a cruel tyrant and oppressor in another king who knew not Joseph. This king perceiving that the Hebrews had become numerous and mighty, resolved to enfeeble them: and, therefore, condemned them to slavery, and ordered that every new-born son among them should be cast into the river. The object in view was defeated; for the people increased in an unexampled manner.

THE CRY FOR DELIVERANCE.

The history of the Israelites now assumed a very marked character. Oppressed by the Egyptian monarch, they cried unto God for deliverance, and a divine deliverance they ex-

JACOB'S WELL, SHECHEM.

perienced. Moses, a Hebrew by birth, whose life was preserved in an extraordinary manner, notwithstanding the edict of the king, was selected as the instrument of saving his countrymen. He was in due time called to his work, and after a series of miracles, which he performed by the divine assistance, he led the people out from before Pharaoh, into the region bordering on the promised land. The consequence to many of the Egyptians was their destruction; for Pharaoh and his army, pursuing the Israelites through the Red Sea, were overwhelmed with its waters. The people were no sooner delivered from the Egyptians, than they murmured against Moses, on account of the want of food; to satisfy them God sent first a great quantity of quails, and the next morning, manna, which fell regularly every day except on Sabbath-days, during the time in which they remained in the wilderness. Again, the people murmured for water, and Moses, by the Lord's command, caused a supply to issue from a rock. At this juncture the Amalekites attacked Israel, and were defeated by Joshua, who afterwards became their leader. The people soon after arrived at Mount Sinai, from which God gave them his law. During, however, the absence of Moses in the mount, they were guilty of an act of idolatry, in consequence of which 3,000 of them were put to death.

In the course of the second year after the retreat from Egypt, Moses numbered the children of Israel, from twenty years old and upwards, and there were found 603,550 able to go to war, besides the Levites. About this time, twelve men were sent to spy the land of Canaan, who, with the exception of Joshua and Caleb, reported unfavorably; a circumstance which caused the people to murmur. Upon this offence, God condemned all those who were twenty years and upwards when they came out of Egypt, to die in the wilderness, except Joshua and Caleb. As a punishment for their murmurs, the Israelites began to travel in the wilderness, 1489 years B.C. At this juncture, Korah, Dathan, and Abiram, revolting against Moses, were swallowed by the earth with two hundred and fifty of their associates. After

wandering in the wilderness forty years, and frequently rebelling against God, this people were conducted by the hand of Moses in sight of Canaan, when he died, without entering it himself. His death occurred on Mount Nebo, in the land of Moab, after he had first taken a view of the promised resting-place of Israel.

The successor of Moses was Joshua, who conducted the people at last into Canaan. Having led them to the banks of the Jordan, whose waters divided to afford them a passage, he brought them safely over it into their fair inheritance. He conquered thirty-one cities in the course of seven years. The people, though they had been highly favored, were perpetually inclined to forsake the worship of Jehovah, and to pollute themselves with the abominations of the heathen, who dwelt among and around them. For these sins they were repeatedly brought into bondage and consequent distress. With a view to their deliverance at such times, certain leaders, called Judges, were divinely appointed, who directed the people, with some intermission, during the space of 350 years. Occasions arose in which these leaders performed the most meritorious services. They defeated the enemies of their country, and contributed much to establish the nation in its possessions. The people paid a high respect to these officers, and also to the priests, but they acknowledged no other king than God.

As this state of things, so long continued, became irksome to the Israelites, and they desired a king, so as to be like the nations around them, a king was granted to them, but with the expressed disapprobation of their great spiritual Ruler. Saul, the son of Kish, was the first king of Israel. Having been privately anointed by Samuel, he was afterwards publicly proclaimed, 1079 years B.C. The nomination of Saul took place by divine instruction, but may be admired on the plainest principles of human policy. He was selected from a tribe which could not well be an object of jealousy, like the great rival tribes of Judah and Ephraim, and he belonged to a part of the country which was most exposed to enemies, and which of course felt most interested in repelling them.

DAVID'S TOMB, MOUNT ZION.

Besides, nature had marked him out as no common man. He possessed a tall and striking person—an eminent distinction in the East—and he proved himself, at times, capable of lofty aims. His reign was prosperous at first; he gained important victories over his enemies, particularly the Ammonites, Philistines, and Amalekites; but his evil propensities, at length, obtaining the mastery over him, he spent the last part of his life in a most unhappy manner, and met with signal disasters and ill success in the management of his kingdom. He perished miserably. Being at war with the Philistines, his army was routed, three of his sons were slain, and he himself having received a wound, and fearing to fall into the hands of his enemies, took a sword and fell upon it.

He was succeeded by David, who had been previously anointed king. This prince reigned at first only over the tribe of Judah; but after the death of Ishbosheth, a son of Saul, who had assumed the government of the tribes, he reigned over the whole of Israel. He spent a very active and perilous life, and among the people whom he conquered were the Philistines, the Moabites, the Ammonites, and the Syrians. By his wise and vigorous administration he raised his people to the highest pitch of national prosperity and happiness. He had, towards the latter part of his reign, some domestic troubles, and was in danger from an insurrection of his subjects, a portion of whom had attached themselves to his ambitious son Absalom; but he lived to see his enemies destroyed—and he left a rich and flourishing realm to his successor. David, though he greatly erred in some instances, was a man of distinguished talents, bravery, and piety. As a composer of sacred poetry for the use of the church, he will be remembered and admired to the end of the world.

The wise and rich Solomon was his son and successor. From the accession of this prince to the throne of the Israelites, a period of profound peace and prosperity was enjoyed by that people throughout his reign. The most important undertaking of Solomon was the building and dedication of the temple of the Lord at Jerusalem.

SOLOMON'S TEMPLE AT JERUSALEM.

This temple was completed in seven years. It was a most magnificent, sumptuous, and costly edifice. The value of the materials, and the perfection of the workmanship, rank it among the most celebrated structures of antiquity. It was not very large, being little more than ninety feet in length, thirty in breadth, and forty-five in height; but was finely proportioned, and, together with a grand porch, was splendidly ornamented.

As soon as Solomon had finished this noble structure, he employed his artificers upon three other buildings, two for himself, and a third for Pharaoh's daughter. He was occupied almost thirteen years in erecting them; so that he finished four famous edifices, with all their costly furniture, utensils, and ornaments, within the space of twenty years. To supply all these, and his other vast expenses, he built a navy upon the coast of the Red Sea, and put it under the care of some expert Tyrian sailors, who, with his own men, went with it to Ophir, which was probably situated on some part of the eastern coast of Africa, and in about three years brought back an immense weight of gold and silver, besides several kinds of precious stones, spices, ebony, and other rarities. Besides these, there were the traffic of the Mediterranean, carried on through the Tyrian merchants, and the inland commerce of Egypt, Arabia, and Assyria, all of which were highly important. From these various sources it was, that the precious metals, and all other valuable commodities, were in such abundance that, in the figurative language of the sacred historian, "silver was in Jerusalem as stones, and cedar trees as sycamores."

Besides the works already mentioned, Solomon built some fortresses in Lebanon, probably to secure a free communication between his kingdom and that of Syria. He built two cities, as stations, to protect his inland commerce; these were Tadmor and Baalath, the one the celebrated Palmyra, and the other Baalbec.

Solomon exceeded in wisdom all who went before him;

TEMPLE OF SOLOMON.

but in his old age he took many wives and concubines out of the idolatrous nations around him, who corrupted his heart. The Lord, therefore, declared by the prophet Abijah, that he would divide the kingdom after his death, and give ten tribes to Jeroboam, one of his domestics. As an immediate punishment of his effeminacy and idolatry, the Lord stirred up certain adversaries against him; and though the principal evil threatened against Israel was not to occur in his day, yet he had the mortification of knowing that it would be inflicted under the administration of his son, and that his own conduct was the procuring cause.

Rehoboam, the son of Solomon, began to reign over the Israelites 975 years B.C. Having refused to lighten the yoke his father had imposed on his subjects, ten tribes revolted, and followed Jeroboam, as had been denounced by the prophet. The tribes of Judah and Benjamin alone remained faithful to Rehoboam. Thus the national union was dissolved, and the Hebrew kingdom never recovered this fatal blow. From this time Judah and Israel were separate kingdoms.

The kingdom of the Ten Tribes, or the Israelites, was governed by a succession of vicious and idolatrous monarchs; and wars and feuds, treachery and murder, marked their history in a shocking manner. Jeroboam, the son of Nebat, of the tribe of Ephraim, was their first king. It is emphatically said of him in Scripture, that he made Israel to sin. To prevent his subjects from going to Jerusalem to sacrifice, which place he feared might become again the centre of the national union, he set up two golden calves, the one in Bethel and the other in Dan, which the people worshipped. For this conduct God declared that his whole house should be cut off. In a conflict with Abijah, the king of Judah, Jeroboam was totally defeated, with the loss of five hundred thousand men. The disaster preyed on his mind, and he never after recovered his power or enterprise. He was succeeded by Nadab, his son, who had for his successors Baasha, Elah, and Zimri. The wickedness of these kings is the most remarkable circumstance in their reigns. Zimri enjoyed the

crown only seven days. The beautiful city Tirzah, in which he was besieged by Omri, being taken, he burned himself to death in his palace. Omri then occupied the throne. He built Samaria and transferred the royal residence to that place, which thenceforth became the capital of his kingdom, and was so long the rival of Jerusalem.

THE ACCESSION OF KING AHAB.

The apostasy of the ten tribes, and the wickedness of their kings, did not reach their height till the accession of Ahab, the son of Omri, B.C. 919. This prince married Jezebel, the fierce and cruel daughter of the king of Sidon. Under her influence the Sidonian worship of Baal, the sun, was introduced; his temples were openly built and consecrated; and this cruel and persecuting idolatry threatened to exterminate the ancient religion. The prophets were put to death, one hundred only having escaped by lying concealed in a cave; yet these intrepid defenders of the God of their fathers still arose to remonstrate against these impious innovations; till, at length, Elijah, the greatest of the whole, took up the contest, and defied and triumphed over the cruelty both of the king and his bloodthirsty consort. They each perished miserably; their death happening by God's avenging on them the blood of Naboth, whom they had killed, because he refused, as the law of Moses enjoined him, to sell them the fee of the inheritance of his father. Ahab was slain in battle by a random shot, as had been foretold by Micaiah the prophet; Jezebel perished at Jehu's command, by being precipitated from a window, according to the prophecies of Elijah.

Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash were the successors, in turn, of Ahab; but they heard and saw, unconcerned, the miracles of Elijah and Elisha, whom God made use of in endeavors to bring the Israelites to repentance. Of Jehu it may be observed, that he was a captain under Jehoram; was anointed king by the prophet Elisha; and, though a wicked man, was the instrument of executing

the Lord's vengeance upon his impious contemporaries. He killed Jehoram and the seventy sons of Ahab; and after having slain all the priests of Baal, he destroyed the images and the house of their god. Concerning Jehoash it must be remarked that he was successful as a warrior. He defeated Benhadad, king of Syria, in three battles. In a war against Amaziah, king of Judah, he took him prisoner, broke down the wall of Jerusalem, plundered the temple and the king's palace, and carried away the spoil to Samaria.

The kingdom of Israel now began to recover its strength, after having been brought low, under its latter kings, by the power of Syria. Jeroboam II., an able prince, had succeeded Jehoash, B.C. 822, and pursuing his father's successes re-established the whole frontier from Hamath to the Dead Sea; even Damascus, the Syrian capital, surrendered to his forces. But the kingdom, which was to remain in the line of Jehu to the fourth generation, at the death of Jeroboam fell into a frightful state of anarchy. At length, after eleven years of tumult, his son Zachariah obtained the sceptre, but was speedily put to death by Shallum; Shallum, in his turn, by Menahem; Menahem, a sanguinary prince, reigned ten years, during which the fatal power of the great Assyrian empire was rapidly advancing to universal conquest. Pul, the monarch who ruled at Nineveh, was now pushing his victories over Syria, and began to threaten the independence of Israel. Menahem only delayed the final servitude by submission and tribute, which he wrung from his people by heavy exactions. This prince was succeeded by his son, Pekahiah, who, in ten years after, was put to death by a new usurper, Pekah, the son of Remaliah.

The dissensions between Israel and Judah, which had all along existed, now arose to a great height. Pekah was the last able or powerful king of the ten tribes. In conjunction with Rezin, king of Syria, he made war against Judah. In one of the engagements Judah lost 120,000 men, and many more were carried into captivity. These latter, however, were soon restored to their homes. The kingdom of Israel was now fast hastening to its end. Pekah was assassinated;

another period of anarchy lasted for several years, till at length the sceptre fell into the feeble hands of Hoshea, who had instigated the murder of Pekah. A new and still more ambitious monarch, Shalmaneser, now wielded the power of Assyria. Hoshea attempted to avert the final subjugation of his kingdom by the payment of a tribute, but being detected in a secret correspondence with the king of Egypt, called So, the Assyrian marched into the kingdom, besieged Samaria, which, after an obstinate resistance of three years, surrendered,—and thus terminated forever the independent kingdom of Israel. Pul and Tiglath-Pileser had already swept away a great part of the population from Syria and the Transjordanic tribes; and Shalmaneser, after the capture of Samaria, carried off vast numbers of the remaining tribes to a mountainous region between Assyria and Media. From this period history loses sight of the ten tribes as a distinct people.

To return to the period when the nation of Israel was separated into two great communities, we have to observe that Rehoboam, whose sceptre was confined to the tribes of Judah and Benjamin, had scarce continued three years in the service of the true God, before he fell into the idolatry of the bordering nations. For this enormity God stirred up a potent adversary against him, Shishak, king of Egypt, who took many of his fenced cities, and plundered the treasures of the temple and palace of Solomon. Concerning the kings of Judah after this time, it may be remarked in general that several of them were good and pious men, and adhered to the worship of Jehovah. Others of them imitated the profligate kings of Israel. The people whom they governed, and who have survived to the present time, are called Jews, in distinction from Israelites, the name once applied to the whole twelve tribes.

The successor of Rehoboam was Abijah, who assumed the government B.C. 958, and reigned three years. Asa, his son, next ascended the throne, who proved to be a prudent and religious prince. The first ten years of his reign were blessed with peace. At the expiration of that time he saw his king-

dom attacked by a prodigious number of Cushites, with Zerah, the Ethiopian, at their head. Asa, relying on the God of armies, repelled them with success. He pursued the wise policy of establishing the national religion in all its splendor and influence; and he had the pleasure of seeing multitudes flock to him from several of the revolted tribes, whom his zeal drew away from the king of Israel.

After a reign of forty-one years, Asa was succeeded, B.C. 918, by his son Jehoshaphat. This prince is honorably spoken of in Scripture for his piety and justice. In the third year of his reign he sent some of the principal officers of his court, with a competent number of priests and Levites, with copies of the Pentateuch, to instruct his people, throughout his kingdom, in the true religion. At the same time he fortified all the considerable places of the land, and put garrisons in them, as well as in those which his father had taken from the kings of Israel. His kingdom was in a high state of prosperity; both the Philistines and Arabs were reduced to the necessity of paying tribute. Jehoshaphat was succeeded by his son Jehoram, and his grandson Ahaziah, who had for his successor the princess Athaliah, in whose reign the affairs of Judah altered for the worse. Jehoram, having married Athaliah, daughter of Ahab, was seduced into the idolatry of that wicked family, which drew upon him the vengeance of heaven. Jehoram and Ahaziah, with the greater part of the royal family, were slain about the same time with those of Israel, by Jehu, who imagined them to be friends and allies of the house of Ahab. Athaliah showed herself a worthy descendant of that wicked stock, and the most bloody scenes defiled the royal palace of Jerusalem. She seized the vacant throne, massacred all the seed royal, excepting one child, Joash, who was secreted in the temple by his father's sister, the wife of the high-priest. Athaliah maintained her oppressive government for six years, during which the temple was plundered and the worship of Baal established. She met with a deserved fate.

Joash succeeded Athaliah. He reigned with justice as long as Jehoiada, the high-priest, lived. After his death,

having fallen into idolatry, Zechariah, the son of Jehoiada, reproved him for this sin, and was stoned by the king's order. God then raised against him the king of Syria, who plundered Jerusalem. His own servants also conspired against him, and slew him in his bed, in the fortieth year of his reign. The first act of Amaziah, the son and successor of Joash, was to do justice to the murderers of his father; but with merciful conformity to the law, unusual in such times, he did not involve the children in the treason of their fathers. This prince was prospered in the early part of his reign, but his success in war filled his heart with pride and vanity. His subjects having become disaffected towards him, he fell a victim to a conspiracy within the walls of his palace. He fled to Lachish, but was slain there. His son Azariah, or Uzziah, assumed the royal power, 809 B.C., and commenced a long, religious, and, therefore, prosperous reign of fifty-one years. He made successful wars against the Philistines and Arabians. Intoxicated, however, with prosperity, he went into the temple to burn incense upon the altar, and the Lord struck him with leprosy for his presumption. Jotham took the reins of government, during the lifetime of his father Uzziah, and proved to be a wise and pious prince.

INVASION OF THE KINGDOM UNDER AHAZ.

The son and successor of Jotham was Ahaz, whose impieties made his reign peculiarly unfortunate and inglorious. He was scarcely seated on his throne, when his kingdom was invaded by the joint forces of Pekah, king of Israel, and Rezin, king of Syria. In his extremity, he had recourse to the king of Assyria, whose assistance he purchased with all the gold and silver he could find in the temple and city, and with the promise of a yearly tribute. Delivered, by the assistance of Tiglath-Pileser, from his enemies, he forgot his danger, and, instead of adoring Jehovah, shut up his temple, while he reared others in every corner of Jerusalem, and, throughout the land, offered sacrifices to the Syrian gods. In this manner he finished his impious reign, and was succeeded by his son Hezekiah. The first act of the new king

HIGH PRIEST'S BREAST PLATE WITH TWELVE TRIBES INSCRIBED.

Hist. of the Jews.

was to restore all the branches of the worship of God, which were entirely neglected in the former reign. While thus employed, he was blessed with success equal to his piety. Finding himself strong enough to assert his independence, he refused to pay the tribute which the Assyrians had exacted from his predecessor; and taking the field against the Philistines, his arms were attended with such success, that, in a short time, he regained all that had been lost during the unfortunate reign of Ahaz. Sennacherib, the king of Assyria, upon the refusal of Hezekiah to comply with the stipulation of Ahaz, invaded his country with a large army. They had just returned from Ethiopia, flushed with victory, and breathing destruction against the whole kingdom; but Hezekiah trusted in God, and thus was released from danger. Before Sennacherib had committed any act of hostility against Judah, the best part of his army was smitten by an angel in one night. This dreadful judgment alarmed the proud Assyrian monarch, and caused him to retire, with the utmost confusion, into his capital, where he was soon after assassinated by his two sons. Hezekiah died in peace, in the twenty-ninth year of his reign.

He was succeeded by his son Manasseh, a king to whose crimes and irreligion the Jews mainly attribute the dreadful evils which shortly after consigned them to ruin and slavery. Abandoned of God for a time, he was allowed to fall into the hands of Esar-Haddon, the new sovereign of Assyria. In the dungeons of Babylon he learned wisdom and piety. Upon his sincere repentance, he was permitted to regain not only his liberty, but his kingdom. His son Amon, who succeeded, following the early career of his father, fell a victim to a conspiracy among his own officers. His successor, Josiah, proved to be one of the most pious of all the princes of Judah, and quite reformed the Jewish nation, a circumstance which, for a time, suspended the judgments of heaven against that people. He reigned thirty-one years in profound peace. He afterwards engaged in battle with the king of Egypt, in the valley of Megiddo, where he received a wound which occasioned his death.

The Egyptian king, who was Pharaoh-Necho, on his return to Egypt took Jehoahaz, a son of Josiah, prisoner, whom the people had elected king of Judah, and placing his elder brother on the throne, whose name he changed from Eliakim into Jehoiakim, compelled him to pay a hundred talents of silver, and one talent of gold, as an acknowledgment of vassalage. Jehoiakim, although warned by the writings of several prophets to conduct himself uprightly, added every wickedness which invention could suggest, to the horrible abominations of his ancestors. At last God gave him and his city into the hands of Nebuchadnezzar, who was just returned from the conquest of Egypt. This event happened in the fourth year of Jehoiakim's reign. Jerusalem was pillaged, and all the most beautiful youths of the palace were sent captives to Babylon. Jehoiakim was at first put into bonds, and intended to be sent away also, but upon his submission and promise to pay a yearly tribute, the victor left him as kind of viceroy over his kingdom. But, whilst Nebuchadnezzar was employed in other conquests, the king of Judah renounced his subjection, and refused to pay the tribute. The Babylonian monarch, exasperated at this conduct, sent an army into Judea, which laid waste the whole kingdom. This army carried away 3,020 prisoners, took, and murdered the king, and dragged his carcass out of the city gates, where they left it unburied.

THE LAST KING OF JUDAH.

His son Jehoiachin was made king; but, not gaining the approbation of the king of Babylon, was, after a reign of three months, with his wives, mother, and the chief officers of the realm, led captive to Babylon by Nebuchadnezzar, who placed on the throne the nineteenth and last king of Judah, Zedekiah, another son of Josiah. But this prince, contrary to the advice of the prophet Jeremiah, rebelling against his benefactor, was, in the eleventh year of his reign, conquered by the king of Babylon. The king, in an attempt to break through the besieging forces, was seized, his children

slain before his face, his eyes put out; and thus the last of the royal house of David, blind and childless, was led away into a foreign prison. Jerusalem was destroyed, the temple demolished, and the people were carried captive to Babylon, where they continued seventy years, in fulfilment of prophecy. Having remained in captivity during the appointed period, they were permitted by Cyrus, the Persian king, who had conquered Babylon, to return to their native land, 536 years B.C. This was accomplished under the direction of Zerubbabel and Joshua, their leaders. They soon began the rebuilding of the temple, but their enemies prevented them from making any progress. Several years afterwards they commenced the work anew, and completed it in the space of four years, 516 B.C. Upon this event they celebrated the first passover.

The Jews, in their dependent state, continued to enjoy a degree of prosperity under the sovereigns of Persia, after the time of Cyrus. His successors, down to the era of Alexander, had, in general, treated them with much kindness. Darius, son of Cyrus, favored the Jews during his long reign. Xerxes confirmed their privileges. Under Artaxerxes they were still more favored, through the influence of his queen, Esther, a Jewess. From this prince, who is styled in Scripture Ahasuerus, Ezra, a man of priestly descent, obtained very liberal presents among the Jews remaining in Babylonia, to be applied to the service of the temple, and authority to re-establish the government according to the divine constitution, 480 B.C. Several years afterwards, under the same prince, Nehemiah, his cup-bearer, obtained leave to go to Jerusalem and rebuild its walls. He and Joiada, the high-priest, reformed many abuses respecting tithes, the observation of the Sabbath, and the marrying of strange wives.

The Jewish people being again settled by Nehemiah, were governed by their high-priests, and the council of the elders called the Sanhedrin. Under Alexander the Great they continued to enjoy these immunities and privileges, and he even exempted them from paying tribute every seventh year. His death proved a calamity to the Jews. From this time,

323 B.C., Judea was successively invaded and subdued by the Egyptians and Syrians, and the inhabitants were reduced to bondage. Under the priesthood of Onias I., Ptolemy, governor of Egypt, taking advantage of the circumstance that the Jews would not fight on the Sabbath, captured Jerusalem on that day, and carried off 100,000 persons, whom, however, he afterwards treated kindly. When Eleazer was high-priest, he sent to Ptolemy Philadelphus six men of every tribe to translate the sacred Scriptures into Greek. This translation is the celebrated one called the Septuagint, 277 B.C.

In 170 B.C., Jason, the brother of the high-priest, on false reports of the death of Antiochus Epiphanes, who at this time held the Jews in subjection, raised great disturbances in Jerusalem, with a view to secure the high-priesthood. Antiochus, irritated by the frequent revolts of the Jews, marched to Jerusalem, slew 80,000 people, took 40,000 captives, and then entered the temple and plundered the treasures. This prince having commanded the Jews to observe the rites of the heathen, and to eat of the sacrifices, some of the more conscientious among them chose rather to suffer death. The same year the king's commissioner, who had been intrusted with this iniquitous business, was killed by Matathias and his five sons, who thereupon fled into the wilderness. This was the commencement of that resistance against the Syrian power, under the Maccabees, which terminated in the independence of the nation.

ROBINSON'S ARCH, SOUTH-EAST CORNER OF THE TEMPLE WALL.

CHAPTER XII.

THE JEWS.

The Maccabees Resist the Syrians—Siege and Destruction of Jerusalem—Articles of the Jewish Creed—Prayers in the Synagogue.

THE MACCABEES RESIST THE SYRIANS.

JUDAS MACCABÆUS, the bravest of the sons of Mattathias, having been chosen by the Jews for their prince and governor, made war against Antiochus, and defeated several of his generals. The monarch, hearing of the defeat of his troops in Judea, took an oath that he would destroy the whole nation. As he hastened to Jerusalem, he fell from his chariot, and died miserably. In a battle with a general of one of his successors, Judas was killed. He was succeeded by his brother Jonathan, who, after many signal services rendered to his country, was basely murdered by Tryphon, an officer of the young Antiochus, who aspired at the same time to the crown of Syria. Jonathan was succeeded by Simon his brother, who subdued the cities of Gaza and Joppa, and cleared Judea of many of the Syrians. He was murdered in the midst of his conquests by his son-in-law, Ptolemy Physcon.

John Hyrcanus, son of Simon Maccabæus, uniting in his person the offices of high-priest and generalissimo of the army, subdued the enemies of his country, ceased to pay homage to the kings of Syria, firmly established his government, and is celebrated for his many valuable qualities. He not only delivered his nation from the oppression of Syria, but he made some conquests both in Arabia and Phœnicia,

turned his victorious arms against the Samaritans, and subdued Idumea. At the time of his death he had raised the Jewish nation to a very considerable degree of wealth, prosperity, and happiness. He reigned twenty-eight years. His sons assumed the title, as well as the power of kings; and the high-priesthood remained in his family, though not in the person of the monarch. His descendants are distinguished in the history of the Jewish nation by the appellation of the Asmonean dynasty, which continued about 120 years. His son Aristobulus was his immediate successor.

Alexander Jannæus, brother to the late king, succeeded; he considerably extended the kingdom of Judea, by the conquest of all Iturea and some parts of Syria; but the many services which he rendered his country were quite overlooked, in consequence of his cruelty to his subjects. Although he left two sons, he was immediately succeeded by his wife Alexandra, who gave the throne to his eldest son, named Hyrcanus, a very weak and indolent prince. His younger brother, Aristobulus, at first disturbed his succession; but he was finally established on his throne by Pompey, who carried Aristobulus and his family captives to Rome. Alexander, one of the sons of Aristobulus, escaping from that city, disturbed the peace of Judea, until he was surprised and slain by the Scipios, two captains under Pompey. Antigonus, a son of Alexander, assisted by the Parthians, dethroned Hyrcanus, and cut off his ears; but this cruelty was revenged, Antigonus being soon after slain by Mark Antony. His brother, Aristobulus, who was retained prisoner with the Parthians, returned to Palestine, where he lived contented under the government of Herod, who had been nominated as the successor of Antigonus by the Romans.

Herod I. was an Ascalonite, and was surnamed the Great. Created king of Judea (37 B.C.) by Antony, he was afterwards confirmed in the regal possession by Augustus. His reign was splendid, but distinguished by a singular degree of profligacy. Some time after his establishment on the throne, in order to please Mariamne, the daughter of Hyrcanus, whom he had married, he appointed her brother, Aristobulus, high-

priest; but perceiving that he was much beloved by the Jews, he caused him to be drowned while bathing. After the battle of Actium, he went to Rhodes to meet Augustus, between whom there existed a peculiar friendship. Upon his return, he condemned to death his wife, Mariamne, and her mother, Alexandra. From this hour his life was a continual scene of misery and ferocity. At the instigation of his third son, he sentenced to death Aristobulus and Alexander, his children by Mariamne, and the next year Antipater himself experienced the same fate. In his reign, the sceptre being, as prophesied, departed from Judah, Jesus of Nazareth was born, according to the vulgar era, A.M. 4004, but really four years sooner. His birth greatly troubled Herod and the principal Jews, who became apprehensive of new wars. After ascertaining the place of his nativity, Herod determined on his death, and supposed he had effected it; but, by the providence of God, the child was removed out of his reach. By this time, Judea was fast sinking into a Roman province, and Herod, instead of being head of the Hebrew religious public, became more and more on a level with the other vassal kings of Rome. He died of a most loathsome and painful disease, or complication of diseases, which we are authorized to believe was the direct judgment of God upon him, for his enormous wickedness.

Herod was succeeded by his eldest son, Archelaus, who had the title of king, but possessed only a tetrarchy, or fourth part of the kingdom of Judea. The rest of the country was divided into three more tetrarchies, which were those of Galilee and Perea, that of Iturea, and that of Abilene. Archelaus governed with great injustice and cruelty, and on this account was condemned, after a solemn hearing before Augustus. He was banished to Vienne, in Gaul, his estates confiscated, and Judea reduced in form to a Roman province. His successor in the government of this country was Herod II., named Antipas, who married his brother Philip's wife. This was the incestuous marriage on account of which John the Baptist reproved Herod, as mentioned in the New Testament. It was in the time of this Herod that Jesus of Naza-

reth preached his gospel and was crucified. Herod II. enjoyed only the tetrarchy of Galilee and Perea. He was succeeded by Herod Agrippa, the son of Aristobulus, grandson of Herod the Great. Caligula, the Roman emperor, invested him with the tetrarchy of his uncle Philip, and conferred on him the title of king. The other tetrarchies fell to his possession shortly afterwards. It was this Herod who caused the apostle James to be martyred, the apostle Peter to be imprisoned, and was himself smitten by an angel and devoured by worms. His son, Agrippa Minor, succeeded, and was the last king of the Jews. He, of course, received his title and authority from the Roman emperors. Suspicion attached to him of having lived in incest with his sister Berenice; in other respects he bore a good character, being equitable in his administration, of a generous disposition, and paying a strict attention to the externals of religion. It was before this Agrippa that Paul pleaded in defence of the gospel.

All things, however, tended to a rupture between the Romans and the Jews, their subjects. From the time of Herod Agrippa, Judea had been the theatre of many cruelties, rapines, and oppressions, arising from contentions between the Jewish priests; the robberies of numerous bands of banditti, which infested the country; but more than all, from the rapacious and flagitious conduct of the Roman governors. The last of these governors was Gessius Florus, whom history represents as a monster of cruelty and wickedness, and whom the Jews regarded rather as a bloody executioner sent to torture, than as a magistrate to govern them. During the government of Felix, his predecessor, a dispute arising between the Jews and Syrians, about the city of Cesarea, their respective claims were referred to the Emperor Nero, at Rome. The decision being made in favor of the Syrians, the Jews immediately took up arms to avenge their cause. Florus, regarding the growing insurrection with inhuman pleasure, took only inefficient means to quell it. In this state of things, Nero gave orders to Vespasian, his general, to march into Judea with a powerful army. Accordingly, accompanied by his son Titus, at the head of 60,000 well-

disciplined troops, he passed into Galilee, the conquest of which country was not long after achieved. While Vespasian was thus spreading the victories of the Roman arms, and was preparing more effectually to curb the still unbroken spirit of the Jews, the intelligence of his election to the imperial throne induced him to depart for Rome; but he left the best of his troops with his son, ordering him to besiege Jerusalem, and utterly to destroy it.

SIEGE AND DESTRUCTION OF JERUSALEM.

Titus prosecuted the enterprise with diligence, and besieging the city he took it within a few months, after the most obstinate resistance of which history perhaps gives an account. Twice during the siege he offered them very favorable terms, but they were so infatuated that they not only refused his offers, but insulted his messenger, Flavius Josephus, in the most wanton and virulent manner. After this conduct there remained no more mercy for the Jews. Titus caused the hands of those who had voluntarily sought shelter in the Roman camp to be cut off, and sent them back to the city, and others he crucified in the sight of their countrymen. Famine, in the meantime, was performing its dreadful work within the walls; and pestilence, its attendant, raged beyond control. Thousands died daily, and were carried out of the gates to be buried at the public expense; until, being unable to hurry the wretched victims to the grave so fast as they fell, they filled whole houses with them and shut them up. When Titus entered the city, he gave it up to be plundered by the soldiers, and most of the inhabitants were put to the sword. In pursuance of this general order, the city was destroyed to its foundations, and even the ruins of the temple were demolished. Josephus says, that the number of the prisoners taken during the whole time of the war was 97,000, and the number killed in the city during the same period amounted to 1,000,000. The Jews, who remained in the country, now paid tribute to the Romans, and were entirely subject to their laws.

Sixty years after its destruction the site was visited by

Adrain, A.D. 130, who conceived the idea of rebuilding it; and this idea he partially carried out, though thwarted by insurrectionary outbreaks, giving the new city the name of A-Elia Capitolina. The national existence of the Jews may be considered as having terminated with the destruction of Jerusalem by Titus. Although widely scattered over the earth, and constituting a portion of almost every nation, they present the singular phenomenon of a people subsisting for ages, without their civil and religious policy, and thus surviving even their political existence. Unlike other conquered nations, they have never mingled with their conquerors, and lost their separate name and character, but they invariably constitute a distinct people in every country in which they live.

It is unnecessary here to recapitulate the various persecutions to which the Jews have been subjected, wherever they have settled in large numbers, in modern days. As a matter of historical interest, however, the last grand Sanhedrin of the Jews, which was assembled in Paris, in 1806, at the summons of Napoleon I., is deserving of attention. Whatever may have been his ultimate object of convening this extraordinary gathering, the twelve questions submitted by him to the Sanhedrin seemed to refer to the Jews strictly as subjects and citizens of the empire. They were briefly as follows:—I. Is polygamy allowed among the Jews? II. Is divorce recognized by the Jewish Law? III. Can Jews intermarry with Christians? IV. Will the French people be esteemed by the Jews as strangers or as brethren? V. In what relation, according to the Jewish Law, would the Jews stand towards the French? VI. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land? VII. Who elect the Rabbins? VIII. What are the legal powers of the Rabbins? IX. Is the election and authority of the Rabbins grounded on law or custom? X. Is there any kind of business in which Jews may not be engaged? XI. Is usury to their brethren forbidden by the Law? XII. Is it permitted or forbidden to practice usury with strangers?

The answers of the deputies were clear and precise. As they throw much light on the opinions of the more enlightened Jews, they are subjoined with as much conciseness as possible :—I. Polygamy is forbidden, according to a decree of the Synod of Worms, in 1030. II. Divorce is allowed, but in this respect the Jews recognize the authority of the civil law of the land in which they live. III. Intermarriages with Christians are not forbidden, though difficulties arise from the different forms of marriage. IV. The Jews of France recognize in the fullest sense the French people as their brethren. V. The relation of the Jew to the Frenchman is the same as of Jew to Jew. The only distinction is in their religion. VI. The Jews acknowledged France as their country, when oppressed,—how much more must they when admitted to civil rights? VII. The election of the Rabbins is neither defined nor uniform. It usually rests with the heads of each family in the community. VIII. The Rabbins have no judicial power, the Sanhedrin is the only legal tribunal. The Jews of France and Italy being subject to the equal laws of the land, whatever power they might otherwise exercise is annulled. IX. The election and powers of the Rabbins rest solely on usage. X. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade. XI. The Mosaic institute forbids unlawful interest; but this was the law of an agricultural people. XII. The Talmud allows interest to be taken from brethren and strangers; it forbids usury.

ARTICLES OF THE JEWISH CREED.

The religious customs of the Jews are not all of equal authority; neither are they observed by all alike; for this reason they are divided into three classes. The first contains the injunctions of the written law, viz.: those included in the Pentateuch, or five books of Moses. The second class relates to the oral law, or that which was delivered by word of mouth. It comprehends those comments which the rabbis and doctors made in their days upon the Pentateuch, and an infinite variety of ordinances. These were collected

into one large volume, called the Talmud. The third class includes such things as custom has sanctioned in different times and places, or which have been lately introduced among them. These are properly termed customs. Of these three classes the first and second are received by all Jews, wheresoever dispersed; but in regard to the third, they differ greatly from each other; because sojourning in various parts of the world, many of them have adopted the names and fallen into the manners of the nations among whom they dwell. In this respect the greatest difference lies between the Eastern, German, and Italian Jews.

The Jewish creed consists of thirteen articles, from which none are permitted to swerve. They are as follows:

I. I believe, with a strong and lively faith, that there is one God, the Creator of all things, and first principle of all beings, who is self-sufficient and independent, and without whom no created being can subsist.

II. I believe, etc., that God is one and indivisible, but of an unity peculiar to himself alone; that he has been, is, and shall forever be, the only God, blessed for evermore.

III. I believe, etc., that God is an incorporeal being; he has no bodily quality of any kind whatever, which either is possible, or can any ways be imagined.

IV. I believe, etc., that God is eternal, and all beings, except himself, had once a beginning; for God is the beginning and end of all things.

V. I believe, etc., that none but God is the object of divine adoration; and no created being ought to be worshipped as a mediator or intercessor.

VI. I believe, etc., that whatever is written in the books of the prophets is true; for there have been, and still may be, prophets qualified to receive the inspirations of the Supreme Being.

VII. I believe, etc., in the truth of the prophecies of our master Moses (peace be with him); for Moses was a prophet superior to all others; and God Almighty honored him with a peculiar gift of prophecy which was never granted to any of the rest.

VIII. I believe, etc., that the law left by Moses (peace be with him) was the pure dictate of God himself; and consequently the explication of those commandments, which were handed down by tradition, came entirely from the mouth of God, who delivered it to our master Moses, as we have it at the present day.

IX. I believe, etc., that this law is unchangeable, and that God will never give another; nor can there be the least addition to, or diminution from it.

X. I believe, etc., that God perfectly knows the most secret thoughts, and governs all the actions of mankind.

XI. I believe, etc., that God will reward those who observe this law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment.

XII. I believe, etc., that a Messiah shall come more deserving than all the kings that have ever lived. Although he thinks proper to delay his coming, no one ought on that account to question the truth of it, or set an appointed time for it, much less produce Scripture for the proof of it; since Israel will never have any king to rule over it but one that shall be of the line of David and Solomon.

XIII. I believe, etc., that God will raise the dead; and although I know not when, yet it will be when he sees most convenient. Hallowed be his name forever and ever. Amen.

The Jews go to prayers three times every day in their synagogues; and when they enter they bow towards the Hechal, or Ark, repeating some verses from the Psalms in an humble tone. The first four hours after sunrise are appointed for the morning service, which is called Shachrith. The second service is in the afternoon, and called Mincha. The third at the close of the evening, which they call Arbith. But in several places, on such days as are not festivals, the afternoon and evening prayers, for convenience sake, are said together at sunset.

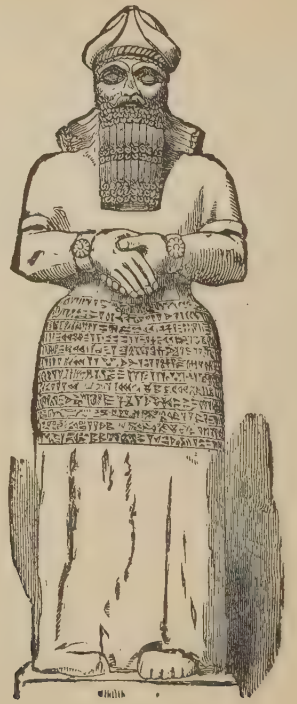
PRAYERS IN THE SYNAGOGUE.

At their first entrance into the synagogue, having put on a devout and humble demeanor, they cover themselves with a white embroidered linen cloth, of an oblong figure, called the Talith, and then pronounce the benediction contained in Numbers, chapter x.: "Blessed be thou," etc. Some Jews only cover their heads with the Talith, but others bring it close about their necks, that no object may divert their thoughts, and that their attention to the prayers may in no way be interrupted. In the next place they put on the armlets and forehead-pieces, called Tefillin, meaning that which is worn during the time of prayer. The Tefillin are made as follows: They take two slips of parchment, and write on them with great accuracy, and with ink made for that particular purpose, these four passages, in square letters, from Exodus, chapter xiii. 1–3, 5–6, 8–10, 11–13.

These two slips of parchment are rolled up together, and wrapped in a piece of black calf-skin: after which, the latter is fixed upon a thick square piece of the same skin, leaving a slip thereof fastened to it, of about a finger's breadth, and nearly a cubit and a half long. One of these Tefillin is placed on the bending of the left arm; and after they have made a small knot in the slip, they wind it round the arm in a spiral line, till the end thereof reaches the end of the middle finger; as for the head Tefillin, they write the four passages before mentioned, upon four distinct pieces of vellum, which, when stitched together, make a square. Upon this they write the letter Scin, and over it they put a square piece of hard calf-skin, as thick as the other, from which proceed two slips of the same length and breadth as the former. They put this square piece upon the middle of their forehead. The slips going round their heads, form a knot behind, in the shape of the letter Daleth, and then hang down before upon the breast. The forehead-pieces are usually put on in the morning only, with the Talith. Some, indeed, wear them at their noon prayers too; but there are

SAMARITAN PRIEST.

JEWISH HIGH PRIEST.



NEBO.

very few who wear even the Talith at those prayers, excepting the Reader.

God is said to enter the synagogue as soon as the door is opened, and when ten are assembled together, and each of them thirteen years and a day old, at least (for otherwise certain prayers cannot be sung after a solemn manner), then he is said to be in the midst of them, and the Chazan, or Reader, goes up to the table, or altar, or stands before the ark, and begins to sing prayers aloud, in which the rest of the congregation join, but in a softer and less audible voice. The form and mode of prayer is not uniform among the Jewish congregations. The Germans sing in a louder tone than the rest. The Eastern and Spanish Jews sing much after the same manner as the Turks; and the Italians soft and slow. Their prayers are longer or shorter, according as the days are, or are not, festival. In this particular, too, the several branches differ greatly.

The rabbis have divided the five books of Moses into fifty-two lessons, called Parushioth, or divisions; and one of them is read every week in their synagogues; so that in the compass of a year every Jew, be he where he may, is expected to read the whole book through. On Mondays and Thursdays, after having said their penitential prayers, they take the Sefer Tora, or book of the law, out of the ark, and while that verse of the 34th Psalm, "O praise the Lord with me," etc., and some others are repeating, they place it on the desk; where, being opened and unrolled, they desire three persons to read the beginning of the Parascia, which means section or chapter, in the same place with them. And the whole congregation repeat some words of it, which are preceded and followed with a blessing. After this, the Reader gives them his benediction, and they all promise either to bestow something on the poor, or to contribute towards the necessities of the synagogue. Then the Sefer Tora is held up wide open, and the Reader, showing the writing thereof, says to the congregation, according to Deuteronomy, chapter iv., verse 44, "This is the law which Moses set before," etc. After this declaration, the book is rolled up and covered,

and then shut up in the ark. Besides this, no day must pass without reading some portion of the law at home.

An epitome of the tenets, ordinances, and traditions of all the rabbis up to the time of Rabbi Juda, about 120 years after the destruction of Jerusalem, called the Mishna, was divided into six parts; the first treats of agriculture; the second of festivals; the third of marriages, and everything relating to women; the fourth of law-suits, and of the disputes which arise from loss or interest, and of all manner of civil affairs; the fifth, of sacrifices; and the sixth, of things clean and unclean. This being very concise, occasioned various disputes; a circumstance which prompted two rabbis of Babylon to the compilation of all the interpretations, controversies, and additions which had been written upon the Mishna, together with other supplementary matter. Thus they placed the Mishna as the text, and the rest as an exposition; the whole forming the book called the Talmud Babli, the Talmud of Babylon, or Ghemara, which signifies the book of completion.

CHAPTER XIII.

THE JEWS.

Slavery under the Mosaic Law—Laws Respecting Marriage—Betrothals and Marriage—Funeral Ceremonies—The Sanhedrin—Worship in the Synagogue.

SLAVERY UNDER THE MOSAIC LAW.

THE law delivered by Moses to the Jews contained not only directions for the manner in which sacrifices were to be offered, and, indeed, the whole service, first of the tabernacle and then of the temple, but, likewise, a system of moral precepts. The distinctions of persons, according to the different ranks in life, were pointed out. Women were not permitted to wear the same habit as the men. Young persons were commanded to stand up in a reverent manner before the aged, and to treat them with every mark of respect. The same justice was to be done to strangers as to free-born subjects. No stranger was to be chosen king over them; for, as they were surrounded by heathen nations, a stranger, having the civil power in his hands, might have led them into idolatry. They were commanded not to abhor, nor to treat with contempt, the Edomites; because they were the descendants of Esau, the elder brother of Jacob; nor were they to treat the Egyptians with cruelty.

Slavery was permitted by the law of Moses, but slaves or bondmen were not to be treated with cruelty; and the reason assigned was, that the children of Israel had themselves been slaves in the land of Egypt. The Jewish slavery was twofold, and arose from a variety of circumstances. When men were reduced to poverty, it was in the power of their credit-

ors to sell them: but they were not to be treated as strangers; they were to be treated in the same manner as hired servants; and when the year of jubilee took place, they, and their wives, with their children, were to be set at liberty, and they were to return to the possessions of their ancestors. Those persons who were purchased, or, in other words, taken into a state of servitude, were not to be sold by their masters, nor were they to be treated with any sort of severity. When a servant was discharged, his master was to give him as much corn, wine, oil, and other necessaries, as he and his wife and children could carry home to their houses.

In the patriarchal age, the power of masters over their servants was unlimited, for they had a right to put them to death whenever they pleased; but after the children of Israel had returned from Egypt, this power was confined within proper bounds. Such as engaged for a limited time were to have leave to go out at the expiration of it; and if a man was married when he entered into servitude, his wife and children were to be set at liberty; but if his master gave him a wife, both she and the children were to remain the property of the master. This circumstance, however, seldom took place, for the law had provided a remedy. It frequently happened, that when the term of servitude expired, the servant, having no prospect of procuring a subsistence, and, at the same time, unwilling to part with his wife and children, told his master that he would serve him during the remainder of his life. In such cases the master took him before the elders, or judges, and in their presence an awl was bored through his ear and fixed to a post in the gate of the city; signifying that he and his wife and children were to serve the master till death. It was the same with women servants, who were bound by the same obligations. With respect to strangers, they were, at all times, permitted to redeem themselves, and this was to be done in an equitable manner before the judges. All the arrears due to them were to be paid; and if the time of their servitude was not expired, then they were to make a proper deduction, so that the master should not receive the least injury.

LAWS RESPECTING MARRIAGE.

Many of the heathen nations lived in an incestuous manner; but this practice was not tolerated under the law of Moses. The degrees of consanguinity were so strictly attended to, that no person was to break through them; and a table of those degrees has always been affixed to the English translation of the Bible. A man was not to marry two sisters, lest it should create family dissensions. If a man died without having children, and if he had a brother alive unmarried, then the bachelor was to espouse the widow; that by descendants the name of the family might be kept up; but the first-born child was to succeed to the name and estate of the first husband. As nothing was more odious among the Jews, than for men or women to live unmarried, so if the brother-in-law refused to marry the sister-in-law, to preserve the name of his family, the widow was to go before the judges in the gate of the city, and there exhibit her complaint. This being done, the brother-in-law was called before the judges, and examined concerning the nature of his objections; and when it was found that he absolutely refused to marry the woman, then she was called in, and the refusal intimated to her. The judges then were to tell her to act according as the law of Moses directed; and she, stooping down, unloosened the shoe from off his right foot, and, spitting in his face, declared her abhorrence of the man who refused to perpetuate the name of his family, and the name of his brother; and from that time forward he was called "The man whose shoe was loosed in Israel."

A woman was not to marry into any tribe but that to which her father belonged. This seems to have been done to keep up the grand distinctions among the twelve tribes, especially that of Judah; from whom the Messiah was to be descended. Moses permitted a man to put away his wife, and both parties were allowed to marry again. But if a husband divorced his wife, and she married a second husband, who afterwards died, then the first husband was not to take the woman again. This was done to discourage divorces. Every man

was exempted from going to war, and from all public business, during the first year of his marriage; and the reason was, that there might not be too many young widows or fatherless children among them. Every widow and orphan were to be considered as objects of compassion; and those who treated them with cruelty were to be considered as objects of the Divine displeasure. Nay, it was further threatened in this law, that those who oppressed the widow and the fatherless should die an ignominious death; that their widows should be exposed to want, and their children subjected to hardships.

As polygamy was permitted among the Jews, great care was taken that no abuses should happen, in consequence of partiality in favor of the children of the second or third wife, in preference to those of the first. It was ordered, that although the first wife should be despised, or even hated by her husband, yet her first-born son should succeed to the inheritance; and the judges were under the most solemn obligations to see this part of the law properly executed. Provision, however, was made for the rest of the children, and amongst them the personal estate was divided without any partial respect; but if there was no personal estate, then two-thirds of the real estate were given to the first-born, and the third divided equally among the rest.

In military affairs, the law of Moses was well calculated to promote the interests of the commonwealth, and was altogether suitable to the genius, times, and circumstances of the people. Every family was obliged to return to the chiefs of the tribes a list of all the males upwards of twenty years of age, fit to carry arms. When the return was made, the males of each tribe were called together, and the following questions were asked them, one by one: "Has any man built a house, and has not had time to dedicate it? Has any man planted a vineyard, and not yet eaten of the fruit of it? Has any man betrothed a wife, and not yet married her? Is any man fearful or faint-hearted to go against the enemy? Then let all those return home, and attend to their domestic duties."

According to the Jewish law, when they attacked a city they were to offer terms of peace to the inhabitants, upon condition of surrendering themselves up prisoners of war, and submitting to the will of the conqueror; which was, that they should pay a certain tribute. But if the citizens refused to accept of the proffered terms, then the place was to be attacked, and if taken, all the males were to be put to the sword. The women and children were to be sold as slaves; the cattle, and all the goods were to be taken and distributed equally among the soldiers, after which the city was to be reduced to ashes.

Wilful murder was to be punished with death; for thus it was written in the Mosaic law:

"And if he smite him with an instrument of iron (so that he die), he is a murderer. The murderer shall surely be put to death. And if he smite him with throwing a stone (wherewith he may die), and he die, he is a murderer." In the same manner, if he smote him with an instrument of wood, so that he died, he was a murderer; but still no crime could be called murder, unless there was malice in the offending party. In all such cases, the nearest of kin had a right to put the murderer to death with his own hands. The difference between murder and manslaughter was pointed out, and a straight line of distinction drawn. Thus, if there had been no malice between the contending parties, and it happened that one of them killed the other suddenly, then the aggressor was to flee to the city of refuge, where he was kept in a state of safety, until the judges had inquired into the affair. This was done in a very solemn manner, and, what is remarkable, the evidence was delivered in the hearing of all those who lived in the district where the affair happened.

When a solemn inquiry was made, and it was found that the aggressor entertained malice against the deceased, then he was delivered up to the avenger of blood to be put to death. But if it was found that no malice had existed between the parties, then the judges were to see the offender safely conducted to the city of refuge, where he was to remain as an inhabitant till the death of the high-priest. During

that time, if he ventured to go out of the city of refuge, the avenger of blood had a right to put him to death; but when the high-priest died, he was restored to the peaceable enjoyment of his temporal possessions. When it happened that a pregnant woman was injured so as to occasion her miscarrying, then the husband was to demand a fine from the offending party, and the judges were to determine how much was equitable. It was common in the Eastern countries to steal children, and sell them to be brought up as slaves; but the law of Moses absolutely prohibited this practice, and the offender was to be put to death.

In some cases, offenders were permitted to take shelter on the horns of the altar, the place to which the victim was bound; but if he was a murderer, and found guilty by the judges, then the executioners had a right to drag him from the altar and put him to death.

BETROTHALS AND MARRIAGE.

Every Jew is under an indispensable obligation to marry, the time appointed for it by their rabbis being at eighteen years of age; and he who lives single till he is twenty is reckoned to live in the actual commission of a known sin.

They are allowed to marry their nieces, that is, their brother's or sister's daughters, and likewise their first cousins; but a nephew must not intermarry with his aunt, that the law of nature may not be reversed: for when the uncle marries his niece, the same person remains as the head who was so before; but when the nephew marries his aunt, he becomes, as it were, her head, and she must pay homage to him; by which means the law is reversed. The other degrees of consanguinity which are forbidden, may be seen in the 18th chapter of Leviticus. A widow, or a woman divorced from her husband, cannot marry again till ninety days after the death of the one, or separation of the other, that it may thereby be certainly known whether the first husband is father of the child which may afterwards be born. If a man dies and leaves behind him an infant that suckles, the widow cannot

marry again till the child be two years old; the rabbis having limited that time, for the better maintenance and education of the orphan. The Jews often marry their children very young, though the marriage is not consummated till they are of a proper age; therefore, when a child who is under ten years of age (whether her father be alive or dead) becomes a widow, and afterwards marries with the consent of her mother, or brothers, a man whom she does not approve of, she may have a divorce at any time till she attains the age of twelve years and one day, at which period she is deemed a woman. If she declares that she will not have such a man, it is sufficient; and when she has taken two witnesses to set down her refusal in writing, she may obtain a divorce, and marry again with whom she pleases.

When the Jews have settled the terms of accommodation the marriage articles are signed by the husband and the relations of the wife; after which the former pays a formal visit to the latter, and, before witnesses, takes her by the hand, saying: "Be thou my spouse." On the wedding-day the bride and bridegroom dress in all the grandeur and magnificence their circumstances will admit of, and the bride is conducted in pomp to the house intended for the celebration of the nuptials by several married women and maidens, who are her friends and acquaintances. She is first bareheaded, and her hair all loose and in disorder. After this she is seated between two venerable matrons, and her friends flock round about her, comb her head, curl her hair, dress her, and put on her veil, for virgin modesty forbids her to look her intended husband in the face. In this she imitates the chaste Rebecca, who covered her face when Isaac cast his eyes upon her. For the solemnization of the marriage the lovers who are betrothed meet, at an hour appointed for that purpose, in a kind of state-room. The bridegroom is conducted thither by the bridemen, friends, etc., and the bride by her train—the whole company crying out: "Blessed be the man that cometh." They now sit on a nuptial-throne, under a canopy, whilst a select band of music plays before them; or whilst children, as is the custom in some places, move in solemn

order round them, having torches in their hands and singing some appropriate words. All those who are of their synagogue being assembled (that is, ten men at least, else the marriage is null and void), a Talith is put upon the heads of the bridegroom and bride. It has the tufts hanging down at the corners, in imitation of Boaz, who threw the skirts of his robe over Ruth. After this the rabbi of the place, or the reader of the synagogue, or some near relation, takes a glass or any other vessel filled with wine, and having blessed God for the creation of man and woman and the institution of matrimony, says: "Blessed art thou, O Lord, our God! king of the universe, the creator of the fruit of the vine. Blessed art thou, O Lord, our God, king of the universe, who hath sanctified us with his commandments, and hath forbid us fornication, and hath prohibited unto us the betrothed, but hath allowed unto us those that are married unto us by the means of the canopy and the wedding-ring. Blessed art thou, O Lord! the sanctifier of his people Israel, by the means of the canopy and wedlock."

Then the bridegroom and bride drink of the wine. The bride now walks three times round the bridegroom, and he does the same twice round her. This ceremony is said to be grounded on Jeremiah, chapter xxxi., verse 22: "A woman shall compass a man," etc. Then the bridegroom, putting a ring upon the finger of his bride, who stands on his right hand, before two or more credible witnesses, who are commonly rabbis, says: "Thou art my wife, according to the ceremonies of Moses and Israel." After this the marriage articles are read, wherein the bridegroom acknowledges the receipt of the consideration money, the obligation he is under to make his wife a jointure, and to maintain, honor, and cherish her, and live peaceably with her all the days of his life. For the due performance of all the articles above mentioned he gives a duplicate to his wife's relations. After this, more wine is brought in a new vessel; and having sung more benedictions, the bride and bridegroom drink a second time, and the residue of the wine is thrown upon the ground as a declaration of their joy. The glass or vessel being empty,

the bridegroom throws it on the ground and breaks it to pieces. In the meantime all persons present cry out, Mazal tou, "May it prove propitious," and then withdraw.

On the Sabbath-day morning, after the consummation of their marriage, the bridegroom and the bride go to the synagogue together. The bride is attended by all the women that were present at the wedding. At the lessons of the Pentateuch the bridegroom is desired to read. He then promises to give liberally to the poor, and all who come with him follow his example. When prayers are over the men wait on the bridegroom home, and the women on the bride; after which they part, with abundance of courtesy and complaisance. The bridegroom, in some places, lives during the first week with his wife's relations, where he amuses himself, and entertains his friends and acquaintance.

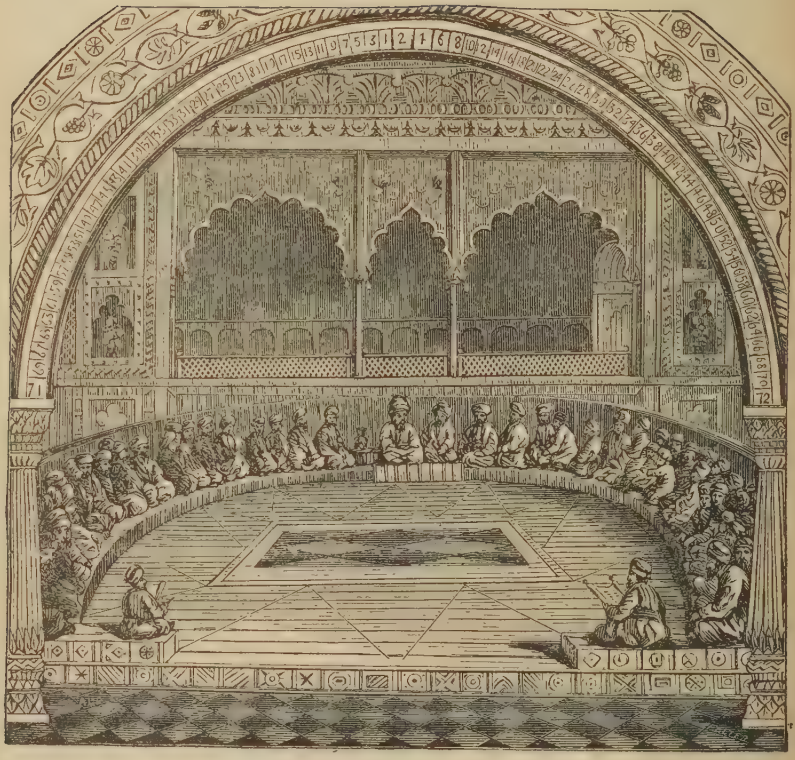
These are the general practices in all Jewish weddings, though there are some little variations observed according to the various countries in which they live.

FUNERAL CEREMONIES.

When the person who is ill is in danger of death, or just expiring, they never leave him alone, but watch with him day and night. They salute him, and take their last farewell, just at the moment when the soul is separating from the body. To be present at the separation of the soul from the body, especially if the person be a learned or pious man, in their opinion, is not only a laudable, but a meritorious action. The person who is present when the sick man gives up the ghost, according to ancient custom, tears some part of his own garments. This rent is generally made on the right side of the forepart of the clothes, and must be the eighth of a yard in length. When they mourn for a father or mother, all the clothes must be rent on the *right* side; whereas the *left* side of the outward garment only is torn, if it be for a distant relation. The rent is always from top to bottom; whereas that of the ancient priests was, formerly, from bottom to top. As soon as any one is dead, his

eyes and mouth are closed, his body is laid upon the ground in a sheet, his face is covered, and a lighted taper is set by his head. After this, the corpse is thoroughly washed with warm water, in which camomile and dried roses have been boiled. In the next place, a shirt and drawers are put on, and over them some put a kind of surplice of fine linen, a Talith, or square cloak, and a white cap on the head. They now bend his thumb close to the palm of the hand, and tie it with the strings of his Talith; for he goes to the other world with his veil on. The thumb thus bent stands in the form of Shaddai, which is one of God's attributes. The deceased, in all other respects, has his hand open, as a testimony that he relinquishes all his worldly goods.

When dressed, the deceased is laid on his back in a coffin made on purpose, with one linen cloth under, and another over him. If the party deceased be a person of considerable note, his coffin is made in some places with a pointed top; and if a rabbi, a considerable number of books are laid upon it. Then the coffin is covered with black, and a small bag of earth is deposited under the head of the dead. The coffin is now nailed up, and conveyed to a grave as near the place as possible where the family of the deceased are interred. All the people now crowd round about it; and since the attendance on a corpse, and the conveyance of it to the grave, is looked upon as a very meritorious action, they all carry it upon their shoulders by turns some part of the way. In some places the mourners follow the corpse with lighted flambeaux in their hands, singing some melancholy anthem as they march along. In others, this ceremony is omitted. The relations, however, who are in mourning, accompany the corpse in tears to the grave. In this solemn manner the dead are carried to the burial-place, which is most commonly a field set apart for that purpose, called Beth Hachaim, or "House of the living": the dead being looked upon as living, on account of their immortal souls. When the deceased is laid in his grave, if he has been a person of any extraordinary merit, there is generally a proper person present, who makes his funeral oration. As



THE ASSEMBLY OF THE SANHEDRIM.

(From an ancient description.)

soon as this eulogium is over, they repeat the prayer called Zidduc Haddin, "the justice of the judgment," which begins with these words of Deuteronomy, chapter xxxii., verse 4, "He is the rock, his work is perfect; for all his ways are judgment," etc. At their departure from the grave, every one tears up two or three handfuls of grass, and throws it behind him, repeating, at the same time, these words of the 72d Psalm, verse 6, "They of the city shall flourish like the grass of the earth." This they do by way of acknowledgment of the resurrection. They then wash their hands, sit down, and rise again nine times successively, repeating the 91st Psalm, "He that dwelleth in the secret place of the Most High." After this, they return to their respective places of abode.

After the expiration of the ten days, they leave the house, and go to the synagogue, where several of them order lamps to be lighted on each side of the Hechal or Ark, procure prayers to be said, and offer charitable contributions for the soul of the deceased. This ceremony is repeated at the close of each month, and likewise of the year. And if the person who is dead be a rabbi, or a man of worth and distinction, they make his Esped upon those days; that is, a funeral discourse in commendation of his virtues. A son goes daily to the synagogue, morning and night, and there repeats the prayer called Cadish, that is Holy, for the soul of his mother or father, for eleven months successively; and some of them fast annually on the day of the death of their respective relatives.

THE SANHEDRIN.

The Sanhedrin, the supreme judicial authority, formerly existing among the Jews, was instituted in the time of the Maccabees (some ascribe to it an earlier origin), and was composed of seventy-two members. The high-priest generally sustained the office of president in this tribunal. The next officers in authority were the first and second vice-presidents. The members who were admitted to a seat in the Sanhedrin were as follows:—1. Chief priests, who are often mentioned

in the New Testament and in Josephus, as if they were many in number. They consisted partly of priests who had previously exercised the high-priesthood, and partly of the heads of the twenty-four classes of priests, who were called in an honorary way, high or chief priests. 2. Elders, that is to say, the princes of the tribes, and the heads of family associations. 3. The Scribes, or learned men. Not all the scribes and elders were members, but only those who were chosen or nominated by the proper authority.

The Sanhedrin was the great court of judicature. It judged of all capital offences against the law. It had the power of inflicting punishment by scourging and by death. Its power had been limited in the time of Christ, by the interference of the Romans, and the consistory itself terminated its functions upon the destruction of Jerusalem. They were never able to re-establish themselves since, nor is anything related of them in the history of our own times, except the council which the Jews held in Hungary in the seventeenth century, and the convocation held at Paris, under the auspices of Napoleon, in 1806, already mentioned.

WORSHIP IN THE SYNAGOGUE.

The worship in the synagogue, with its appendant school or law-court, where lectures were given, and knotty points of the law debated, became the great bond of national union, and has continued, though the monarchical centre of unity in Tiberias disappeared in a few centuries, to hold together the scattered nation in the closest uniformity. This was extremely simple. Wherever ten Jews were found, there a synagogue ought to be formed. It was a custom, therefore, in some of the more numerous communities, to appoint ten "men of leisure," whose business it was to form a congregation. In the arrangement of the synagogue some remote resemblance to the fallen temple was kept up. The entrance was from the east; and in the centre stood an elevated tribune or rostrum, from which prayer was constantly offered, and the book of the Law read. At the west end stood a

chest, in which the book was laid up, making the place, as it were, the humble Holy of Holies, though now no longer separated by a veil, nor protected by the Cherubim and Mercy-Seat. Particular seats, usually galleries, were railed off for the women.

The chief religious functionary ascended the tribune, repeated or chanted the prayers, his head during the ceremony being covered with a veil. He called the reader from his place, opened the book before him, pointed out the passage and overlooked him that he read correctly. The readers, who were three in number on the ordinary days, seven on the morning of the Sabbath, five on festivals, were selected from the body of the people. The Law of course was read, and the prayers likewise repeated, in the Hebrew language. The days of public service in the synagogue were the Sabbath, the second and fifth days of the week, Monday and Thursday. There was an officer in the synagogues out of Palestine, and probably even within its borders, called an interpreter, who translated the law into the vernacular tongue, usually Greek in the first case, or Syro-Chaldaic in the latter. The rabbis, besides the privilege of preaching, and instructing their pupils, have that of binding and loosing, that is, of determining whether a thing be forbidden or allowed. When this power is conferred upon them, they have the five books of Moses, and a *key*, put into their hands. They create new doctors, and ordain them by imposition of hands, as Moses, just before his death, laid his hands on Joshua, his successor, and gave him his benediction; but they limit and restrain their power as they see most convenient; one being confined to interpret the law, or such questions only as relate thereunto; and another to judge of controversies arising upon those questions.

CHAPTER XIV.

THE JEWS.

The Jewish Sabbath—Jewish Festivals—The New Moon—New-Year's Day—Day of Expiation—Feast of Tabernacles—Purim—The Passover—Homer-Days—Pentecost—Modern History of the Jews.

THE JEWISH SABBATH.

THERE is no festival which the Jews have so great a veneration for as the Sabbath day; because they say it was instituted immediately after the creation of the world, and is mentioned in various places and at sundry times in their sacred writings; particularly in the decalogue, wherein the performance of the least thing upon that day is forbidden, and a general rest from all labors is commanded.

They must not either kindle fire, nor extinguish it, upon this day; in compliance with what is written in the 35th chapter of Exodus, verse 3: "Ye shall kindle no fire throughout your habitations upon the Sabbath day." Nay, they are not allowed to touch it; not even to stir it up. They are not suffered even to light up or extinguish a lamp; they may employ, however, any servant that is not a Jew to kindle their fire; if they do not, they either dispose it so that it lights of itself, or else they sit in the cold.

They dress no meat upon the Sabbath; neither are they allowed to taste anything that has been dressed, or that grew, or was gathered on that day. They are not allowed to carry any burden on that day; so that they wear no more clothes

than what is absolutely necessary to cover them. Their exactness extends even to the garb of their women, children, and servants, and to the loading of their beasts. They are forbidden on this day to talk of any worldly affairs; to make any bargain with respect to buying and selling; or, to give or take anything by way of payment. Neither must they handle or touch any of the tools of their trade, or any other things, the use whereof is prohibited on the Sabbath day. They never engage in any work on the Friday, but what they can accomplish with ease before the evening; and whatever is necessary for the Sabbath is prepared beforehand. About an hour before sunset, they take the provision which is intended for the next day, and deposit it in a warm place; after which all manner of work is over. In some towns, a man is appointed on purpose to give notice about half an hour before the Sabbath begins, that every one may cease from his labors in convenient and due time.

The Jewish Sabbath begins half an hour before sunset, and, consequently, from that instant all prohibitions are strictly observed. For this reason the women, even the most necessitous, are obliged, previously, to light up a lamp, which has seven lights, emblematical of the seven days of the week. This lamp burns the greatest part of the night. In order to begin the Sabbath well, many of them put on clean linen, wash their hands and face, and go to the synagogue, where they say the 92d Psalm, "It is a good thing to give thanks to the Lord," etc., with their common prayers. They also thank God that, by his separation of them from the rest of mankind, he has reserved and chosen their nation from all others, as his only favorite. To these prayers and thanksgivings, they add a commemoration of the Sabbath in these words, from the 2d Genesis, "Thus the heavens were finished," etc.—"And God blessed the seventh day," etc.

They go directly home from the synagogue; and their usual salutation to each other afterwards, is, "a good Sabbath to you," and not "good-evening," or "good-morning." Moreover, the fathers bless their children, and the doctors their pupils, on that day; others add to these benedictions

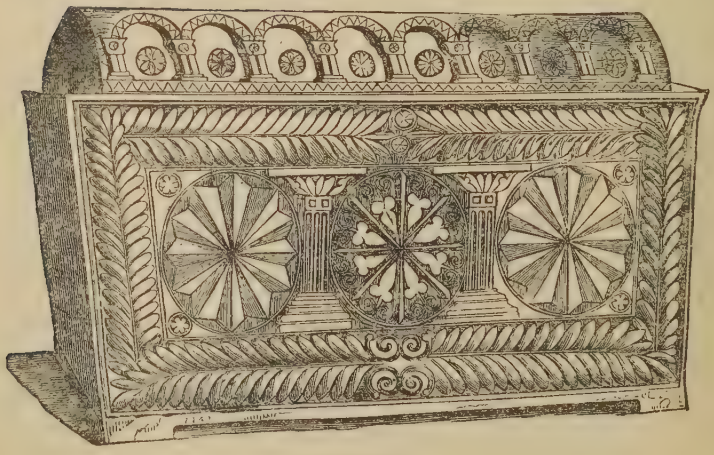
several portions of their sacred writings, in commemoration of the Sabbath; some before meat, and some after, according to the custom of the place where they sojourn.

When the whole family is seated at supper, the master of the house holds a glass of wine in his hand, and pronounces these words, out of the 2d of Genesis, "Thus the heavens were finished," etc. He then returns God thanks for having instituted and appointed the strict observance of the Sabbath, and blesses the wine. He then drinks some part of it himself, looking steadfastly on the Sabbath lamps, and then gives a small quantity to such as sit at the table with him. After this, he repeats the 23d Psalm, "The Lord is my shepherd," etc. Then he blesses the bread, holding it up on high with both his hands whilst he pronounces the name of the Lord. He now distributes it all round, and the family eat and amuse themselves that evening and the next day as agreeably as they can. Supper being over they wash their hands, and some Jews, after they have eaten, repeat the 104th Psalm, "Bless the Lord, O my soul," etc.

In the evening they go to the synagogue again, and join the remembrance of the Sabbath with their common prayers; and three persons read out of the Pentateuch the beginning of the section for the week following. They have likewise a commemoration of the dead, and sometimes a prayer for them on the Sabbath, after which those who can afford it are very charitable and beneficent to the poor. They usually make three meals in the twenty-four hours of the Sabbath; the first is on the Friday, after evening service; the other two on the day following. The cloth is never removed during the whole time.

As soon as night comes on, and they can discover three stars in the heavens of any considerable magnitude, the Sabbath is over, and they are allowed to go to work; because the evening prayer, which they rather delay than hasten, is then begun. To the usual prayer for the evening, they add a remembrance of the Sabbath, which is distinguished from the other days of the week; also the 91st Psalm, "He that dwelleth in the secret place of the Most High," etc. To this, sev-

ORIENTAL BANQUET.



SARCOPHAGUS.

eral portions of their scripture, and several benedictions and good wishes, are likewise added.

JEWISH FESTIVALS.

The new moon is a festival, because it is instituted and appointed in the Book of Numbers; and because there was a new and grand sacrifice offered on that day. This festival is sometimes part of two several days, that is, the end of one day and the beginning of another. They are not debarred from working or trading upon this day; the women only, who are exempted from all labor during the festival, lay aside their work, and they all indulge themselves a little more than usual in the way of living. The Jews say that the new moon is in a peculiar manner the women's festival, in commemoration of their liberality in parting with their most valuable jewels, to contribute to the magnificence of divine service. In their prayers they make mention of the first day of the month, and repeat from the 113th to the 118th Psalm, on that day. They bring out the Pentateuch, and four persons read it, to which is added the prayer called Mussaf, or addition. They also read the institution of the sacrifice which was formerly offered on this day.

The Talmudists do not agree in fixing the time when the world began. Some insist that it was in the spring, that is, in the month Nisan, which is our March; others, that it was in autumn, that is, in the month Tisri, which answers to our September. This last notion has so far prevailed, that they begin their year from that time. And notwithstanding it is written in the 12th chapter of Exodus, of the month Nisan, "This month shall be unto you the beginning of months," yet afterwards they altered it, and began their year with the month Tisri, or September. From thence came the feast Roch Hasana, or New-Year's Day, which is kept on the first two days of Tisri; for, in Leviticus, chapter xxiii., verse 24, it is written, "In the seventh month, in the seventh day of the month, shall ye have a Sabbath," etc. During this festival all manual operations and transactions in trade are entirely laid aside.

They hold, from tradition, that on this day particularly God Almighty judges the actions of the past year, and orders all things that shall happen for the year to come. From the first day of the month Elul, or August, therefore, they begin their penance, which consists in plunging themselves into cold water, and in confessing themselves. In some places, they wash themselves before it is day, say their prayers, and acknowledge their manifold sins and iniquities, and repeat some penitential psalms. There are many who give alms without ceasing until the day of absolution. This they continue forty days, and sound a horn on the beginning of the month Elul. On New-Year's Eve they say all their prayers fasting.

After these two holy days are over, the Jews still continue to rise before day to say their prayers, fast, and do penance, until the 10th of the month Tisri, which is the fast, or day of expiation, and called Jom Hachipur; for they consider that the Supreme Being is employed in examining the actions of mankind during the first nine days, and that he pronounces sentence on the tenth. In the 23d chapter of Leviticus it is said, "On the tenth of the seventh month, there shall be a day of atonement," etc., and during that day all manner of work is laid aside, as on the Sabbath. They observe this fast with such strictness, that they neither eat nor drink anything; thinking, by this abstinence, that their names will be enrolled in the Book of Life, and blotted out of the Book of Death, wherein they would assuredly be found without due repentance. Two or three hours before the sun sets they go to prayers, and then to supper; but all must be over before sunset. They now dress themselves in new robes, or put on their funeral clothes, and thus attired, each with a taper in his hand, they go without their shoes to the synagogue, which, on this night, is splendidly illuminated with lamps and candles. There each man lights his taper, and repeats several prayers and confessions in a loud, but melancholy tone, as a demonstration of the sincerity of his repentance.

The next morning, such as went home repair again by

daybreak to the synagogue, dressed as before, and there stay till night, standing all the time, saying their prayers without intermission, repeating psalms and confessions, and beseeching God to pardon all their transgressions. In the course of the service, various portions of Scripture are read, particularly part of Leviticus, chapter xxvi., Numbers, chapter xxix., and Isaiah, chapter lvii. They mention in their prayers the additional sacrifice of the day, and entreat God to build their sanctuary, to gather their dispersions among the Gentiles, and conduct them to Jerusalem, where they may offer the sacrifice of atonement, agreeably to the Mosaic law. In the afternoon service, besides portions of the law and prophets, the greatest part of the book of Jonah is read.

On the fifteenth day of the same month, Tisri, is the Feast of Tents, Tabernacles, or Booths; which is called Succoth, in commemoration of their encampment in the wilderness, when they departed out of Egypt; and under which they were preserved as a nation for forty years together, in the midst of frightful and barren deserts. In the 23d chapter of Leviticus it is written, "In the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to the Lord seven days; on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

Every one, therefore, makes a booth, or tent, in some place near his house, which he covers with leaves and adorns in the best manner that he can. The rabbis have been very punctual as to the fashion and nature of these booths, as well as their dimensions. No tent must be more than twenty cubits high, nor less than ten spans. Such as are rich adorn them with tapestry, over which they hang boughs of trees

laden with fruit—as oranges, lemons, and grapes. These tents must be neither set up under a house nor tree. They eat and drink in these tents, and some lie all night in them, or at least spend in them so much time of the night and day as they used to pass at home, during the eight days that the festival lasts. It continues nine days in reality, although the law instituted and commanded seven; but ancient custom has added one; and another day was ordained over and above for the solemn assembly in Numbers, chap. xxix., verse 35. The first two and the last two days of this festival, like those of the Passover, are very solemn; but the other five are not so strictly observed. This festival of Tents, or Tabernacles, begins at home, with some particular benedictions, and is succeeded by a supper. Private devotion now succeeds the public, and the father of the family never begins to consecrate the festival till he has been first at prayers in the synagogue till night. They leave their tents at the end of the eighth day, as soon as night draws on.

On the fourteenth of the month Adar, the feast of Purim is observed, in commemoration of Esther, who upon that day preserved the people of Israel from a total extirpation by the conspiracy of Haman, who was hanged, with all his children. This feast was called Purim, because it was written in the 9th chapter of Esther: "Therefore they called those days Purim," etc.; the word signifying Lots or Chances; for Haman, their enemy, had cast lots to destroy them on those two days. The first only, however, is strictly and solemnly observed. They fast on the eve, but during these two days they may traffic, or do any manner of work; yet on the first day, though under no obligation, they voluntarily abstain from both.

On the first night they go to the synagogue, where, after their ordinary prayers, they commemorate their happy deliverance from that fatal conspiracy, and the Chazan reads and explains the whole book of Esther, which is written on vellum and rolled up like the Pentateuch. The Chazan is allowed to sit at this lesson, whereas he must stand while he reads the law. After he has unrolled the volume he pro-

nounces three prayers, and returns thanks to Almighty God for calling them together to share this ceremony, and for delivering them out of the merciless hands of Haman. He then reads the history of Haman and Esther. The Jews observe similar ceremonies in the service of the next morning, and read on this day out of the Pentateuch the 17th chapter of Exodus, verse 8: "Then came Amalek," etc. They have, likewise, particular prayers and blessings for this happy occasion.

The fifteenth day of the month Nisan is the first day of the Passover, which is called Pesach, or the passage over, in commemoration of the departure of the Jews from Egypt. It continues a whole week; but such as live out of Jerusalem and its territories make it hold eight days, according to the ancient custom, when the new moon, by the Sanhedrin's order, was proclaimed without any computation. This festival is ordained in the 12th chapter of Exodus, and in several other parts of the Bible. The Sabbath which precedes the Passover is called the Grand Sabbath, on which day the rabbis preach a sermon on the Paschal Lamb. The first two and last two days of the Passover are solemn festivals, on which no person is permitted either to work, or do any manner of business; nay, they keep them as strictly as the Sabbath, only that they make a fire, dress their meat, and carry what things they want from place to place. On the four middle days they are only obliged to refrain from work, but are permitted to touch money. During these eight days they must neither eat, nor have, any leavened bread, or any leaven in their houses, nor even in their custody; so that they eat none but unleavened bread all that time: according to Exodus, chapter xii., verses 15, 16, 17. This bread they call Matzos.

The Jews make a great difference between the ancient and modern way of celebrating the Passover. Formerly they used to eat the lamb roasted whole; but ever since their sacrifices have been abolished, which could be offered nowhere but at Jerusalem, they roast one part of it and boil another; nay, sometimes cut it in pieces, which is enough to prevent

its being sacrificed. The want of their sacrifices, likewise, obliges them at present to suppress several hymns which relate to the Paschal Lamb; and their dispersion obliges them, also, to beg of God to re-establish Jerusalem, the temple, and its sacrifices, and to deliver them at this day, as he formerly did their forefathers, from the tyranny of the Egyptians. The modern Jews conclude their meal with the unleavened bread, but in former times they ended it with the lamb; and they now omit girding their loins, taking a staff in their hands, and pulling off their shoes when they eat the lamb: all which was practiced under the ancient law; but they take care, however, to preserve that humility and attention which are due to this religious ceremony. They incline their heads all the time they are eating; and such Jews as are eminent for their piety put nothing into their mouths without meditating on the several mysteries with the utmost respect and veneration. From the day after the Passover to the thirty-third day following they spend their time in a kind of mourning; they neither marry nor dress themselves in any new clothes; neither do they cut their hair, nor show any demonstrations of public joy, because at that time—that is, from the day after the Passover until the thirty-third day after—there was once a great mortality amongst the pupils of Rabbi Hachiba, who was one of their most celebrated doctors. After the death of some thousands the sickness ceased on the thirty-third day of the Homer. This day is therefore kept with general rejoicings, and puts an end to all appearance of sorrow or concern.

The Jews call the fifty days which intervene between the Passover and the feast of Pentecost, Homer-days. On the fiftieth day of the Homer, which is the sixth of Sivan, is celebrated the festival Shavuoth, or of Weeks; which is so named, because it is kept at the end of the seven weeks, which they compute from the Passover. Two days are observed almost as strictly as the Passover holidays; for no work is allowed to be done upon them, neither can the Jews transact any business, nor, in short, do anything more than on the Sabbath; excepting that they are allowed to kindle

their fire, dress their victuals, and carry whatever they want from place to place.

At the feast of Pentecost five persons read the sacrifice of the day, and likewise the history of Ruth, because frequent mention is made there of the harvest. At this time they regale themselves with all sorts of dainties made of milk, which, in their opinion, is a symbol of the law, both on account of its sweetness and its whiteness; and as the Jews take a pride in having, as far as possible, the most express and lively images of the most remarkable circumstances that occurred at the birth of their religion, they never forget to serve up at table on this day a cake made moderately thick, which they call the Cake of Sinai. This is to remind them of Mount Sinai, on which God gave them the law.

The Jews formerly called Pentecost the feast of the Harvest, and day of First Fruits, because the first of their corn and fruit was at that time offered in the temple, which was the close of this solemnity; but this can never be in Europe, harvest falling always much later than Whitsuntide. It might, however, bear this name in the land of Canaan, Arabia, and in the neighborhood of the Red Sea. Upon this day their tradition assures us that the law was given on Mount Sinai; for which reason they adorn their synagogues, the Hechal, or ark, the reading-desk; also their lamps and candlesticks, and even their houses, with roses and other gay and odoriferous flowers and herbs, beautifully wreathed in the form of crowns and festoons. Of these decorations they are very profuse. Their prayers are adapted to the feast, and they read the account of the sacrifice made on that day out of the Pentateuch; also the Aftara, out of the Prophets. In the afternoon there is a sermon preached, in commemoration of the law. When the second day of the feast is over, the ceremony of the Habdalla is performed in the evening, as at the close of the Passover, to denote that the feast is concluded.

MODERN HISTORY OF THE JEWS.

In the Old World the Jews have been the subjects of frequent and important legislation since the fall of the First Napoleon, rendered imperative by race difficulties which, in the main, sprang from the commercial competition of the Jews with their neighbors. Ordinances admitting them to civil rights, exempting them from oppressive taxation, and opening to them various trades and professions, were issued by the Grand Duke of Baden, in 1809; the king of Prussia, in 1812; the Duke of Mecklenburgh-Schwerin, the same year; and the king of Bavaria, in 1813; while the act for the federative constitution of Germany, passed at the congress of Vienna in 1815, pledged the Diet to turn its attention to the amelioration of the civil state of the Jews throughout the empire. England has legislated liberally for them, and they now enjoy throughout the entire kingdom equal rights with British subjects in all instances, excepting where the particular character of their religion forms a barrier.

Beyond all this, however, the history of none of our later years has been exempt from narratives of suffering, persecution, and bloodshed endured by them. In Roumania, Morocco, Tunis, Persia, Asia Minor, Italy, the provinces of East Prussia and West Russia, and even Palestine itself, they have been the subject of assaults which the strongest arm of the law was not always able to suppress. More recently the anti-Semitic feeling led to rioting in the Danubian principalities, in Servia, in Austro-Hungary (1882) and in Russia (1883), which required the national troops to quell. The prejudice against the Jews throughout the Old World had spread so rapidly and so far, by the year 1875, that the most prominent of the faith in favored countries united in the establishment of the Alliance Israelite Universel, for the purpose of elevating and benefiting their co-religionists wherever in suffering. This body, by a hearty co-operation of all its branches, soon made itself a power in the political affairs of the Old World; and by adhering strictly to the letter of

its organization, it has frequently been permitted to raise its voice in behalf of its brethren within the closest precincts of European diplomacy.

No account of the Jews of modern times would be complete without an appreciative mention of the eminence attained by them in the intellectual callings of life. Among the scientists of high repute must be placed the names of Zunz, Geiger, Munk, Rappoport, and Luzzato. Philosophy claims Mendelssohn, Maimon, Herz, Bendavid, and Frank. In political economy Ricardo and Lasalle achieved distinction among the most distinguished. The pages of literature were brightened and intensified by Börne, Heine, Auerbach, Grace Aguilar, Jules Janin, and Bernstein. Music numbers among her most talented expositors Mendelssohn-Bartholdy, Meyerbeer, Halevy. To statecraft were given Disraeli, Cremieux, and Lasker; to the profundities of mathematics, Nitzarhausen, Sklow, Cassel, and Hirsch; and to philanthropy, the grand old Montefiore. Religious reform has had for sturdy, consistent advocates, Chorin, Holdheim, Lilienthal, Hess, Stern, Creizenach, and Einhorn; while among the conservative theologians of the world none have stood higher than Plessner, Johlsohn, Steinheim, and Hirsch. Jewish names are plentifully scattered over the great roster of the quiet, busy devotees of historical research, among which the following stand out as "bright, particular stars in the firmament": Jost, Fürst, Philippson, Salvador, Herzfeld, Frankel, Sachs, Saalschütz, Steinschneider, Neubauer, Raphael, Leeser, and Wise.

CHAPTER XV.

THE JEWS.

The Jews of the United States—The Reform Movement of 1885—Benevolent Societies—Charitable Institutions—Estimated Jewish Population, Jan. 1, 1886—The Proposed Jewish Seminary.

THE JEWS OF THE UNITED STATES.

THE first settlement of Jews in the United States was made at Newport, R. I. On February 28, 1677, a deed was recorded, describing the purchase of a tract of land there for a burial-place for them. A synagogue was erected in 1762, and dedicated the following year. A settlement was made in New York City in 1729; in Savannah, Ga., in 1733; in Charleston, S. C., in 1765; in Philadelphia, in 1782; in Baltimore, Md., in 1823; and in New Orleans, La., about the same time.

There are no ecclesiastical authorities in the United States, other than the congregations themselves. Each congregation makes its own rules for its own government, and elects its own minister, who is appointed without any ordination, induction in office being made through his election, which is made either for a term of years or during good behavior, as it may meet the wish of the majority.

In the preceding pages, the name of Spanish and Portuguese, in contradistinction to that of German Jews, has been mentioned. The reader may feel curious to know in what they differ. With regard to the tenets of their faith, they hold precisely the same views. They both accept the thirteen

articles of the creed laid down by Maimonides, and conform likewise to the traditional rules embodied in the Talmud. The long dispersion, however, and the interruption of communication consequent thereupon, caused a notable diversity in the liturgy, but especially in the pronunciation of the Hebrew language. Those whose ancestors dwelt, previous to the expulsion of 1492 by the edict of Ferdinand and Isabella, in the Iberian land, give to it a softer sound than their co-religionists who are of Teutonic origin. It would be impossible at this distance of time, and since the language has ceased to be spoken as a distinct language, to ascertain which accent is the most correct. Grammarians appear to favor, if not wholly, partly at least, that of the Spanish and Portuguese Jews. With respect to the liturgy, that of the Germans, for ordinary occasions, contains the traditional prayers in a more condensed form. But for the festivals and fast days it abounds in poetical compositions of deep meaning. This fact has furnished the ground for the introduction of radical changes in the synagogue. It was argued that to detain the congregation with the recital of that which requires a comment to understand, would be to estrange them from the worship. That the absence of mind exhibited by many, during the reading of that portion of the ritual, was detracting from the sanctity of the service. And that unless it be expunged the rising generation would join religious communions more congenial to their feelings.

Heretofore simplicity had characterized the Jewish worship. A Reader, chosen by the congregation, chanted the established prayers, and the audience made the responses. Either that individual, or another possessed of the requisite knowledge, delivered an occasional lecture explanatory of the Biblical lesson of the week, or instructive of the duties connected with some approaching holiday. But that system was declared by Jews of the modern school incompatible with the wants of the age. First vocal music was introduced, and soon after instrumental music echoed in the synagogue. Hymns in English and German superseded Hebrew psalmodies; and preaching, which had been, however welcome,

a mere adjunct, became the most indispensable part of the service. These innovations, to which many Israelites object, because they divest the synagogue of the venerable appearance which antiquity gives it, and because they dress it in a garb foreign thereto, would nevertheless have been tolerated, as not encroaching absolutely upon the tenets of Judaism; but when the innovators went further, and erased from the ritual every mention of the restoration of their people to Palestine, every allusion to the resurrection of the dead, and taught in their sermons the abrogation of the dietary laws, then a schism divided the Jews into two schools; so that at present they are distinguished in almost all cities by the name of orthodox and reformers.

THE REFORM MOVEMENT OF 1885.

But the most radical innovation of all was the "platform" adopted at the national Rabbinical Convention of the Reformed Hebrew Church, held in Pittsburgh, Pa., Nov. 17, 18, 1885. The following are the leading professions:

"We hold that Judaism presents the highest conception of the God idea as taught in our holy Scriptures and developed and spiritualized by Jewish teachers. We maintain that Judaism preserved and defended amid continual struggles and trials this God idea as the central religious truth for the human race.

"We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of divine providence and justice dealing with man in miraculous narratives.

"We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its natural life in Palestine, and to-day we accept as binding only the moral

laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"We hold that all such Mosaic and Rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish State.

"Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to and in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally and the fulfilment of our mission, and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men.

"We reassert the doctrine of Judaism that the soul of man is immortal. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in gehenna and Eden (hell and Paradise) as abodes for everlasting punishment or reward."

The subject of Sabbath observance was discussed at some length, and a resolution was unanimously adopted declaring that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such services appears or is felt. In the preamble to the resolution the importance of maintaining the historical Sabbath as a bond with the past and as a symbol of the unity of Judaism the world over is recognized.

BENEVOLENT SOCIETIES.

Notwithstanding all the diversities of opinion, the Jews in the United States generally unite in objects of benevolence. It is the acknowledged merit of Israelites that they are very solicitous for the welfare of their needy brethren. They will never suffer the destitute to be an incubus upon society at large. Rarely is any of their faith an inmate of the almshouse, and more rarely is any arrested as a vagrant or an outlaw. Charitable associations supplying food, garments, fuel, and house-rent; loan societies, to encourage the industrious; hospitals, orphan asylums; foster-houses, and homes for the invalid and the decrepit, are supported wherever a Jewish community exists.

Our Jewish citizens, as a class, are exceedingly fond of the great secret orders and societies that are established all over the country, and it would be difficult to mention one of a fraternal or benevolent character, with which they have not affiliated. They have done much to extend such orders as Freemasonry and Odd Fellowship by uniting among themselves and forming new lodges with a pronounced Hebrew membership. At the same time they have established a number of distinct Orders among themselves to which none but Jews are eligible. The strongest of these are: the Independent Order of B'nai B'rith; the Independent Order Free Sons of Israel; the Improved Order Free Sons of Israel; the Sons of the Covenant; the Independent Sons of Benjamin; the Independent Sons of Abraham; the Order of the Iron Band; and the Order Kesher Shel Barzel. All these pay weekly sick benefits, usually $5, and a very liberal death benefit, besides taking care of the widows and orphans of deceased members. The aggregate of membership in the United States on January 1, 1886, was 150,000.

The first attempt to collate and publish a directory of relief organizations was made by the Associated Hebrew Charities of the United States, the results appearing in December, 1885. Although acknowledged as incomplete from the failure of many officers to report, the effort made a grand show-

ing. There were then 84 distinctively Ladies' Hebrew Benevolent Associations; 87 Hebrew Relief, Aid, or Benevolent Societies; fifty-nine congregations having special relief features, and 276 organizations, the names of whose presidents were ascertained. These societies by no means represented the total in the United States, but those merely which were operating under the auspices of the Associated Hebrew Charities, and unfortunately what was known to be but a small portion of them.

CHARITABLE INSTITUTIONS.

No more practical evidence of individual liberality and hearty sympathy with suffering and misfortune in all their forms could be expressed by any people than the grand institutions which the Jews have erected and are nobly maintaining in this country. The record is one that invests them with the highest honor, and lends additional glory to the humanity of American citizenship. The most noted of these institutions are Mount Sinai Hospital, New York; the Jewish Hospital, Philadelphia; the Hebrew Hospital, Baltimore; the Jewish Hospital, Cincinnati; and the Touro Infirmary, New Orleans; the Hebrew Benevolent and Orphan Asylum, New York; the Foster Home and Orphan Asylum, Philadelphia; the B'nai B'rith Orphan Asylum, Cleveland; the Jewish Orphan Asylum, Baltimore; the Pacific Orphan Asylum, San Francisco; the Home for the Aged and Infirm, Philadelphia; the Home for Aged and Infirm Hebrews, New York; the Home for Widows and Orphans, New Orleans; the Familien Waisen Verein, Philadelphia; Deborah Nursery and Child's Protectory, New York; and the Sheltering Guardian Society, New York.

It is a singular fact that a people so enterprising in business and so active in public affairs have never taken practical steps to measure their own strength in the United States. The first attempt to do so resulted in 1880 in statistics that were manifestly very far below the actual condition. These showed that at the close of 1878 there were less than 300 con-

gregations, less than 15,000 congregation members, less than 13,000 children attending schools, and only 270,500 Jews in the country. New York City was credited with 60,000, and the entire State with only 85,000. Between those dates and January 1, 1886, the Jewish population was greatly augmented, particularly in the large Eastern cities, while the population of interior towns was also largely increased by reason of the settlement of refugees and immigrants from Germany Austria, Russia, and other countries. The absence of definite statistics is as much a subject of surprise to the Jews themselves as it is to others. Some of the most intelligent estimated the total Jewish population on January 1, 1886, at 500,000; the number of congregations at 7,500; of congregation members, 250,000; of children at religious and day schools, 215,000; value of synagogue buildings, $800,000; and of charitable and benevolent institutions, $5,000,000.

THE PROPOSED JEWISH SEMINARY.

In January, 1886, a movement was inaugurated by some of the most prominent Jews of New York City, having in view the erection and endowment of a seminary for the instruction of Hebrew rabbis and teachers. The intention of the promoters was clearly expressed by the Rev. Dr. Kohut, as follows:

"We imperiously need a seminary which shall have no other ambition, no other title than to be purely and truly Jewish. We do not desire it to be destined for a sect, whether reform, conservative, or orthodox; we would have it be a Jewish theological seminary, like that of Breslau, for example. I will not rashly assert that our seminary will also equal at present the above named in importance and thoroughness. All we want now is a beginning. We desire that not the hewn and broken remnants of religious belief be taught in its halls. We desire that every rabbi candidate be enabled, at a later period of life—besides obtaining a large fund of knowledge—to form an objective and impartial judgment of true Judaism, and that he be not beset by the

gnawing worm of doubt in the beginning of his studies through the one-sided, prejudicial, and subjective instructions of his teachers. Such a Jewish seminary, vivified by the proper spirit and tended with the proper love, is destined to introduce a new era in American Judaism. We would lead back to the pure fountains of truth and faith. Every step made in this direction is a step forward towards light, forward towards knowledge and faith."

The plan proposed the location of the seminary in New York City. The ministers prominent in the matter were the Rev. Drs. A. Kohut, H. Pereira Mendes, and F. de Sola Mendes, of New York; the Rev. S. Morais, of Philadelphia; the Rev. A. P. Mendes, of Newport; the Rev. Dr. B. Drachman, of Newark; and the Rev. H. W. Schnuberger, of Baltimore.

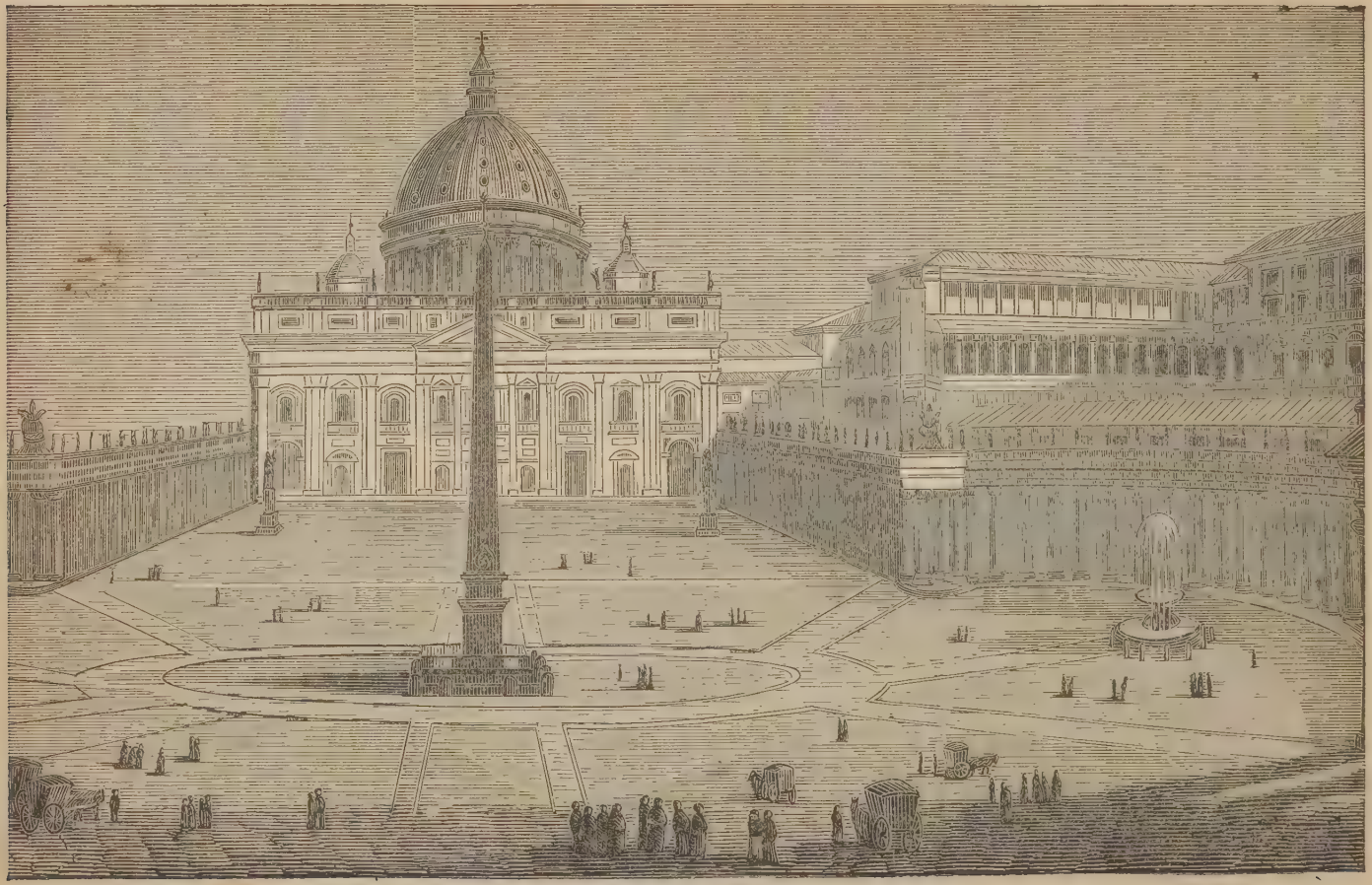
CHAPTER XVI.

THE ROMAN CATHOLIC CHURCH.

The Government of the Church—Its Form and Administrators—The Doctrinal Code of the Church—Explanation of the Tenets—What the Councils of Trent and the Vatican Enjoin.

THE GOVERNMENT OF THE CHURCH.

THE Roman Catholic Church, for the purpose of the present description, may be defined as the community of the faithful united to their lawful pastors, in communion with the See of Rome or with the Pope, the successor of St. Peter and Vicar of Christ on earth. The government of the Catholic Church may be considered monarchical, inasmuch as the Pope is held in it to be the ruler over the entire Church, and the most distant bishop holds his appointment from him, and receives from him his authority. The dignity or office of Pope is held to be inherent in the occupant of the See of Rome, as successor of St. Peter, by virtue of the commission given to St. Peter, not as his own personal prerogative, but as a part of the constitution of the Church, for its advantage, and therefore intended to descend to his successors, as the episcopal power did from the apostles to those who succeeded them in their respective Sees. The election of the Pope is made by the six suburban bishops of Sees in the immediate vicinity of Rome, namely, those of Ostia and Velletri, Porto and Santa Rufina, Albano, Palestrina, Sabina, Frascati, who are always Cardinal bishops; and by the Car-



SAINT PETER'S AT ROME.

dinal priests and deacons of the ancient churches of Rome, who form the bodies of Cardinal priests and deacons. These Cardinal priests may hold dignities in other countries as archbishop or bishop, but in the Cardinalship they are simply Cardinal priests.

The Catholic Church being essentially episcopal, is governed by bishops, who are of two kinds: bishops in ordinary, governing dioceses, who bear the name of the See over which they rule, and titular bishops bearing the title of some ancient See, who govern temporary districts as vicars-apostolic, or assist otherwise in the government of the Church. The powers of bishops, and the manner of exercising their authority, are regulated by the canon law; their jurisdiction on every point is clear and definite, and leaves little room for arbitrary enactments or oppressive measures.

Each diocese is generally, when fully established, divided into parishes, each provided with a *parochus* or parish priest. The appointment to a parish is vested in the bishop, and a parish priest holds for life, unless he is removed for just cause after a trial. Where canon law is not fully established the clergy corresponding to the parish priests have missions or local districts with variable limits placed under their care, but are dependent upon the will of their ecclesiastical superiors. The parish priests are assisted by curates, who are removable. A great number of clergy are devoted to the conduct of education, either in universities or seminaries; some occupy themselves exclusively with preaching, others with instructing the poor, or attending charitable institutions.

The parochial and other priests directly subject to the bishops form the secular clergy. Besides these there are numbers of priests belonging to religious orders, who form the regular clergy, that is, priests living under a *regula*, or rule. These are the monks, such as the Benedictines, Carthusians, Cistercians, etc.; the Mendicant Friars, the Franciscans, Dominicans, Augustinians, and Carmelites; the Regular Clerks, such as the Jesuits, Redemptorists, Passionists, Lazarists, etc. These are immediately subject to their

own Superiors, and the Bishop acts on the regular clergy through these Superiors.

The most solemn senate in the Roman Catholic Church is a general council, that is, an assembly of all the bishops of the Church, who may attend either in person or by deputy, under the presidency of the Pope. When once a decree has passed such an assembly and received the approbation of the Holy See, there is no further appeal. A distinction, however, must be made between doctrinal and disciplinary decrees. When a general council cannot be summoned, or when it is not deemed necessary, the government of the Church is conducted by the Pope, whose decisions in matters of discipline are considered paramount. The discipline of smaller divisions is maintained by plenary councils, provincial or diocesan synods. The first, embracing the archbishops and bishops of a country, or separate province, as the United States or Australia, consist of the bishops of a province under their metropolitan; the latter of the parochial and other clergy under the superintendence of the bishop.

THE DOCTRINAL CODE OF THE CHURCH.

The formulary of faith is the creed of Pius IV., issued after the Council of Trent, with some additions after that of the Vatican. It is as follows:

"I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of."

Then follows the Nicene creed:

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

"I also admit the holy Scriptures, according to that sense which our holy mother the Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

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"I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one—to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under each kind Christ is whole and entire, and a true sacrament is received.

"I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

"Likewise, that the saints reigning with Christ are to be honored and invocated, and that they offer up prayers to God for us; and that their relics ought to be venerated.

"I most firmly assert that the images of Christ, of the Mother of God, and also of the saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ to the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise

true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles and vicar of Jesus Christ on earth.

"I also undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican; especially concerning the Primacy of the Roman Pontiff and his infallible teaching authority; and I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church.

"This True Catholic Faith, out of which none can be saved, I now truly profess and truly hold. And I, N——, promise to hold, and profess the same whole and entire, with God's assistance, to the end of my life. Amen."

EXPLANATION OF TENETS.

Concerning the adoration which is due to God, the Catholic Church teaches that it principally consists in adhering to God with all the faculties of their souls, through faith, hope, and charity, as being the sole object that can make them happy by the communication of that sovereign good, which is himself. This internal adoration is attended with its external signs, of which the sacrifice of the mass, identical with that which Christ offered on the Cross, is the only Latria of the New Law, the only public act ordained by God. It can be offered to God alone; because sacrifice was ordained to make a public and solemn acknowledgment of God's sovereignty over us, and of our absolute dependence upon him to render him homage, to atone for sin and ask for blessings. The idea of Latria or adoration thus held is peculiar to God, and is entirely distinct from all other acts and rites.

As Latria can be offered to God alone, honor inferior to it can be rendered to others. As Christ portrays the rich man in hell praying to Abraham, a saint with God, for his brother, the Church, in asserting that it is beneficial to pray to the saints, teaches the faithful to pray to them in that spirit

of charity, and according to that order of brotherly love, which inclines them to request the assistance of their brethren living upon earth; and the catechism of the Council of Trent concludes from this doctrine, that if the quality of Mediator, which the Holy Scriptures attribute to Jesus Christ, received the least prejudice from the intercession of the saints who dwell with God, it would receive no less an injury from the mediation of the faithful who live with us upon earth.

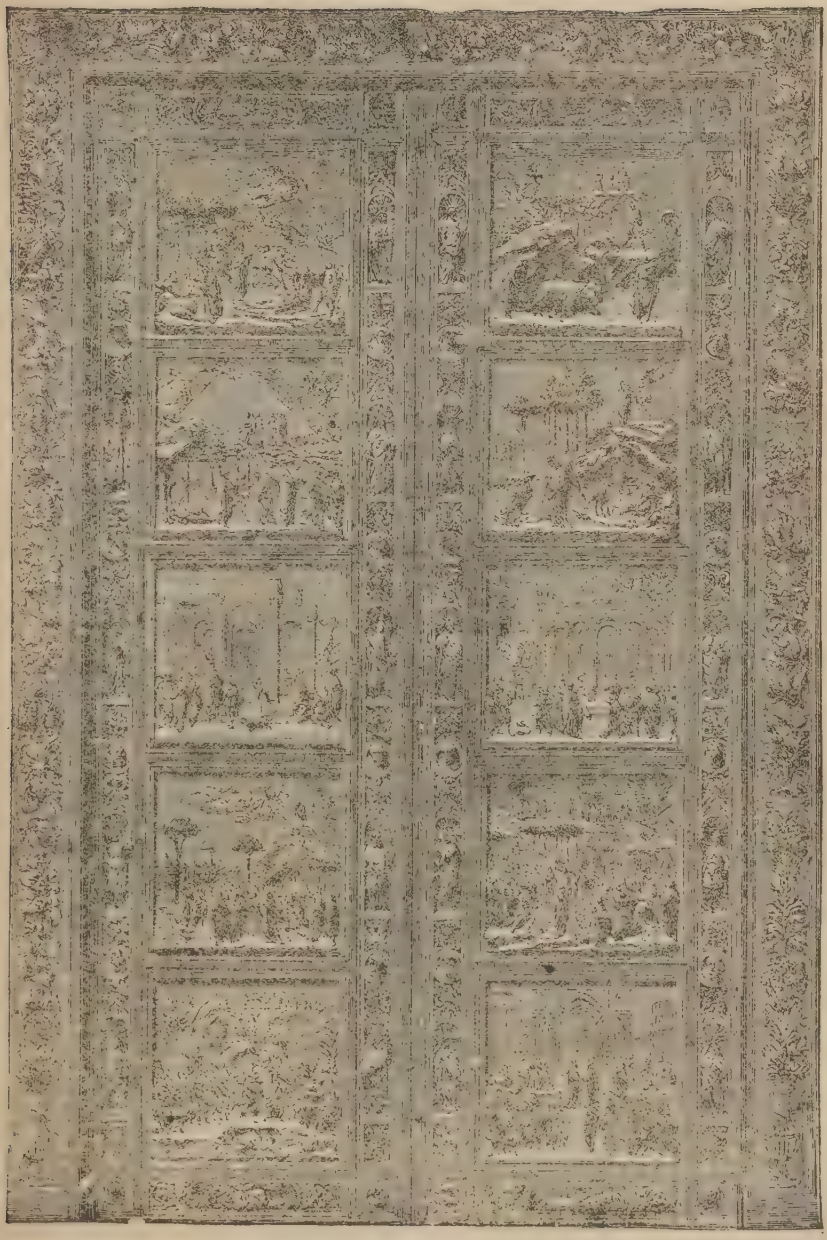
This catechism demonstrates the great difference there is between the manner of imploring God's aid and assistance, and that of the saints; for it expressly declares, that the Catholics pray to God either to bestow on them some blessing, or to deliver them from some misfortune; but since the saints are more acceptable in his sight than they are, they beg of them to be their advocates only, and to procure for them such things as they want. For which reason, the Catholics make use of two forms of prayer widely different from each other, for when they make their applications to God himself, they say, "Have mercy on us, hear us!" But when they address themselves to the saints, they only say, "Pray for us!" In all cases, whether the prayer is direct or indirect, the favor is expected from God alone.

Considering, however, that this honor which the Catholic Church pays to the saints principally appears before their images and sacred relics, it will be proper to explain the belief of the Church in both these particulars. In regard to images, the Catholics are expressly forbidden by the Council of Trent to believe there is any virtue in them of so heavenly a nature as to prove an inducement to pay divine adoration to them; and they are enjoined to ask no favors of them, to put no trust or confidence in them, but to reverence them only in honor of the originals which they represent. The respect which is paid to relics, in imitation of the primitive Church, must be understood in the same manner. They look upon the bodies of the saints as having been victims offered up to God by martyrdom or penance, without in any way diminishing that duty and respect which they owe to God himself.

As to the point of justification, they believe that their sins are freely remitted by the divine mercy, for the sake of Jesus Christ; and that they are freely justified, because neither faith nor good works, which precede their justification, can merit that favor. As to the merit of good works, the Catholic Church teaches, that eternal life ought to be proposed to the children of God, both as a grace mercifully promised them by the means and mercies of our Lord Jesus Christ, and as a reward faithfully bestowed on them for their good works and merits, in consequence of that promise. These are the express terms of the Council of Trent. But that the pride of mankind should not flatter itself with the idea of a presumptuous merit, the same Council teaches, that the whole worth and value of Christian works arise from a sanctifying grace, which is freely granted us in the name of Jesus Christ, and is the result of that constant influence which this divine Head has upon his members.

Roman Catholics maintain that the faithful cannot be acceptable to God but in and through Jesus Christ; nor do they apprehend how any other sense can be imputed to their belief. They place all the hopes of their salvation so perfectly in him alone, that they daily direct the following petition to God in the sacrifice of the mass: Vouchsafe, O God! to grant unto us sinners, thy servants who trust in the multitude of thy mercies, some share and society with thy blessed apostles and martyrs, into the number of whom we beseech thee to receive us, not in view of any merit on our part; but pardoning us through thy grace in the name of Jesus Christ our Lord.

The Catholics, without exception, teach that Jesus Christ only, who was both God and man, was able, by the infinite dignity of his person, to offer up a sufficient satisfaction to God for sins; but having made an abundant recompense for them, he had power to apply that infinite satisfaction to the faithful in two several ways; either by an absolute remission, without the least reserve of any penalty, or by exchanging a greater for a less, that is to say, an eternal for a temporal punishment. As the first is the most perfect and conform-



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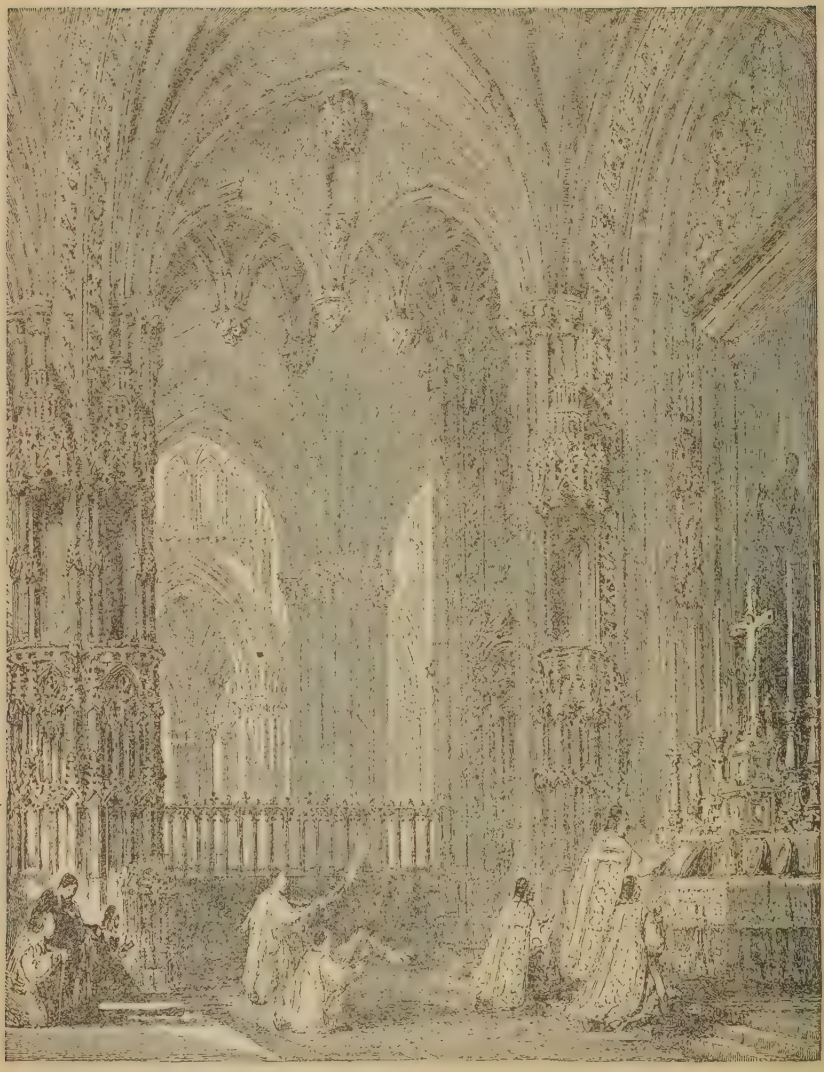
able to his divine goodness, he makes use of that, first of all, in the sacrament of baptism. They believe that he uses the second in the forgiveness which he grants to those who after baptism relapse into sin, he being in some measure compelled thereto, through the ingratitude of those who have abused his first favors; for which reason they are to suffer some temporal punishment, though the eternal be taken off. In order to satisfy the duties imposed upon them by their religion, the Catholics are subject to certain penances, which ought to be performed on their parts with repentance and humiliation; and it is the necessity of these works of expiation, which obliged the primitive Church to inflict those punishments upon penitents, that are termed canonical.

When the Church, therefore, imposes those painful and laborious penances upon sinners, and they undergo them with patience and humility, it is called satisfaction; and when the Church shows any regard either to the ardent devotion of the penitents, or to other good works which she prescribes, and remits any part of the punishment due to them, it is termed indulgence. The Council of Trent proposed nothing more relating to indulgences, than that the Church had the power of granting them from Jesus Christ, and that the practice of them is wholesome. Which custom, that Council held, ought still to be preserved, though with moderation, lest ecclesiastical discipline should be weakened by too great a toleration. Whence it is manifest that the articles of indulgences only regard discipline. The authority of the Church for the remission of temporal punishment is drawn from Matthew xviii. 18, 19, and the example of Paul in 2 Corinthians, ii.

It is the belief of the Catholics, that those who depart this life having retained their baptismal innocence, or been restored to God's grace through the sacrament of penance, but who are, notwithstanding, subject to those temporal punishments which divine justice has reserved for them, must suffer them in the other world; and for that reason the whole Christian Church in the earliest ages offered up both prayers, alms, and sacrifices for the faithful who had died in peace,

and in the communion of the Church, with a lively hope and expectation of their being relieved by those acts of devotion. This is what the Council of Trent proposed that the Catholics should believe with respect to souls confined in purgatory, without determining either the nature of their punishments, or several other things of the like kind; in regard to which that holy council exacts considerable precaution, and particularly condemns those who say anything that is uncertain and precarious.



THE CELEBRATION OF HIGH MASS IN THE CHAPEL OF SAINT LOUIS, CATHEDRAL OF LYONS.

CHAPTER XVII.

THE ROMAN CATHOLIC CHURCH.

The Seven Sacraments:—Baptism; Confirmation; Penance; The Holy Eucharist; Extreme Unction; Holy Orders; Matrimony.

THE SEVEN SACRAMENTS.

THE Roman Catholic Church acknowledges seven sacraments, which number, according to the Catechism of the Council of Trent, is established by the Scriptures, by the tradition of the fathers, and the authority of councils.

The sacrament of BAPTISM is defined by the Church as one instituted by Jesus Christ, in order to wash away original sin, and all those actual ones which may have been committed; to communicate to mankind the spiritual regeneration and grace of Jesus Christ; and to unite them as living members to their head. The most essential part of the ceremony of baptism in the Catholic Church is as follows: At the church-door the priest first asks the godfather and godmother what child they present to the Church? whether or no they are its true godfather and godmother? if they be resolved to live and die in the true Catholic and Apostolic faith? and what name they intend to give it? All profane names, as those of the heathens and their gods, must be rejected. After the usual questions have been asked, the priest makes an exhortation to the godfather and godmother, with regard to the devotion which ought to accompany the whole performance. The exhortation being ended, the priest continues the ceremony; and calling the child by the name

that is to be given it, asks it as follows:—What dost thou demand of the church? To which the godfather answers, Faith. The priest adds, What is the fruit of faith? The godfather answers, Eternal life. The priest continues, If you are desirous of obtaining eternal life, keep God's commandments: Thou shalt love the Lord thy God with all thy heart, etc. After which he breathes three times upon the child's face, and at the same time says, Depart from this child, thou evil spirit, and make room for the Holy Ghost.

This being done, with the thumb of his right hand he makes a cross on the child's forehead, and afterwards another on its breast, pronouncing these words: Receive the sign of the cross on thy forehead, and in thine heart. Whereupon he takes off his cap, repeats a short prayer, and laying his hand gently on the child's head, prays for him a second time. This second prayer being ended, the priest blesses the salt in case it was not blessed before; which being done, he takes a little of it, puts it into the child's mouth, pronouncing these words: Receive the salt of wisdom. He then repeats a third prayer; after which he puts on his cap, and exorcises the Prince of Darkness, commanding him to come forth out of him who is going to be baptized. At the end of the exorcism he again makes the sign of the cross on the child's forehead, lays his hand on its head, and repeats another prayer.

After this fourth prayer, the priest lays the end of the stole upon the child, and admits it into the Church. The godfather and godmother enter at the same time, and repeat with the priest the Apostles' Creed and the Lord's Prayer, as they advance towards the font, which having reached, the priest exorcises the devil once again, and after the exorcism, takes saliva from his mouth with the thumb of his right hand. With this he rubs the child's ears and nostrils, and, as he touches his right ear, repeats a Hebrew word, "Ephphetha," which signifies "Be thou opened"; the same which Jesus Christ said to the man who was born deaf and dumb. The priest then asks whether he renounces the devil and all his works, the pomps, etc. The godfather answers in the

affirmative. The priest then anoints the child between the shoulders, in the form of a cross, and after that lays aside his violet stole, and puts on a white one; when the child is again questioned with respect to his belief, to which the godfather makes suitable answers in his name. These preliminaries being ended, the priest takes some of the baptismal water, which he pours thrice on the child's head in the form of a cross, and as he pours it, says, "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost," taking care to pour the water at the same time that he pronounces the words. This being done, he anoints the top of the child's head with the chrism, in the form of a cross, lays a piece of white linen upon its head, to represent the white garment mentioned in Scripture, and puts a lighted taper into the child's hand, or into that of the godfather. The form for baptizing adults is longer and more imposing.

The sacrament of CONFIRMATION can be conferred only by one having received episcopal consecration, unless in special cases, as where in remote districts which a bishop cannot visit. Confirmation is defined as a sacrament in which men receive the Holy Ghost to make them strong and perfect Christians, and soldiers of Jesus Christ.

The order for conferring the sacrament is short. The bishop in white cope and a mitre recites prayers to ask the Holy Ghost to descend upon those to be confirmed. He then takes his seat before the altar, and the candidates advance one by one, each attended by a sponsor. The bishop now asks the name of each, and has it registered, after which he dips his right thumb into the chrism, and therewith makes the sign of the cross upon the forehead, the bishop at the same time saying: "I confirm you by the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost," giving a gentle blow on the cheek to the person confirmed, and saying, "Peace be with you."

The sacrament of PENANCE is the sole means through which sins committed after baptism are forgiven. The preparation for the reception of this sacrament on the part

of the faithful must be made with care. Two great parts of the sacrament are contrition and confession. The other sacraments are administered with a certain pomp and solemnity of ritual; but this one, which enters so largely into the plan of redemption, and is the great means of salvation, is almost strikingly devoid of all external rite. The priest, in his stole, is seated in the confessional. The penitent kneels beside him, and repeats the Confiteor; then after stating the period which his confession is to cover, the time when he last approached the sacraments, he lays open to the spiritual physician and judge the wounds of his soul—the offences of which he arraigns himself. The case is fully before the judge, who is to exercise the discretionary power vested in him by Jesus Christ. He is to bind or to loose. If the case requires time to test the penitent's sincerity, or a reference to a higher tribunal, the priest binds it for the present. If the contrary be the result of the confession, he announces that he will loose him from his sins. He then assigns the satisfactory works to be performed, which are commonly called the penance, and generally consist of a few prayers.

Confession being ended, the confessor recommends him or her to the divine mercy, stretches out his right hand towards the penitent, begging God to remit his or her sins; after which he gives the absolution in the name of Christ Jesus, and adds, holding his right hand always lifted up towards the penitent, that he absolves him, by Christ's authority, in the name of the Father, etc. He then prays to God that "Our Saviour's passion, the merits of the Holy Virgin and of all the saints, may concur to remit the penitent's sins." The penance is enjoined that the faithful may do something to satisfy God for their sins; for, it is held, the satisfaction of Christ does not relieve from the obligation of penitential works. Connected with the doctrine of satisfaction is that of indulgence. An indulgence is not a remission of sins, it is not the forgiveness of future sins; but it is the remission of the whole or part of the temporal punishment which is due to the justice of God after the sin and eternal punishment are remitted. The indulgences, in their present form, refer to

the canonical penances of the early church. An indulgence for a specified number of years, is a remission of that length of canonical penance in the primitive usage, and a remission of so much temporal punishment as corresponds thereto. A plenary indulgence is a complete remission of canonical penance.

The HOLY EUCHARIST differs from the other sacraments in its permanent character, in its existence apart from the act of imparting to the faithful. The bread and wine are consecrated in the Holy Sacrifice of the Mass. This sacrifice is the peculiar act of divine worship in the Church. The Holy Eucharist consecrated in the mass is either then, or at other times, given to the faithful as a sacrament. Every child of the Church ought to be present at mass with a conscience void of offence; and in order to show them the necessity of such internal purity, they are sprinkled with a water sanctified for that purpose by a solemn benediction.

The mass consists of two principal parts, viz.: the first from the beginning to the offering, which was formerly called the Mass of the Catechumens; and the second from the offering to the conclusion, called the Mass of the Faithful. Every person, without any distinction, was required to be present at it until the offering; because, in this first part, the lessons from Scripture and the preaching of the Gospel were included, from which none were to be excluded. But after the sermon none were permitted to have a share in the sacrifice but those of the faithful who were duly qualified to partake of it. The catechumens were ordered to depart, and the penitents were not only shut out and kept from the communion, but even from the sight of the mysteries, for which reason the deacon cried out: "Holy things are for such as are holy; let the profane depart hence!"

The mass is now generally divided into the Ordinary and the Canon. The framework of the mass is the same for all times, but certain parts, the Introit, Gradual, Tract or Sequence, Secret, Communion, and Post-Communion, are different according to the day and the season, as well as the Epistle, a selection from the Old Testament or the New, after the four Gospels, and the Gospel, which is always from one

of the four Gospels. A great deal of the mass is made up of Scriptural extracts, and all prayers are addressed to God the Father. The missal is translated into English and other modern languages, but is rarely used by the people. A great variety of prayers and devotions in harmony with the general idea of the mass, are in use, each one following any one or his own pious thoughts, as he prefers. Not one Catholic in a thousand ever carries a missal to church.

The blessed sacrament is administered as a Viaticum, or provision for a journey, to those whose life is in danger. The sick person must receive it fasting, provided he can do so with safety; and if he be not able to swallow the whole wafer, a piece of it may be given him, and afterwards some liquid; but the host must not be dipped in any liquid beforehand, on pretence that the sick person will be the better able to swallow it.

Extreme Unction is defined as a sacrament that gives Christians afflicted with dangerous sickness grace to suffer with patience the pains and troubles of their infirmities, endues them with strength to die a happy death, and restores them to health, provided it be for the good of their souls. On entering into the sick person's apartment, the priest, in surplice and violet stole, says, *Pax huic domui, et omnibus habitantibus in ea,—i. e.*, "Peace be to this house," etc. After having placed the vessels of the holy oils upon the table, he gives the sick person the cross to kiss, and then sprinkles the sick person, the apartment, and the bystanders, with holy water, at the same time repeating the anthem, *Asperges me*, etc. Confession where possible precedes Extreme Unction; but in case the person be speechless, the sacrament is administered to him conditionally—that is, acting on the probability that he is properly disposed to receive it. The anointing is performed in this manner: The priest dips the thumb of his right hand in the holy oil, and anoints the sick person in the form of a cross, on the eyes, ears, nostrils, mouth, hands, and feet, saying at each anointing an appropriate prayer. When the last supreme moment approaches the rite of the Commendation of the

Departing Soul is performed, when the priest in surplice and purple stole, after sprinkling the dying person, and giving him a crucifix to kiss, repeats a number of prayers as the moments grow shorter, and after the last breath has gone, utters another, beseeching the saints to meet the departed, and the angels to receive his soul and offer it in the sight of the Most High.

The sacrament of HOLY ORDERS is generally administered during the Ember-days, although bishops may confer them at other times. In the very early Church no particular days were observed; ordinations were held whenever necessity required. In the Western Church it became customary at an early period to have only one solemn ordination in the year, namely, in December. Subsequently the middle of Lent and Holy Saturday were appointed for this purpose. The clerical orders of the Church are divided into two classes, sacred and minor orders. The first consists of subdeacons, deacons, and priests, who are bound to celibacy, and the daily recitation of the breviary, a collection of psalms and prayers, occupying a considerable time. The minor orders are four in number, Ostiarius, Lector, Exorcist, and Acolyte, and are preceded by the tonsure, an ecclesiastical ceremony in which the hair is shorn, initiatory to the ecclesiastical state. The employment of the door-keeper, or Ostiarius, is to open and shut the church-doors, and also to take care that the bells be rung in due time; that of the Lector or Reader, to read aloud the portions appointed; that of the Exorcist, to exorcise persons possessed; that of the Acolyte, to bring in the tapers, to light them, to prepare the censer and the wine and water for the sacrifice, and to attend upon the subdeacon, the deacon, and the priest. The minor orders are conferred by a bishop only. The major or sacred orders comprise the Subdeaconship, the Deaconship, and the Priesthood. The duties of a Subdeacon are to aid the Deacon, and under him to serve in the functions of the ministry; to sing the epistle in solemn masses; to take care of the holy vessels and linens used in the Holy Sacrifice; to wash the palls, purificatories, and corporals; to receive the offerings of the people; to carry the cross in processions; to hold the

book of the Gospels while the deacon chants the Gospel of the day, and to present it to the bishop or priest who celebrates, to be kissed by him. The Deacon is the immediate assistant of the priest at the Holy Sacrifice. He acquires the power of preaching by the express permission of the bishop, as well as of baptizing. The Priesthood is considered "the crown of the orders, as in it the Sacrament of Holy Orders culminates." By his ordination the priest receives all the sacerdotal powers; but to exercise them, he requires faculties from the bishop of the diocese. These are conceded, either to say mass, preach, and hear confessions, or for the first of these only.

The sacrament of MATRIMONY. Independently of the age requisite for marriage, the liberty of contracting so solemn an engagement, and the publication of the banns, the church requires further, "That the persons to be joined together in matrimony shall be sufficiently instructed in the Christian doctrine; that they should know the nature of the sacrament of marriage, its ends and obligations; and that they should first confess, and receive the blessed sacrament, before they join themselves together forever."

It is the wish of the Church that the marriage should take place during mass, and a special form, the *Missa pro Sponso et Sponsa*, is in the missal. When the nuptial mass is said the bride and groom receive holy communion, and are then joined in wedlock in the usual form, receiving the nuptial blessing. When the marriage is not with the mass, the priest in surplice and white stole goes to the altar; he is preceded by attendants; he advances towards them, the man standing on the epistle and the woman on the gospel side, so that the man stands at the woman's right hand. Then the priest addresses himself to the man and woman separately, calling them both by their proper names, and asks the man whether he will have such a one for his wife? and the woman whether she will have such a one for her husband? After mutual consent has been given, the priest, making them join hands, says, *Ego jungo vos in matrimonium*, etc.; that is, "I join you together in marriage, in the name of the

Father," etc. At the same time he makes the sign of the cross upon them, and then sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it also with holy water, in the form of a cross ; after which he gives it to the bridegroom, who puts it on the wedding-finger of the bride.

CHAPTER XVIII.

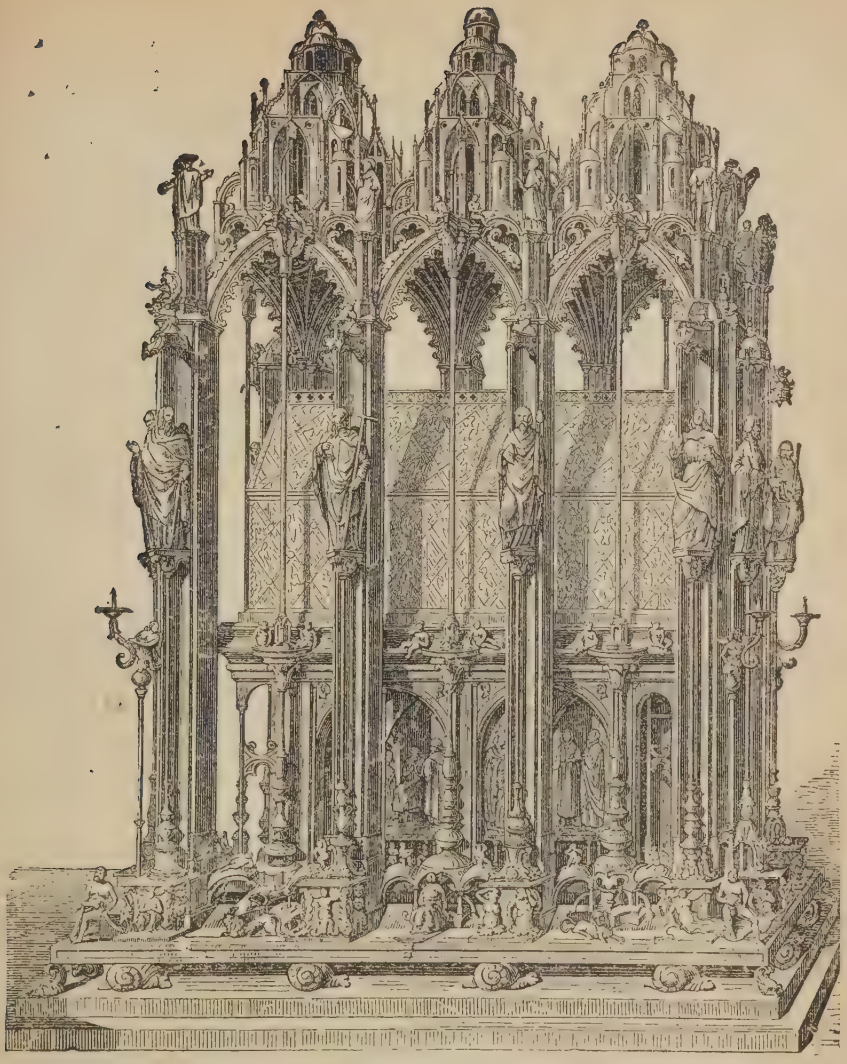
THE ROMAN CATHOLIC CHURCH.

The Sacramentals of the Church—The Devotion Paid to the Cross—The Rosary and Scapular—The Sacred Utensils—Vestments of the Priest at Mass—The Funeral Service.

THE SACRAMENTALS OF THE CHURCH.

THE sacramentals include the prayers of the church and the blessings of the church. All the prayers of the church said by the priest in the mass, the psalms sung in the divine office, the forms of prayer used in the administration of the sacraments, in the consecration of bishops, the consecration and blessing of churches, of bells, vestments, crosses, rosaries, and of pictures, are sacramentals. The books containing these official prayers are:

The Missal, or Mass-Book, contains the ordinary of the mass, which is the unalterable portion, and also the introits, collects, epistles, tracts, graduals, sequences, epistles and gospels, offertories, secrets, prefaces, communicantes, communions and post-communions, for the various feasts and feriæ of the ecclesiastical year; with a variety of votive masses which may be said at option on certain days, the mass of marriage, dedication of churches, and the masses of requiem, or masses for the dead. At one time many countries, and even parts of countries, had missals varying somewhat; but in later years these have gradually been laid aside, and the Roman missal is now in almost universal use, although each country has one of its own, containing services for special feasts to which the people of that country have particular



Tomb of St. Sebald in Nuremberg.

This Tomb is situated in the Church of St. Sebaldus, in the city of Nuremberg, which is rich in old Gothic churches and is pre-eminently a city of art, and full of objects of interest to those who would see and understand Catholic Art and Religion in the Middle Ages.

The Tomb is one of the finest specimens of early German art in existence, and represents twelve years of labor on the part of its constructors, a certain Peter Vischer and his five sons. It was completed in 1519.

It still contains the original oaken coffin of the saint, but this is now enclosed in a case of silver and gold, roofed like a house, and supported on numerous figures of snails, shell-fish and dolphins. It reposes under a rich canopy and is surrounded and adorned by beautiful statuettes of the twelve apostles and prophets; while its base is decorated with sculptures in fine relief, showing the miracles of the Saint. The whole shrine is about fifteen feet high, nine long and five broad.

devotion, such as the saints who have flourished in the country, or the feasts which have become in some way patronal.

The Breviary, or Office-Book of the Church, with the Diurnal, contains the church prayers for the different hours of the day, according to the ancient division and the custom of the East. These are matins; lauds; prime, so called from being said at the first hour; tierce, said at the third hour; sext, at the sixth; none, at the ninth; vespers, or the evening service; and compline, or the concluding service of the day. Each of these parts contains some of the psalms of David, with extracts from other parts of the Bible, or from the Fathers, or an account of the feast or saint honored on the day; canticles from the Scriptures, hymns, and prayers. The breviary is divided into four parts, corresponding to the seasons; a division evidently of Jewish origin, as their prayer-books to this day are similarly divided.

The Ritual is a book containing the form of administering many of the sacraments, the funeral service, various benedictions, and minor services; while those peculiar to bishops are given in the Pontifical. The Litanies are a form of united prayer by alternate sentences, in which the clergy lead and the people respond. They are usually of a penitential character. By the name Angelus is denoted the Catholic practice of honoring God at morning, noon, and evening, by reciting three Hail Mary's, together with sentences and a collect, to express the Christian's rejoicing trust in the mystery of the incarnation.

Concerning Blessed Candles, the present custom of the Church requires that candles should be lighted on the altar from the beginning to the end of mass. The candles must be of pure wax and of white color, except in masses for the dead, when yellow ones are used. Six candles are lighted at High Mass, seven at the mass of a bishop, twelve at least at the benediction of the Blessed Sacrament. Candles must also be lighted when communion is given, and one lighted candle is required in the administration of extreme unction. Holy Water is placed at the door of the church in order that the faithful may sprinkle themselves with it as they enter,

accompanying the outward rite with internal acts of sorrow and love. Holy water is also employed in nearly every blessing which the Church gives. Holy Ashes are obtained one year by burning the palms of the preceding year. The administration of the ashes was originally made only to public penitents, but has since been extended to the whole congregation. The Chrism consists of olive oil mixed with balm, is blessed by the bishop and used by the Church in confirmation as well as in baptism, ordination, consecration of altar-stones, chalices, churches, and in the blessing of baptismal water. The Holy Oils are three in number, and are consecrated by the bishop on Holy Thursday. They are the oil of catechumens, the chrism, and the oil of the sick, which is also used in blessing bells.

DEVOTION TO THE CROSS.

The sixth Œcumenical Council, held at Constantinople, about the close of the seventh century, decreed that Jesus Christ should be painted in a human form upon the cross, in order to represent in the most lively manner imaginable, to all Christians, the death and passion of the Blessed Saviour. But emblematic figures of Him had been in use for many preceding ages. Christ was frequently delineated in the form of a lamb, at the foot of the cross, and the Holy Ghost in that of a dove.

The cross, as the copy of that on which our Lord died, was an object of reverence from the first, and was made on the person with the words: "In the name of the Father, and of the Son, and of the Holy Ghost." The crucifix, a cross with the effigy of our Lord nailed to it, was introduced when idolatry was overthrown. In the service of the Church special honor is paid to the crucifix on Good Friday. She places the cross on the spires, which show that she looks up to heaven; she places the crucifix above her altar and in the hands of her dying children; she makes the sign of the cross at all times. The sign of the cross, which begins all prayers and devotions, is made by drawing the hand from the fore-

head to the breast and then from the left to the right shoulder. How old the usage is may be seen in Tertullian, who, writing in the second century, said: "At every step and movement, whenever we come in or go out, when we dress and put on our shoes, at bath, at table, when lights are brought in, on lying or sitting down,—whatever employment engages our attention, we make the sign of the cross upon our foreheads." The Church encourages the use of crucifixes by indulgences conferred on those who devoutly use those blessed with that view.

Connected with the cross are two feasts of the Church: The Invention (*i.e.*, Finding) of the Holy Cross, celebrated on the 3d of May, to commemorate the discovery of the cross at Jerusalem by the Empress Helena; and the Exaltation of the Holy Cross, celebrated on the 14th of September, to commemorate its recovery from Chosroes, king of Persia, by the Emperor Heraclius, and its solemn restoration and exaltation on Mount Calvary.

The most popular devotion connected with the cross is the Stations, or Holy Way of the Cross. It is a devotional exercise, not properly a part of the church service, in which the passion, death, and sepulture of the Son of God pass before us in a series of fourteen pictures, and in which the faithful meditate upon them, passing from station to station, in memory of his sad and bitter passage from the tribunal of Pilate to the tomb. Constant tradition attests that, from the very first, devotion led the followers of our Lord to tread that path, and bedew with their tears and prayers the way which he had hallowed with his precious blood. As the Church spread, pilgrims came from afar to perform the same devotion. When in time Jerusalem fell into the hands of the enemies of the Church, so that it was unsafe for many to venture thither, the Franciscan Fathers, to whom especially the guardianship of the holy places was assigned, began to set up in their churches in Europe fourteen crosses, with as many pictures, representing the various stages of that dolorous way, that the faithful, meditating before them, might in spirit accompany the pilgrims to Je-

rusalem on their way to Calvary. This devotion is often performed in the penitential times of Lent and Advent; and crosses are specially blessed to enable those prevented by illness from performing the devotion before stations canonically set up, to obtain the same spiritual favors by going through the devotion in their own homes.

Another devotion among the people to honor Christ as the Lamb slain before the foundation of the world is the Agnus Dei. The Agnus Dei is the figure of a lamb stamped on the wax which remains from the Paschal candles, and solemnly blessed by the Pope on the Thursday after Easter, in the first and seventh years of his Pontificate.

THE ROSARY AND SCAPULAR.

The early Christians recited daily the one hundred and fifty psalms. Those who could not learn them recited the Lord's Prayer one hundred and fifty times; and in time the Hail Mary was substituted, the Lord's Prayer being recited after every decade, or ten Hail Mary's. In reciting these beads were used, as they have been in Asia from time immemorial, and are to this day from Syria to Japan. St. Dominic, founder of the order of Friar Preachers, divided this into three parts, and taught the people to meditate while reciting it, on some mystery of redemption connected with the life and passion of Christ, and of His Blessed Mother. The fifteen mysteries are divided into three parts: the first includes the five *joyful* mysteries; the next five are the *sorrowful;* and the last five, the *glorious*, as being destined to his resurrection, ascension, etc.

The devotion of the scapular of Mount Carmel consists likewise of two small pieces of cloth, three or four inches square, tied together with two ribands. It is worn as a badge of fellowship in prayer and good works, with the religious of the Carmelite order. It is evidently derived from the Jews, who wear a similar badge, known as the little taleth, to remind them of their duty ever to pray. Christ wore the taleth, and the practice has therefore Scriptural authority.

CATHEDRAL OF MILAN.

This famous Cathedral, with the exception of St. Peter's, Rome, is the most magnificent ecclesiastical structure of Italy.

It has a facade of white Carrara marble, and is adorned by 106 pinnacles, and 4,500 statues, besides a variety of carvings of unsurpassable beauty. In form it is a Latin cross, with a length of 485 feet, and a breadth of 252 feet.

The height of the dome is 355 feet. Its foundations were laid in 1386, by Gian Galeazzo, Visconti, and during its erection many of the greatest European architects contributed designs for its embellishment, and it was within these walls that Napoleon was crowned King of Italy in 1805.

THE SACRED UTENSILS.

For the celebration of the mass the priest has a Chalice, generally of silver or gold, and a Paten of the same material. The use of the latter is to hold the consecrated host. These utensils are solemnly blessed and anointed for the use of the altar, and are kept and handled with the greatest reverence. The Pyx, or Ciborium as it is now called, is the vessel in which the Blessed Sacrament is kept, and is usually covered with a silk veil. Pyx is the name given to a small vessel, or box, in which the Blessed Sacrament is conveyed by the priest to the sick. The Ostensorium, or Monstrance, is used for the exposition of the Holy Sacrament at the benediction. The Censer was formerly known as the Thurible, and the part that holds the burning incense was called the *navette*, but is now termed the bowl or boat. The Chrismale is the receptacle of the Holy Chrism. The Corporal is the linen cloth on which the host is laid. It is blessed before being used, either by a bishop or by a priest with special faculties. A part of the Corporal at one time was spread over the chalice, but now a small cloth of linen, stiffened with cardboard and having an upper surface of silk, called the Palla, is used.

VESTMENTS OF THE PRIEST AT MASS.

The Amice is a piece of fine linen, of an oblong-square form, which is worn on the shoulders and crossed over in front. It was formerly a hood, thrown back during service, and is still so used by the priests of some orders. The Alb is an ample linen tunic, so called from the Latin word *alba*, signifying white. This ancient linen tunic, once the general garb, is retained by the Church to the use of her priests, deacons, and subdeacons when ministering at the altars. The lower part of the alb was formerly ornamented with scarlet stripes, or fringed with gold. The alb was always girt by a cincture, and the Church retains it, as our Lord and his apostles make a spiritual reference to the custom.

The Maniple, now an embroidered vestment, worn on the left arm, was originally a linen handkerchief. The Stole was a mark of honor, and has its antecedent in the veil worn by the Jews at prayer. It is worn around the neck, the ends being crossed on the breast; but a bishop wears it hanging down on each side. The Chasuble is placed over these vestments. It was originally a square or round cloth, with a hole in the centre for the head. The chasuble now worn in the Greek Church is of this form; but in the Latin Church the sides have been cut open to give play to the hands, and the garment gradually trimmed to its present shape. It bears a large embroidered cross on the back. The Dalmatic is the special vestment of the deacon. It is a vestment, open on each side, and differs from the priest's chasuble by having a species of wide sleeve, and, instead of being marked on the back with the cross, is ornamented with two stripes that were originally the *augustus clavus*, worn upon their garments by the less dignified of the Roman people. It is of the same color as the priest's vestments of the day. The tunic worn by the subdeacon is still shorter, and without sleeves. It corresponds in color with the chasuble. The vestments are cloth of gold for solemnities; white, for confessors and virgins; red, for feasts of the Holy Ghost, the Apostles, and Martyrs; purple, for days of fasting; black, for masses for the dead.

THE FUNERAL SERVICE.

In its full rite the funeral service begins at the house of the deceased. The priest, in surplice and black stole, before the body is removed, sprinkles it, and intones the 129th Psalm. As the funeral procession enters the church the chanters intone the antiphon: "The bones that are humbled shall rejoice." The melancholy occasion of the ceremony does not admit of any pompous decorations on the altar. All the flowers, festoons, relics, and images are removed. Six yellow wax lights, and a cross in the middle, are the only ornaments. The corpse is placed in the middle of the church, with the feet towards the altar, if a layman; but if a priest,

with his head towards it. Tapers are lighted around it. After the Funeral Mass is said, the priest, taking off his chasuble and maniple, moves processionally to the coffin, the subdeacon, if one is present, leading with the cross, and taking his position at the head of the deceased, one acolyte on either hand bearing tapers, while the priest stands at the foot, with attendants bearing a censer and a holy-water vessel. Then the priest begins: *Non intres in judicium*, etc.—"Enter not into judgment," etc. The celebrant walks round the coffin, sprinkling it with holy water, and afterwards incensing it on all sides, bowing as he passes the cross. When he has performed the absolution he says the *Pater*, and thereupon turns to the cross, repeating several verses and prayers. Lastly, he makes the sign of the cross over the coffin, and says, *Requiescat in pace*,—"Let him rest in peace." After the absolution the celebrant and his attendants return in the same order as they approached. On arriving at the grave, opened in consecrated ground, the corpse is placed beside it; the priest again sprinkles and incenses the body and the grave, and recites the Canticle of Zachary, followed by the antiphon: "I am the resurrection and the life," etc. After the corpse has been lowered into the ground, the Kyrie again resounds, the Lord's Prayer is repeated, and then the final prayer.

CHAPTER XIX.

THE ROMAN CATHOLIC CHURCH.

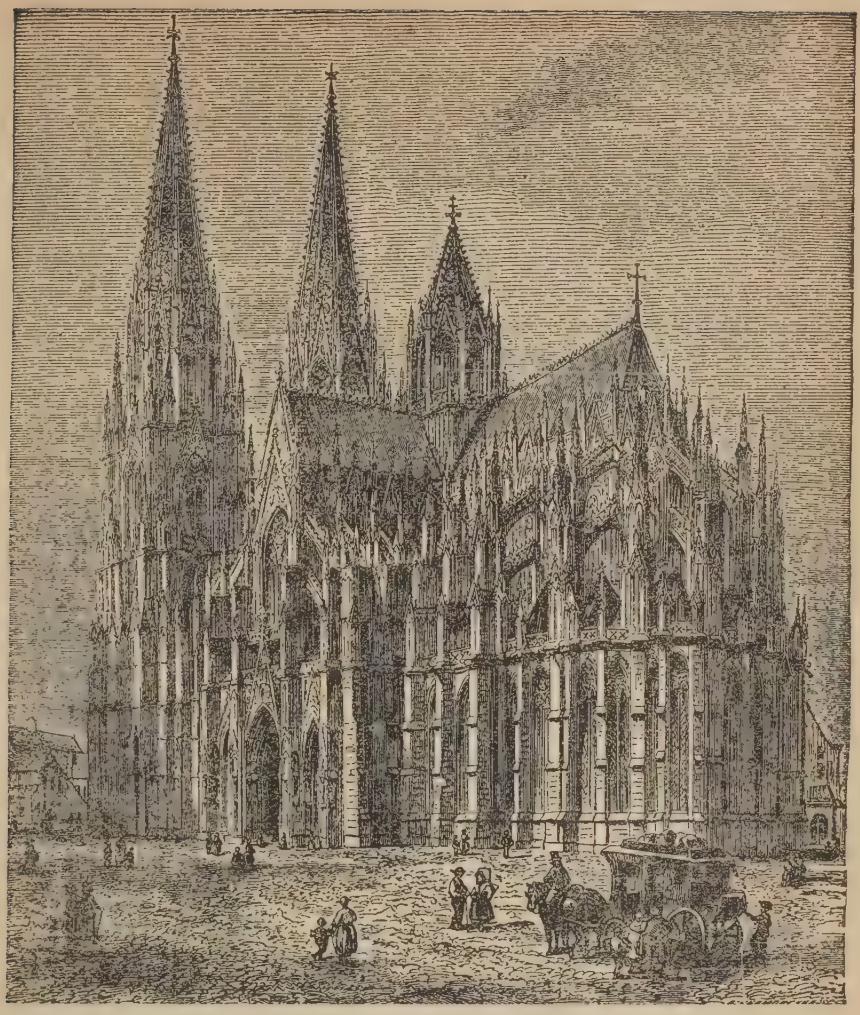
The Office and Dignity of Bishops—The Archiepiscopate—The Papacy—Methods of Electing a Pope—The Last Œcumenical Council—The Dogma of Infallibility.

THE OFFICE AND DIGNITY OF BISHOPS.

BISHOPS are considered as the fathers and pastors of the faithful, and the successors of the apostles; by virtue of which superiority they are allowed the chief places in the choir, in chapters, and processions. As successors to the apostles, they claim respect and homage from the laity; and as fathers and pastors, they are obliged to preach God's holy word to the faithful.

Bishops were first chosen by the apostles. After the eleventh century they were elected by the clergy of the cathedral church, the confirmation resting with the metropolitan. Gradually this privilege passed into the hands of the Pope. The mode of election or selection varies in different countries. The Pope has granted the right to the sovereigns of some Catholic countries, and even the Protestant government of Germany, to exclude from a list of names proposed for the high office such as may be deemed locally objectionable. The right of confirmation, however, is vested absolutely in the Pope.

The appointments to the Episcopate are from time to time officially proclaimed, or, as it is called, preconized at Rome by the Pope in consistory. An official letter called a bull, from the round seal attached to it, is sent to the bishop-elect,



THE CATHEDRAL OF COLOGNE.

About the middle of the Thirteenth Century the first stone of this grand Cathedral was laid, in the presence of the Emperor, the Papal Nuncio, and a concourse of Prelates, Dukes and Counts. In 1322, the Choir being completed, it was consecrated with great pomp and ceremony, but many interruptions and disasters subsequently occurred, and in the beginning of the Fifteenth Century the work slackened. However, in 1438 the bells were with much difficulty mounted on the tower.

In the next two centuries nothing was done; and in the Eighteenth the rain had penetrated everywhere, and a pitying observer remarked that the Cathedral would soon be reduced to the condition of a picturesque ruin. At length in 1842 the existing parts of the edifice were placed in thorough repair, and the first stone laid of the new structure by Frederick William IV.

From that date to the present day the works have been carried on with unflagging energy, amidst the applause of all lovers of art and to the great delight of Catholics in every part of the world.

The Cathedral now stands as seen in the illustration, except that the towers, or rather their surmounting spires, are not yet erect in perfect beauty. When finished the towers will be 511 feet high, and equal to the length of the building.

The height of the interior of the Nave and Choir is 180 feet.

and he is then consecrated. Three bishops are required, by the ancient canons, and by the general practice of the Church, for the consecration. At the time appointed for the consecration, the bishops, with the elect, go in procession to the church, and the Consecrator is vested in full pontificals, as are the assistants in rochets, stoles, copes, and mitres; and the bishop-elect puts on the amice, alb, cincture, and stole, crossed on his breast as a priest. The Consecrator sits at the altar, and the bishop-elect, wearing his small cap, is led to him by the assistant bishops; and after saluting him, they sit down, the assistant bishops on either side of the bishop-elect. The apostolic commission is read, an oath of duty and fidelity is administered to the bishop-elect, a series of questions embracing the creed and profession of faith are put and answered, and the Consecrator, laying aside his mitre, begins the mass. After the Litany is ended, the Consecrator places the Book of the Gospel open on the shoulders of the bishop-elect, where it is sustained by one of the chaplains until it is delivered into his hands. Next follows the imposition of hands, accompanied by the words: "Receive thou the Holy Ghost." The Consecrator, again assuming his mitre, makes the sign of the cross on the head of the bishop-elect with holy chrism, and anoints the whole tonsure. The hands of the bishop-elect are then thrice anointed, the crozier, or pastoral staff, is blessed and given him, the ring is blessed and placed on the right hand, the gloves are blessed and placed on his hands, and he is then ceremoniously placed in the Episcopal chair. The Gospel of St. John then closes the mass, in the usual way.

The Mitre had its origin in the metal plate worn on the forehead by the Jewish high-priest. It was once very low, and was first used by the Roman Pontiffs, who permitted its use to bishops. Gradually it was made higher, until it attained its present form about the sixteenth century. The Crosier, or pastoral staff, is designed to signify that the power and grace of the pastoral office must be derived from God, the supporter of human weakness. The Ring was, among the ancients, a sign of authority, and was early adopted by

the Church. In time the mitre and crosier were granted to certain abbots; but their mitre is properly of the second or third order, and the crosier has a veil or banner, and when used has the crook turned towards the abbot, not towards the people as a bishop holds his.

THE ARCHIEPISCOPATE.

The consecration of an archbishop is similar to that of a bishop, but he is not fully inducted into the archiepiscopate until he receives the pallium, which is the special mark of that dignity. The pallium is a vestment made of lamb's-wool, dotted with purple crosses. It is worn on the shoulders, with a lapel hanging down the breast and back. On the feast of St. Agnes the abbot of St. Peter's, *ad vincula*, blesses two lambs, which are then carried to the Pope and blessed by him. The lambs are next sent to the nuns of San Lorenzo, in Panisperna, or the Capuchin nuns, who shear them and make the vestments. These are laid on the tomb of St. Peter the night preceding his feast, and are then blessed by the Pope. The pallium serves to put the prelate in mind that he is bound to seek out, like the good shepherd, and carry home on his shoulders the strayed sheep of his flock. Every particular pallium serves for the use of that archbishop only to whom it was first given; neither can he make any use of it in case he be translated from one archbishopric to another, nor leave it to his successors. When an archbishop dies his pallium is buried with him; and if he be buried in his own diocese, it is laid upon his shoulders; but if out of it, under his head. Archbishops date back to the times of the apostles. They govern their own dioceses as bishops; but have a certain jurisdiction over a number of their dioceses which form their province. The bishops under them are called suffragans. In some countries, where there are several archbishops, one See is often, from its antiquity or some other reason, regarded as the first in dignity, and the archbishop of that See is called the Primate of the country.

THE PAPACY.

In the government of the Church the Pope is assisted by the College of Cardinals, who are of three grades—Cardinal bishops (6), Cardinal priests (50), and Cardinal deacons (14). Cardinals were originally the bishops near Rome, and clergy of the city of Rome, and a Cardinal bishop is always bishop of one of the suburban churches, and every Cardinal priest, though he may be archbishop or bishop in some other country, always has the title of some church in that city. The Cardinalate is not sacramental, and the conferring of the dignity is not a part of Holy Orders, nor a rank in the episcopate.

When the Pope makes a promotion of cardinals he gives them the title of priest, or deacon, as he thinks proper; and because all cardinals are equal by their dignity, they take place according to the date of their promotion and the quality of their title. As cardinals, with regard to spirituals, govern the Church of Rome in all parts of the Christian world, subjects of the different nations of it are allowed to aspire to this dignity, according to the decisions of the Council of Trent. Cardinals wore only the common vestment of priests, which was like a monastic habit, till the time of Innocent IV. The red hat was given them in 1243, in the Council of Lyons. According to writers they were not clothed in scarlet till the pontificate of Paul II.; others pretend that their robes were of that color as early as Innocent III.; and others, again, that they wore the purple under Stephen IV. Paul II. distinguished them by the embroidered silk mitre, and the red cope and cap, red housings for their mules, and gilt stirrups. Urban VIII., in order to add fresh splendor to the cardinalate, ordered that the title of Eminence should be given to them.

The red cap is dispatched to the newly created Cardinal by a member of the Pope's Noble Guard, and if he be not a resident of Rome, an ablegate with a brief and credentials is sent with the biretta, which is formally presented to His Eminence in a Cathedral church. Within a year he must proceed to Rome to receive the other insignia. The closing

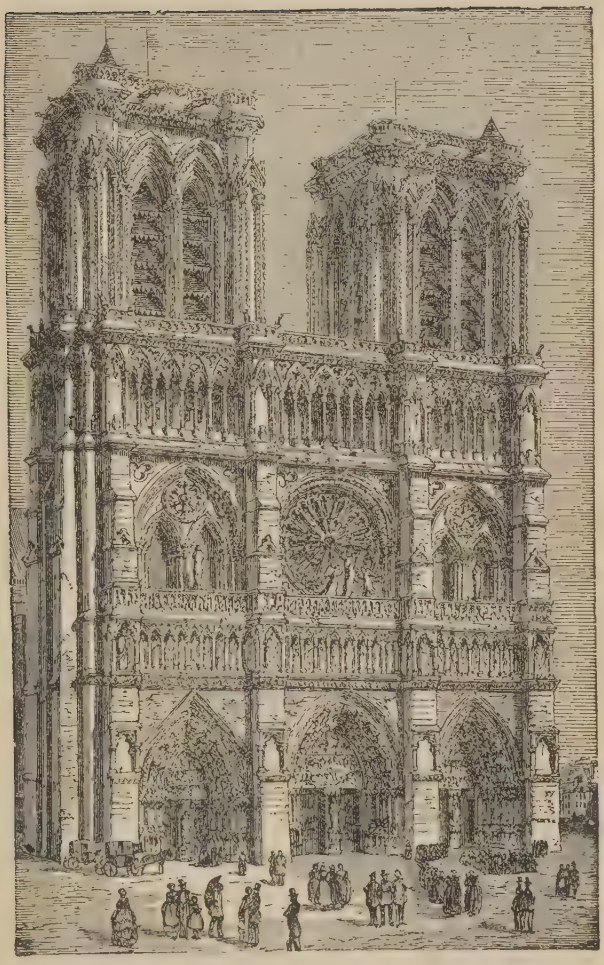
and opening of the mouth of new Cardinals is the first ceremony. The ring and title are conferred together, after the unsealing of the mouth. The Cardinal, kneeling before the Pope, receives the gold ring, set with a sapphire, which the Pope places on his finger and commits the titular church to his care. The cap is made of red cloth, lined with red silk, with a red silk cord around the crown, and tassels of red silk in five rows.

METHODS OF ELECTING A POPE.

The election of a Pope is regarded with universal interest in the Church, and in those countries where the Roman Catholic is the State religion. After the burial of a deceased Pope, the Cardinals assemble in a church, and walk in procession with their conclavists, a secretary, and a chaplain, to the great gate of the Palace, in which one will remain as Sovereign Pontiff. The Cardinal Camerlingo, with three others, administers the government until an election is had.

There are three methods of electing a Pope, by scrutiny, by compromise, and by inspiration or acclamation. The first consists of collecting and examining the ballots of the Cardinals. If there is no election the ballots are burned and new ones used for a second vote, and so on until a choice is made, the decisive vote being two-thirds of all the Cardinals. A Pope is elected by compromise when the Cardinals agree to appoint a given number of their associates to make a selection, pledging themselves to acknowledge the one they may nominate as duly elected. The last method is where all are so manifestly in favor of a certain person that neither balloting nor compromise is necessary, and the choice is made by the acclamation of the Cardinals.

When a Pope is chosen, a door leading out on a balcony previously walled up, is broken open, and the first Cardinal Deacon steps through and announces the result: "I give you tidings of great joy. We have as Pope the most eminent and reverend Lord ——, cardinal of the holy Roman Church ——, of the title of St. ——, who has assumed the name of ——." If the newly-elected Pope is not a bishop he



Cathedral of Notre-Dame de Paris.
(Front.)

is consecrated a bishop and crowned with the triple crown. From his election he is head of the Church—can decree, rule, name or depose bishops, and exercise every pontifical jurisdiction; but he cannot ordain or consecrate until he has received the imposition of hands from bishops inferior to himself.

THE LAST ŒCUMENICAL COUNCIL.

The last Œcumenical Council of the Church was held in Rome, 1869–'70, and was the first convened since the famous Council of Trent, held in 1545. Pursuant to the mandatory letters issued by Pope Pius IX., all the Christian prelates of the world, who had accepted the invitation, repaired to Rome on Dec. 2, 1869. A preparatory assembly was held of those prelates who had reached the Eternal City, Pope Pius presiding at the session. A Novena, or nine days' prayer, was publicly instituted to invoke the Divine assistance during the deliberations of the Council. At dawn of day on the 8th, the cannon of St. Angelo and the bells of Rome announced that the Vatican Council was about to be formally opened. The left transept of St. Peter's had been partitioned off to serve as the Council Chamber, and the different sections had been arranged and furnished according to the rank of those entitled to a place in the assembly. About 9 A.M. the procession started from the Vatican Palace, and after the Pope and accompanying prelates had reached the places assigned to them the Mass of the Holy Ghost was sung by Cardinal Patrizzi. Bishop Fessler, Secretary of the Council, then placed the book of the Gospels on a desk, after which Monsignor Passaralli, Archbishop of Iconium, preached the opening sermon. The customary act of homage was then rendered to the Pope, and after some devotional exercises, the Council was declared formally opened. No less than 728 prelates and divines assisted at the opening of the Council, which terminated on the 18th of July, 1870, when 536 of the members gave in their adhesion to the Dogma of Infallibility.

As this ecclesiastical action has since been the subject of

profound consideration, and is imperfectly understood, a literal translation of the Dogma, as promulgated by the Council, is submitted:

"And since, by the divine right of apostolic primacy, the Roman pontiff is placed above the universal Church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes the decision of which belongs to the Church recourse may be had to his tribunal: and that none may reopen the judgment of the Apostolic See, the authority of which is greater than all other; nor can any lawfully review its judgment. Wherefore, they err from the right course who assert that it is lawful to appeal from the judgments of the Roman pontiffs to an œcumenical council, as to an authority higher than that of the Roman pontiff.

"Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred council approving, we teach and define that it is a dogma divinely revealed: That the Roman pontiff, when he speaks *ex cathedra*—that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church—by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed, for defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church."

Among those Bishops who were opposed to the Dogma of Infallibility, fifty-five wrote a letter to the Pope prior to its adoption, announcing that their minds remained unaltered, and that they should absent themselves from the session. Of those who were conspicuous by their advocacy of the Dogma may be mentioned Archbishops Deschamps, of Malines; Manning, of Westminster; Spaulding, of Baltimore; and Bishop Martin, of Paderborn. The leaders among the

opponents were: Hefele, afterward Bishop of Rottenburg; Strossmeyer, of Bosnia; Cardinal Rauscher, of Vienna; Archbishop Darboy, of France; Dupanloup, of Orleans; and Kenrick, of St. Louis.

The very day the Pope confirmed the decree, Napoleon III. declared war against Germany, and on September 20th the Italians took possession of the city of Rome. On October 20th the Pope prorogued the Council, and it has not yet been reassembled.

The decree had scarcely been promulgated when Dr. Döllenger protested against it as an innovation. He was joined by a number of theologians, in Germany and Switzerland, who formed a separate communion and became known as "Old Catholics." In Synods held subsequently they made many alterations in the discipline of the Church. In 1880 it was estimated that their adherents did not exceed 50,000. The leaders were all excommunicated from the Roman communion.

CHAPTER XX.

THE ROMAN CATHOLIC CHURCH.

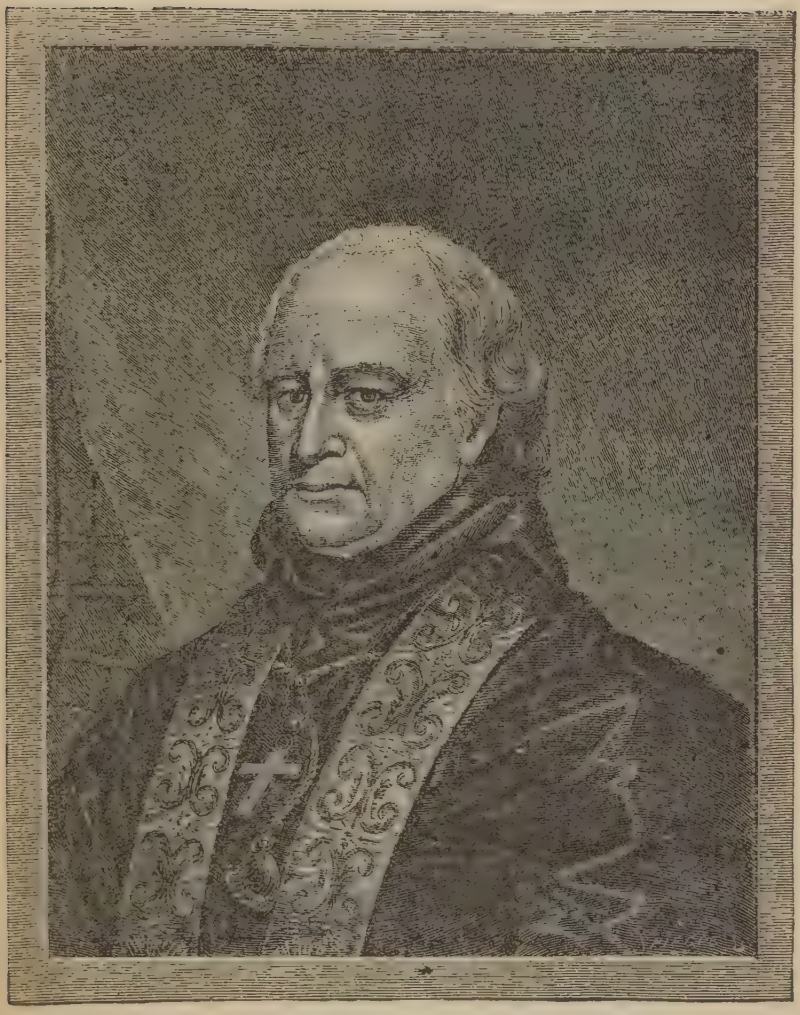
The Church in the United States—First Catholic Worship in the Country—The Settlement of Maryland—Jesuit Missionaries—Archbishop Carroll and his Vast Work—Introduction of Religious Orders—The Growth of the Church—Distinguished Members—The Plenary Councils.

THE CHURCH IN THE UNITED STATES.

EVEN in the territory now embraced in the United States this ancient Church preceded all other Christian denominations.

As early as 1521 Vasquez de Ayllon commenced a settlement on one of the rivers flowing into the Chesapeake, and the Dominican friars who attended him reared the first Catholic chapel on our soil, where for months the rites of the Church were offered; but the commander died and the settlement was abandoned.

The expeditions of Narvaez and De Soto had clergymen with them, but no settlements were formed, and these pioneer ministers of religion perished amid the hardships of the march. Impelled by the account of a survivor of one of these ill-fated expeditions, the Franciscan Father Mark, of Nice in Italy, penetrated in 1539 to New Mexico. Others followed and began missions, only to be murdered by the Indians. In 1595 the Spaniards occupied the country, and founded Santa Fé. The Catholic worship was established, and has continued almost uninterruptedly in that territory for nearly three centuries. In an outbreak against the Spaniards, at the close of the seventeenth century, many of the missionaries perished.



THE MOST REV. JOHN CARROLL, D.D.,

FIRST ARCHBISHOP OF BALTIMORE.

Some Dominican priests were slain in Florida in 1549 while trying to convert the natives; and Tristan de Luna, in 1559, had a Christian shrine at Pensacola. When St. Augustine was begun, in 1565, a Catholic chapel was erected, and from that time the services of the Church were regularly offered. At St. Helena, on Port Royal Sound, and later on the banks of the Rappahannock, there were Catholic chapels as early as 1571. For many years St. Augustine had its Franciscan convent, and chapels within and without the walls. Missions were established among the Indian tribes by the Jesuits and then by the Franciscans, and the Timuquans, Apalaches, and other tribes embraced Christianity. In 1699 Pensacola was founded and a Catholic church erected there; but the Indian missions were finally almost extirpated by Carolina and Georgia. Many devoted missionaries were slain amid their pious labors to regenerate the aborigines.

Texas was settled by the Spaniards, and a town grew up at San Antonio, with church and convent, while missionaries planted the cross among the Indian tribes from the Rio Grande to the Sabine. The Catholic Church was the only Christian body here for a century and a quarter.

Upper California was settled about the time of our Revolution, and the Franciscans established a series of Indian missions whose names are still retained. They were finally destroyed by the greed of the Mexican government, just before our conquest of the country. As in Florida, the Catholic Church in New Mexico, Texas, and California has its list of missionaries who held life less precious than the cause of Christ.

North of our territory lie Canada and Nova Scotia, settled at an early day by Catholic France. The worship of the Church of Rome was celebrated beneath rude temporary structures at Boone Island, in Maine, and subsequently at Mount Desert, early in the seventeenth century. The very year the Pilgrim Fathers landed at Plymouth Rock a Franciscan priest in sandalled feet crossed the Niagara River from Canada, and preached Christ, and him crucified, to the Indians of Western New York. A few years later two Jesuits

met the Chippewas at Sault St. Mary's, by the outlet of the most remote of the Western Lakes, and one of them, the gentle yet intrepid Father Jogues, returned to die by the tomahawk, while endeavoring to imbue the minds of the Mohawks with the sweet spirit of Christ. In the latter part of the seventeenth century there were Catholic chapels on the Kennebec and coast of Maine, from the Mohawk to the Niagara, at Mackinaw, Sault St. Mary's, Green Bay, and Kaskaskia. Early in the last century Detroit had a church. Kaskaskia, Cahokia, and Vincennes were the next seats of Catholicity. At the South, New Orleans and Mobile were founded and Catholic churches were established, Capuchins laboring in the settlements, and Jesuits and missionary priests among the Indian tribes. The Ursuline Nuns at New Orleans began to labor as teachers and nurses. These churches and institutions, from Maine to Louisiana, were subject to the bishops of Quebec.

In the English colonies Catholicity began its life in Maryland coeval with the settlement, two Jesuit priests having formed part of the first body of colonists, taking up lands and bringing over men to cultivate them. By the leader of this mission, Father Andrew White, Catholic worship was first offered on St. Clement's Isle, in the Potomac, on the 25th of March, 1634.

This was a most important epoch in the history of the Church and of the United States as well. The events of those days, from which such glorious results have since been obtained, possess an enduring interest and cannot be too frequently considered by every patriotic and Christian citizen. Lord Baltimore having received from Charles I. the charter of Maryland, hastened to carry into effect the plan of colonizing the new province, of which he appointed his brother, Leonard Calvert, to be Governor. The first body of immigrants, consisting of about 200 gentlemen of considerable rank and fortune, chiefly of the Roman Catholic persuasion, with a number of inferior adherents, sailed from England, under the command of Calvert, in November, 1632, and after a prosperous voyage landed in Maryland, near the mouth of

the Potomac, in the beginning of the following year. The Governor, as soon as he landed, erected a cross on the shore, and took possession of the country both for our Saviour and for the king of England. Aware that the first settlers of Virginia had given umbrage to the Indians by occupying their territory without gaining their permission, he determined to imitate the wiser policy that had been pursued by the colonists of New England, and to unite the new with the ancient race of inhabitants by the reciprocal ties of equity and good-will. The Indian chief to whom he submitted his proposition of occupying a portion of the country, received it at first with sullen indifference. His only answer was that he would neither bid the English go nor would he bid them stay; but that he left them to their own discretion. The liberality and courtesy of the Governor's demeanor succeeded at length in conciliating his regard, and so effectively, that he not only promised a friendly league between the colonists and his own people, but persuaded the neighboring tribes to accede to the treaty. Having purchased the rights from the aborigines at a price which gave them satisfaction, the colonists obtained possession of a considerable district, including an Indian town, which they proceeded immediately to occupy, and to which they gave the name of St. Mary's.

The tidings of this safe and comfortable establishment in the province, concurring with the uneasiness experienced by the Roman Catholics in England, induced considerable numbers of the professors of this faith to follow the original immigrants to Maryland, and no efforts of wisdom or generosity were spared by Lord Baltimore to facilitate the population, and promote the happiness of the colony. The transportation of people and of necessary stores and provisions during the first two years cost him upwards of £40,000. To every settler he assigned fifty acres of land in absolute fee; and with a liberality unparalleled in those days he united a general establishment of Christianity as the common law of the land, with an absolute exclusion of the political predominance or superiority of any one particular sect or denomination of Christians. By the enactment of a memorable "Act

Concerning Religion," by the Assembly of the province, then composed chiefly of Roman Catholics, the Catholic planters of Maryland won for their adopted country the distinguished praise of being the first of the American States in which toleration was established by law.

It was thus that Maryland was founded on the broad principles of religious freedom, and Puritans expelled from Virginia found shelter there. During the period of the Commonwealth, however, they overthrew the authority of Lord Baltimore and passed severe penal laws against the Catholics, sending all the priests as prisoners to England. In a few years they returned and resumed their labors under great disadvantages. Though a law of toleration was passed in 1649, it was of brief duration. In 1654 Catholics were deprived of civil rights, and, though there was a lull during the reigns of Charles II. and James II., the storm broke out with renewed fury on the accession of William III. The Catholic worship was forbidden by law, and could be offered only in secrecy; Catholics were loaded with double taxes, and deprived of all power of voting or bearing arms. Yet most of the Catholics persevered, the Jesuits and Franciscans having chapels in houses which were attended by the people. A school was even established where boys were fitted for a college training in Europe.

Between the years 1634 and 1687, Catholic missionaries had already traversed that vast region lying between the heights of Montreal, Quebec, and the mouth of the Mississippi; the greater portion of which is now known as the United States. Within thirteen years the wilderness of the Hurons was visited by sixty missionaries, chiefly Jesuits. One of their number, Claude Allonez, discovered the southern shores of Lake Superior; another, the gentle Marquette, walked from Green Bay, following the course of the Wisconsin, embarked with his beloved companion and fellow-missionary, Joliet, upon the Mississippi, and discovered the mouth of the impetuous Missouri. A third, the fearless Menan, settled in the very heart of the dreaded Mohawk country. The Onondagas, the Oneidas, and the Senecas wel-

comed the missionaries, and lent an attentive ear to the tidings of the gospel of peace. When it is considered that these missionaries were established in the midst of continual dangers and life-wasting hardships, that many of the Jesuit fathers sealed with their blood the truth of the doctrines they preached, the sincerity of their love for those indomitable sons of the American forest, no one can be surprised at the eloquent encomiums that have been passed upon their dauntless courage and their more than human charity and zeal.

During the control of James as Duke and King over New York, liberty of conscience prevailed and Catholics began to settle there. Several clergymen of that faith came over, and the settlers who adhered to it were thus enabled to enjoy the consolations of religion. A Latin school was also opened, the first one in the colony. Leisler, on the fall of James, drove nearly all Catholics out of the colony.

When Pennsylvania began to be settled under the liberal policy of Penn, Catholics gradually entered, and as the German immigration began, a considerable number adhered to the faith planted in their fatherland by St. Boniface. As early as 1708 the Mass was regularly offered in Philadelphia, and after a time St. Joseph's church, on Willing's Alley, was begun. A church was erected at an early period at Lancaster, and there were mission-houses at Conewago and Goshenhoppen.

In other colonies there were a few scattered Catholics, but nowhere in numbers sufficient to establish a church. The Acadians, carried off by the British government from Nova Scotia in 1755 and scattered on the coast, were Catholics, but only at Baltimore did they find a welcome. There they founded the first Catholic church, and were attended by a priest.

The Catholics in the British colonies were subject to a bishop in England, known as the Vicar-Apostolic of the London District.

At the beginning of the Revolution there was a strong feeling against the adherents of the Church of Rome. Cath-

olics, however, without exception, rallied to the cause of freedom. The Catholic Indians in Maine, under their chief, Orono, took up the cause of the colonies; the St. Regis Indians, on the New York border, did the same; and the French settlers in Illinois, with the Indians around them, joined Major Clarke and gained the West for the United States.

The Continental Congress and the Constitutional Convention had Catholic members, who were honored by all.

After the close of the Revolution the Catholics in the United States could no longer be subject to the London vicar-apostolic. Some desired a bishop; others thought that the time had not yet come. Pope Pius VI., in 1784, appointed as prefect-apostolic the Rev. John Carroll, a Maryland patriot-priest, who had, at the desire of Congress, gone to Canada during the Revolution to try and win over the inhabitants of that province. The patriotism of this distinguished clergyman was as decided as his piety. One who knew him said: "He loved Republicanism, and so far preferred his own country, that if ever he could be excited to impatience, or irritated, nothing would have that effect more certainly, than the expression of the slightest preference, by any American friend, for foreign institutions or measures." It was in the year 1776 that he accompanied Dr. Franklin, Samuel Chase, and that other and illustrious Catholic, Charles Carroll, of Carrollton, on the political mission to Canada.

The new prefect set to work to ascertain what scattered Catholics there were in the country. More were found in all parts than had been anticipated. The priests in Pennsylvania had before the war visited Catholics at the iron works and at Macopin in New Jersey, and the Rev. F. Steenmeier (Farmer), a Fellow of the Royal Society and a distinguished mathematician, quietly visited New York and gathered a little congregation.

These flocks had now increased. There were a few Catholics even in Boston, at points on the Hudson and Mohawk, near Pittsburgh, and in Kentucky. Other priests came over

from Europe, and these scattered bodies began to organize and assemble for worship. The total number of Catholics in the United States at this time could not have been much under forty thousand, including the French and Indians.

The reports of Very Rev. Mr. Carroll to the Pope satisfied him that a bishop was needed, and he left to the clergy in the country the nomination of a suitable candidate and the selection of his See. The choice fell on Dr. Carroll, who was appointed Bishop of Baltimore November 6, 1789, and his diocese embraced the whole United States.

Bishop Carroll proceeded to England, and was consecrated in the chapel of Lulworth Castle, August 15, 1790. The founder of the American hierarchy is a grand figure worthy of his time. His wisdom, learning, ability, and moderation were all required to build up the Church. Soon after his return to the United States the Revolution in France drove into exile many worthy and learned priests, not a few of whom came to America and aided Bishop Carroll in his work. Churches were begun or completed at Boston, New York, Albany, Charleston, Greensburg, and other points. Carmelite nuns came to found a convent of their order in Maryland; the Sulpitians established a seminary in Baltimore; a college was begun at Georgetown, soon followed by one at Emmittsburg.

In 1791 Bishop Carroll gathered twenty priests in a synod at Baltimore, and rules were adopted suited to the exigencies of the situation; but the duties of bishop were too heavy for one man. The Rev. Leonard Neale was appointed his coadjutor, and consecrated bishop in 1800.

This was, however, but a temporary relief, and in 1808 bishops were appointed for Boston, Philadelphia, New York, and Bardstown, Ky. At this time his diocese contained sixty-eight priests and eighty churches. Bishop Cheverus, appointed Bishop of Boston, a man of zeal, charity, and gentleness, had all New England as his diocese, and won the affection of persons of every creed. The Bishop of New York died at Naples, and his diocese languished, and many important works, a college, and a convent-academy were

abandoned. Bishop Egan, of Philadelphia, had as his diocese the State of Pennsylvania and part of New Jersey. He met with difficulties in Philadelphia, which increased under his successor, and were detrimental to all real religious life; but in other parts of the diocese religion progressed. The diocese of Bardstown embraced Kentucky, with Ohio and all the Northwest. Here much was to be done; but the saintly Flaget, with coadjutors like Nerinckx, Badin, Richard, Salmon, and the English Dominicans, soon revived religion in places where it seemed dying out.

The division of the vast diocese and the establishment of new Sees were made at a most fortunate time. The cause of religion was spreading rapidly in all directions. Orders were springing up to meet the wants of the increasing Catholic population. Miss Teresa Lalor founded a monastery of Visitation Nuns; Mrs. Elizabeth Seton, a convert of one of the best New York families, established a community of Sisters of Charity, based on those of St. Vincent de Paul in France; Poor Clares and Ursulines came over from Europe; the Dominican Fathers revived their Order in Kentucky; monks of La Trappe established a monastery of their severe rule in the West; the Rev. John Du Bois, subsequently Bishop of New York, laid the foundation of Mount St. Mary's College, at Emmittsburg, Md., which has continued to combine a theological seminary and a college, and has bestowed on America some of its most zealous priests and most educated and devoted laity.

The United States were then bounded by the Mississippi. Louisiana, which embraced the country west of that river, had, at the request of the Spanish government, been formed into a diocese by Pope Pius VI., who in 1793 appointed a learned and charitable Cuban, Rev. Dr. Peñalver, Bishop of Louisiana. When Louisiana was ceded to the United States, in 1803, the bishopric was vacant, and the administration of the Church in that vast province was also confided to Bishop Carroll. The Church there was in a peculiar condition, organized originally under the Spanish system, but long neglected. Great troubles ensued; but the elevation of Rt. Rev.

William L. Dubourg to the episcopate, and the establishing of Sees at New Orleans and St. Louis, gave a new impulse to religion. On December 3, 1815, the venerable patriarch of the Church in the United States expired at the age of eighty. He had wisely guided the policy of the Church so as to insure the complete adoption of the canonical system, elsewhere in use, without exciting prejudice beyond the fold, or alienating from the faith those who had caught too much of the uncatholic ideas amid which they lived.

The rapidly increasing emigration after the fall of Napoleon added greatly to the number of Catholics, and priests were called for at many points. The first effort of the Catholic priest is to erect a church or churches in the district assigned to him, and in time to add schools. As a diocese is formed the bishop aids his clergy in this work, and endeavors to establish seminaries for young ladies, orphan asylums, hospitals under the care of Sisters belonging to some religious order fitted to the work, and colleges, high-schools, and a theological seminary. The religious orders of men come as auxiliaries to the secular clergy, and conduct many of the colleges. Each diocese thus becomes a centre of such institutions. The rapid increase of Catholics, and their comparative poverty, have made this work difficult and onerous; and aid has been derived from organizations like the Association for the Propagation of the Faith in France, which was organized originally to aid the struggling churches in America.

The original dioceses, with the growth of the country, soon required division. Out of that of Baltimore have grown that of Richmond (1821), Charleston (1820), Savannah (1850), Wheeling (1850), and Wilmington (1868), and North Carolina has been formed into a vicariate. The original diocese of Philadelphia has been divided into those of Philadelphia, Scranton (1868), Harrisburg (1868), Pittsburgh and Allegheny (1843–76), and Erie (1853). The diocese of Newark, formed to embrace New Jersey (1853), has had Trenton set off from it (1881). New York contains the dioceses of New York, Albany (1847), Brooklyn (1863), Buffalo (1847), Rochester

(1868), Ogdensburg (1872). Besides the See of Boston, there are in New England Sees at Portland (1855), Manchester (1884), Burlington (1853), Springfield (1870), Providence (1872), and Hartford (1844). In the West, Kentucky has bishops at Louisville and Covington (1853); Ohio an archbishop at Cincinnati (1822), and bishops at Cleveland (1847) and Columbus (1868); Indiana comprises two dioceses, Vincennes (1834) and Fort Wayne (1857); Michigan, those of Detroit (1832), Grand Rapids (1882), and Marquette (1857); Illinois has an archbishop at Chicago (1844), and bishops at Alton (1857) and Peoria (1877); Wisconsin an archbishop at Milwaukee (1844), and bishops at Lacrosse and Green Bay (1868); in Missouri there is an archbishop at St. Louis, and bishop at Kansas City and St. Joseph (1868–80); in Arkansas a bishop at Little Rock (1843); bishops in Iowa at Dubuque (1837) and Davenport (1881); in Minnesota at St. Paul (1850) and St. Cloud (1875); in Kansas at Leavenworth (1877); in Nebraska at Omaha (1885); Montana at Helena (1884); Idaho, Dakota, and Colorado are vicariates-apostolic, each under a bishop. In the South there is an archbishop at New Orleans; bishops at Nashville (1837), at Natchitoches (1853), Natchez (1837), Mobile (1824), St. Augustine (1870); Texas has bishops at Galveston (1847) and San Antonio (1874), and a vicariate-apostolic on the Rio Grande. Ancient New Mexico has its archbishop at Santa Fé (1850); Arizona a vicar-apostolic. California has an archbishop at San Francisco (1853), and bishops at Grass Valley (1868) and Monterey (1850). Oregon has its archbishop (1846); Washington Territory a bishop (1853), and Indian Territory a prefect-apostolic.

The diocese of an archbishop, and those of his suffragans, form a province. In each province, from time to time, Provincial Councils are held, in which the archbishop presides and his suffragans take part, with their theologians and the heads of the religious orders. In these assemblies decrees are adopted for the better government of the Church in the province. The first council was that of Baltimore in 1829, held by Archbishop Whitfield. A number of councils were subsequently held there; and when other archbishoprics

were erected, councils were held at New York, Cincinnati, New Orleans, Philadelphia, St. Louis, San Francisco, and in Oregon. Besides these there have been three Plenary Councils, imposing assemblages, held at Baltimore, attended by all the archbishops and bishops of the country.

In the fall of 1883, Archbishop Gibbons, of Baltimore, and other leading Catholic prelates, were summoned to Rome for the purpose of taking into consideration the affairs of the Church in America. The result of that conference was the convoking of the third Plenary Council of Baltimore. At first the Pope was disposed to appoint an eminent Italian clergyman to represent him at the Council, but upon further advising with the American Archbishops this idea was abandoned, and Archbishop Gibbons was appointed Apostolic Delegate and President of the Council. The Council was opened November 9, 1884, and continued its sessions until December 7th. There were present fourteen archbishops, sixty bishops, one prefect-apostolic from the United States, with five visiting bishops from other countries, and thirty abbots or superiors of religious orders. The decrees adopted were formally certified, and then forwarded to Rome for approval. They were returned in 1886, and then became operative. About the same time Archbishop Gibbons was created a Cardinal priest.

The wonderful growth of the Catholic Church has not been without opposition. Many saw in it a danger to republican institutions, and violence has not been confined merely to words or publications. Catholic institutions and churches have been destroyed by mobs.

To advocate and defend their doctrines and polity the Catholics have a quarterly review, several monthlies, and a large number of weekly papers in English, German, French, and Spanish. Their publishing houses issue in great numbers Bibles, Testaments, Prayer-books, doctrinal and controversial as well as devotional works, and books of a lighter character chiefly for the young.

The Catholic body is composed of the descendants of the colonial settlers and more recent immigrants and their off-

spring, with members joining them from other religious bodies; but they have no missionary societies and no direct machinery for extending their doctrines among those unacquainted with it. Many of its prominent men have, however, been converts—Archbishops Whitfield, Eccleston, Bayley, Wood; Bishops Tyler, Wadhams, Young, Gilmour, Rosecrans, Orestes A. Brownson, the philosopher; Haldeman, the philologist; Dr. L. Silliman Ives, formerly bishop in the Protestant Episcopal Church; Father Hecker, founder of the Paulists; Mother Seton, founder of the Sisters of Charity.

Among other distinguished men of the Catholic body must be named Cardinal McCloskey, the first American member of the Sacred College; Archbishop Hughes; Archbishop Kenrick, of Baltimore, a great theologian and Biblical scholar; Bishop England, of Charleston; Bishop Baraga, Father De Smet; the Abbé Rouquette and Rev. A. J. Ryan, gifted poets; Bishop Dubois, founder of Mount St. Mary's; Bishop Bruté, of Vincennes; Carroll of Carrollton, Commodore Barry, and Prince Gallitzin.

Religious orders are numerous; the ancient Benedictine and Cistercian monks; the Franciscan, Dominican, Carmelite, and Augustinian friars; Jesuits, Redemptorists, Servites, Oblates; Priests of the Holy Cross, of the Holy Ghost, of the Resurrection; Sulpicians, Brothers of the Christian Schools, Brothers of Mary; Xaverian, Alexian, and Franciscan Brothers; Benedictine, Carmelite, Ursuline, Visitation, Dominican nuns; Ladies of the Sacred Heart; Sisters of Charity, of Mercy, and many others.

At the close of the year 1885 the Catholic Church in the United States comprised 12 archbishops, 62 bishops, 7,296 priests; more than 1,600 young men studying for the priesthood; 6,755 churches, some of them, like the cathedrals of New York and Philadelphia, magnificent structures; nearly 3,000 chapels and stations, 36 ecclesiastical seminaries, 85 colleges, 618 academies for young ladies, 2,621 parochial schools with 500,000 pupils, 449 asylums and hospitals, and nearly eight million adherents.

BISHOP.....COSTUMES OF THE GREEK CHURCH.....PRIEST.

CHAPTER XXI.

THE GREEK, OR EASTERN, CHURCH.

The Separation of the Greek from the Latin Church—Differences between the two Churches—The Greek Priesthood—Liturgies and Services of the Church—Solemn Festivals—The Mass and Holy Sacraments.

THE SEPARATION OF THE GREEK FROM THE LATIN CHURCH.

THE Greek Church may be considered, in regard to its antiquity, as coeval with the Roman or Latin Church; and for the first eight centuries, the two churches were assimilated, not only in regard to the peculiar doctrines of their faith, but also to their acknowledgment of the supremacy of the Roman pontiff. The schism of these two churches is a most memorable epoch in ecclesiastical history, as it forms the most distinguishing picture of the two religions at the present day. The members of the Greek or Eastern Church, as contra-distinguished to the Roman or Western Church, are to be found in various parts of Europe, Asia, and Africa, and are subdivided into three distinct classes: First, those who agree on all points of worship and doctrine with the Patriarch of Constantinople, and reject the supremacy of the Roman pontiff; second, those who adopt the doctrines and ceremonies of the Greek Church, and are entirely independent of the Patriarch of Constantinople; and third, those who are still subject to the See of Rome, though not conforming in all points to the worship of that Church.

The Greek Church is considered as a separation from the

Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century), became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the Patriarch of Jerusalem, having been advanced to that See in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by Pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the Pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an Œcumenical Council, in which he pronounced sentence of excommunication and deposition against the Pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the Sees of Rome and Constantinople. However, the death of the Emperor Michael, and the deposition of Photius subsequent thereupon, seem to have restored peace; for the Emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to Pope Adrian. But the schism was only smothered and suppressed for a while. The Greek Church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the Pope, since it made the church of Constantinople dependent on that of Rome, and set the Pope above an Œcumenical Council. But, above all, the ceremonials of the Roman court occasioned the Greeks much distaste; and, as their deportment was regarded as disrespectful to his Imperial Majesty, it entirely alienated the affections of the Emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, Patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX. replied; and in his apology for the Latins, declaim-

ed very warmly against the doctrines of the Greeks, and interposed, at the same time, the authority of his See. He likewise, by his legates, excommunicated the Patriarch in the church of Santa Sophia. From that time, the animosity of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

As the numerous sects which are now subsisting in the Levant are of Greek origin, and as their principles and ceremonies, except in some few particular points, are nearly the same, it will be necessary to treat on the religion of the Greeks, properly so called, before we describe the different branches that have issued from it.

The Greek Church was not formerly so extensive as it has been since the emperors of the East thought proper to lessen or reduce the other patriarchates, in order to elevate that of Constantinople. The Greek Church under the Turkish dominion preserves almost entirely its ancient organization. It is now governed by the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, of whom the first, as the Œcumenic Patriarch, presides over the general synods of Constantinople, which are composed of the above-mentioned patriarchs, several metropolitans, and bishops, as well as twelve eminent Greek laymen. He exercises a supreme ecclesiastical authority over all the Greeks of the Ottoman Empire, and is also acknowledged as the Primate of their church by the inhabitants of the Ionian Islands, and such of those under the dominion of Austria who profess the Greek religion; but, excepting by confirming the appointment of bishops when elected by the clergy, and presiding at councils, he exercises no supremacy over the other Patriarchs. In Russia, since the time of Peter the Great, the sovereign has been recognized as the real head of the Church, and the patriarchal powers are exercised by a synod. In Greece a similar constitution has been adopted (it was only recognized after much negotiation by the Patriarch of Constantinople in 1850); and now the Archbishop of Athens is at the head of the national synod.

DIFFERENCES BETWEEN THE TWO CHURCHES.

I. They rebaptize all those Latins who are admitted into their communion.

II. They do not baptize their children till they are three, four, five, six, ten, and even sometimes eighteen years of age.

III. They exclude Confirmation and Extreme Unction from the Seven Sacraments.

IV. They deny there is any such place as Purgatory.

V. They do not acknowledge the Pope's authority, nor that of the Church of Rome, which they look upon as fallen from her supremacy because, as a Greek schismatic historian expresses himself, "she had abandoned the doctrines of her fathers."

VI. They deny that the Church of Rome is the true Catholic Mother Church. They even prefer their own to that of Rome; and on Holy Thursday excommunicate the Pope and all the Latin prelates, as heretics and schismatics.

VII. They deny that the Holy Ghost proceeds from the Father and the Son.

VIII. They refuse to worship the Host consecrated by Latin priests with unleavened bread, according to the ancient custom of the Church of Rome, confirmed by the Council of Florence. They will not suffer a Latin priest to officiate at their altars, insisting that the sacrifice ought to be performed with leavened bread.

IX. They assert that the usual form of words, wherein the Consecration, according to the Latins, wholly consists, is not sufficient to change the bread and wine into the body and blood of Christ, without the use of some additional prayers and benedictions of the fathers.

X. They insist that the Sacrament of the Lord's Supper ought to be administered in both kinds to infants, even before they are capable of distinguishing this spiritual food from any other, because it is a divine institution.

XI. They hold that the laity are under an indispensable obligation, by the law of God, to receive the communion in

both kinds, and look on the Latins as heretics because they maintain the contrary.

XII. They assert that no members of the Church, when they have attained to years of discretion, ought to be compelled to receive the communion every Easter, but should have free liberty to act according to the dictates of their own conscience.

XIII. They show no respect, no religious homage, nor veneration for the Holy Sacrament of the Eucharist, even at the celebration of their own priests; and use no lighted tapers when they administer it to the sick.

XIV. They are of opinion that such Hosts as are consecrated on Holy Thursday are much more efficacious than those consecrated at other times.

XV. They maintain that the sacrament of Matrimony is a union which may be dissolved. For which reason, they charge the Church of Rome with being guilty of an error, in asserting that the bonds of marriage can never be broken, even in case of adultery, and that no person upon any provocation whatsoever can lawfully marry again.

XVI. They condemn all fourth marriages.

XVII. They refuse to celebrate the solemnities instituted by the Church and the primitive Fathers, in honor of the Virgin Mary and the Apostles, and wholly neglect the observance of several Saints' days which are of ancient institution. They reject likewise the religious use of graven images and statues, although they admit of pictures in their churches.

XVIII. They insist that the canon of the mass of the Latins ought to be abolished, as being full of errors.

XIX. They deny that usury is a mortal sin.

XX. They deny that the subdeaconry is a holy order.

XXI. Of all the general councils that have been held in the Catholic Church, they pay no regard to any after the sixth.

XXII. They deny auricular confession to be a divine precept, and claim that it is only a positive injunction of the Church.

XXIII. They insist that the confession of the laity ought to be free and voluntary; for which reason they are not compelled to confess themselves annually, nor are they excommunicated for neglect.

XXIV. They insist that in confession there is no divine law which enjoins the acknowledgment of every individual sin, nor a discovery of all the circumstances that attend it.

XXV. They administer the sacrament to their laity both in sickness and in health, though they have never applied themselves to their confessors; the reason of which is, that they are persuaded all confessions should be free and voluntary, and that a lively faith is all the preparation that is requisite for the worthy receiving of the sacrament of the Lord's Supper.

XXVI. They oppose the Latins for their observance of the vigils before the nativity of the Blessed Saviour, and the festivals of the Virgin Mary and the Apostles, as well as for their fasting in Ember-week.

XXVII. They condemn the Latins as heretics, for eating such things as have been strangled, and such other meats as are prohibited in the Old Testament.

XXVIII. They deny that simple fornication is a mortal sin.

XXIX. They insist that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him.

XXX. They are of opinion that, in order to be saved, there is no necessity to make restitution of such goods as have been stolen or fraudulently obtained.

XXXI. To conclude: They hold that such as have been admitted into holy orders may become laymen at pleasure. To which it may be added, that they approve of the marriage of their priests, provided they enter into that state before their admission into holy orders, though they are never indulged in that respect after their ordination.

THE GREEK PRIESTHOOD.

The first, or lowest order of the priesthood, is the lecturer, whose peculiar province is to read the sacred Scriptures to

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the people on solemn festivals; from this station he is gradually advanced, first, to be a chorister or chanter, then subdeacon, whose office it is at mass to sing the epistle; and then he is ordained deacon, and sings the gospel. The last order is that of the priests, who are either seculars or regulars.

According to the orders in the pontifical, when a person is to be ordained a priest, two deacons accompany him to the sacred doors, and there deliver him into the hands of the priests. The protopapas, and he who is next in dignity to him, lead him three times round the altar, singing the hymn of the martyrs. The candidate for the priesthood then kneels down, and the ordinant makes three times over his head the sign of the cross, repeats the prayers adapted to that particular occasion, and lays his hands upon him. In one of the prayers in particular, the ordinant enumerates the principal functions of a priest,—viz., those of sacrificing, preaching the gospel, and administering the sacrament of baptism, etc. These prayers being concluded, he orders the new priest to rise, and puts the band of the horary, which hangs down behind, over his right shoulder. He then presents him with the epitrachelium, or the stole; and the phelonium, or the surplice; the choir singing during the whole of the time this ceremony is performing. A deacon afterwards pronounces the following exhortation, "Let us love one another." Then the Patriarch kisses the altar, and each priest approaches the sacred table in regular order, according to his rank and dignity, and not only kisses it, but also the Patriarch's hand, which lies upon it, and then his cheek. The priests salute each other, and the deacons follow their example. The priests wear a white woollen fillet behind their hats or caps, which hangs down upon their shoulders, and is called "peristera," that is to say, a dove; and is looked upon as an emblem or figure of the innocence and purity of the priesthood. The bishop moves this dove from any priest under his jurisdiction, who is proved guilty of any offence.

At the ordination of a bishop, the priests deliver him into

the hands of two prelates, who oblige him to make a formal procession round the altar, as in the preceding ordinations. After these preliminary ceremonies, the chartophylax, or archivist, delivers the contacium, which is a small collection of degrees, forms, etc., relating to the election of a bishop, to the Patriarch, who takes it in his left hand, and lays his right on the candidate for the bishopric, in order to read the form of his election. After this lesson, he opens the book of the gospels, and lays it on the head of the candidate, all the assistant bishops laying their hands on the book at the same time. All these ceremonies are accompanied with several prayers which are suitable to the solemn occasion. The prayers being over, the ordinant takes the book from the head of the bishop-elect, and having deposited it on the altar, presents him with the *pallium*. This ceremony is accompanied with singing and with holy kisses.

LITURGIES AND SERVICES OF THE CHURCH.

The service of the Greeks consists of nine parts, viz., the nocturns, or night service; the morning service, or matins; the laudes, prime, tierce, sexte, none, vespers, and complin. After the nocturnal, they sing the trisagium, or "Holy God, Holy and Omnipotent, Holy and Eternal"; and repeat the *Gloria Patri* three times successively; and, at all the hours, perform the same service.

The Greeks have four distinct liturgies; the first is that of St. James, which has met with a universal reception throughout the Greek Church. As this particular service is very long, and requires five hours at least for the celebration of it, it is read but once a year, that is, on the 23d of October, which is St. James's day. The second is that of St. Basil, who, perceiving that the uncommon length of St. James's liturgy tired the people, abridged it. The liturgy of St. Basil is read every Sunday in Lent, Palm Sunday excepted, on Holy Saturday, on the vigils or eves of Christmas, the Epiphany, and the festival of St. Basil. The third liturgy is that of St. Chrysostom, who ascertained that the liturgy

of St. Basil, though an abridgment, was still too tedious, and that he did not make sufficient allowance for the weakness and frailty of the faithful, who are unable to support a close attention to the duties of religion for several consecutive hours. St. Chrysostom, therefore, made a new reduction of this liturgy, or rather extracted the most essential parts from St. Basil's abridgment, and inserted them in his own. This liturgy of St. Chrysostom is used during the whole year, except on the days above particularly specified. The fourth, which is that of St. Gregory, is called the *preconsecrated liturgy*, because it always follows that of St. Chrysostom or St. Basil. The liturgy of St. Gregory is no more than a collection of prayers, peculiarly adapted to inspire both the priest and the people with that ardent zeal and devotion which are requisite for the Lord's Supper.

During divine service the Greeks observe several distinct postures, which are considered as actually essential, and of the greatest moment in the performance of their religious duties; in general, when they pray, they stand upright, and turn their faces to the east; but they may lean, or even sit down to rest themselves, when they find it convenient. The laity sit, while the priest reads his exhortation to them; but stand, when they pray to God or sing an anthem. On reaching their respective places they uncover their heads, and make the sign of the cross, by joining the first three fingers of their right hand, by which it is implied that there are three persons in the sacred Godhead. In this sign of the cross the three fingers placed on the forehead denote that the three persons in the sacred Godhead reside in the kingdom of heaven; when brought below the breast, they point out four great mysteries at once, viz., Christ's incarnation, crucifixion, burial, and descent into hell. When placed on the right shoulder, they imply that Jesus Christ, being risen, sits at the right hand of God. In short, as the left shoulder is a type or figure of the reprobation of the wicked, the Greek devotee, by placing his three fingers there, begs of God that he may not be reckoned among the number of those abandoned wretches; but be delivered from the power of the devil.

SOLEMN FESTIVALS.

The Greeks have four solemn fasts, or Lents. The first commences on the 15th of November, or forty days before Christmas. The second is Lent, which immediately precedes Easter, which they keep according to the old style, the Eastern Christians not having admitted the Gregorian Reformation of the Calendar. Their third is distinguished by the title of "the Fast of the Holy Apostles," which they observe upon the supposition, that the apostles then prepared themselves by prayer and fasting for the promulgation of the Gospel. This fast commences the week after Whit-Sunday, and continues till the festival of St. Peter and St. Paul. The number of days therefore comprised in this Lent is not settled nor determined; but consists of more or less, according as Whit-Sunday falls sooner or later. Their fourth fast commences the 1st of August, and lasts only until the 15th. It is by this fast that they prepare themselves for the celebration of the festival called "the Assumption of the Blessed Virgin." This fast is observed so strictly, that the Greek monks are not allowed to touch a drop of oil during the continuance of it, except on the 6th of August, which is the festival of the Transfiguration, at which time they are indulged in the eating both of oil and fish; but on the following day they are obliged to observe the same rules of abstinence as were before prescribed to them.

To these four general fasts must be added that of the 28th of August, in commemoration of the martyrdom of St. John the Baptist. They prepare themselves by a fourteen days' fast for the festival of the Exaltation of the Cross; during which time the monks preach, and endeavor to affect the people with a long and pathetic history of our Saviour's Passion; few, however, excepting the monks, observe the latter fast; they being the persons who peculiarly devote themselves to exercises of devotion, and the mortification of the flesh: accordingly, they not only abstain from all flesh, butter, cheese, and milk, but from all fish that have either shells, fins, or blood. They are allowed, however, to eat any kind

of fish during that Lent which begins the 15th of November; as well as on their ordinary fast-days of Wednesdays and Fridays; which days are in general fast-days throughout the year, except a few particular ones; and among the rest, those in the eleventh week before Easter, which they call *Artzeburst*, which, in the Armenian language, signifies messenger.

Lent, with the Greeks, begins on a Monday. They are so rigid in the observance of their fasts, that they will not admit of any cases of sufficient urgency to justify the grant of any dispensations; and the Patriarch himself, according to their ideas, cannot authorize or empower any person to eat meat when the church has enjoined the contrary. Upon a general computation, there are only about one hundred and thirty days in the year on which meat is allowed; and neither old nor young, sick nor weak, are excused from the strict observance of all their fasts.

In regard to their fasts, Easter is accounted by the Greek Church the most solemn festival in the year. It is customary for them at this time, upon meeting with their friends, to greet them with this formal salutation, "Jesus Christ is risen from the dead"; to which the person accosted replies, "He is risen indeed": at the same time, they kiss each other three times—once on each cheek, and once upon their lips, and then part. This ceremony is observed on Good Friday, Easter Sunday, and the three subsequent days; and every week till Whitsuntide. According to some historians, two priests on Good Friday, in order to commemorate the sacred sepulchre, carry in procession at night upon their shoulders the representation of a tomb, in which an effigy or painting of the crucified Jesus is deposited. On Easter Sunday this sepulchre is carried out of the church and exposed to the public view; when the priest begins to sing, "Jesus Christ is risen from the dead; he has triumphed over death, and given life to all such as were laid in their graves." After which, it is carried back to the church, and there thurified, or incensed, and the service is continued. The priest and the congregation repeat almost every moment this form of words:

"Jesus Christ is risen from the dead." In the next place, the celebrant, or officiating priest, makes three signs of the cross, kisses the Gospel and the image of Jesus Christ. Then the picture is turned on the other side, on which Jesus Christ is represented as rising out of his sepulchre. The priest kisses it, and in a more elevated strain pronounces the same form, "Jesus Christ is risen from the dead." The whole congregation embrace and make their peace with each other. The ceremony concludes with the benediction, pronounced by the officiating priest. The women observe much the same ceremony among themselves, in that part of the church which is appropriated to their peculiar service.

On September 2d the monks alone celebrate the festival of St. John the Baptist, whom they have dignified with the character of temperate and abstemious, as setting the first and glorious example of fasting. The 26th is consecrated in commemoration of St. John the Evangelist, of whom it is a received belief among the Greeks, that he was translated to heaven like Enoch and Elias.

According to Christopher Angelus, there are six-and-thirty solemn festivals in the Greek calendar, twelve of which are devoted to the honor and service of the Lord Jesus and the Blessed Virgin; the remaining twenty-four are appropriated to St. John the Baptist, the Apostles, and the Holy Martyrs.

THE MASS AND HOLY SACRAMENTS.

The Greeks celebrate mass, which consists of a round of ceremonies somewhat similar to those of the Latin mass. The laity, as well as the clergy, however, among the Greeks, take the sacrament in both kinds, and receive from the hands of the priest the consecrated bread and wine in the same spoon, which the Greeks call Labis. The laity receive the sacrament standing at the door of the sanctuary; the men first, and then the women. Those who presume to partake of this holy banquet must stand in a modest and reverential posture; their eyes must be fixed on the ground, and their head bowed down, as persons in the act of adoration,

and their arms must be crossed. The Greeks follow the example of the Latins, carry the communion to the sick, but with less pomp or grandeur, it being contained in a little box, enclosed in a bag, which the priest bears under his arm. This is a small parcel or portion of the blessed bread, which they also carry to those whose business confines them at home. They take a small portion of consecrated bread, about an inch square, cut in the form of a cross and sprinkled with a little blood (that is, transubstantiated wine), and administer it to the sick, after having moistened it with a little water, or a little wine, and this is their *viaticum* which they give to sick and dying persons.

BAPTISM.

The first sacrament of the Greek Church is that of Baptism, and the Greeks take care to bring the children as soon as they are eight days old to the church door. If an infant, however, be in any apparent danger of death, he is baptized immediately, for fear he should die, as they express it, *out of the light.* The priest goes to the church door, in order to receive the infant, and to give him his benediction, as St. Simon formerly did to the Saviour. At the same time he marks him with the sign of the cross on his forehead, his mouth, and his breast. These are the preliminary ceremonies to the sacrament of Baptism, and are styled *putting the seal upon an infant.* The initial ceremony is followed by a prayer repeated by the priest ; after which he takes the infant and raises him in his arms, either before the church door or the image of the Blessed Virgin, making several signs of the cross upon him. This baptism is performed by a threefold immersion ; but before he administers this sacrament, the priest breathes three times on the infant, which is looked upon as an exorcism, and deliverance from the power and malice of the devil ; afterwards he plunges him three times all over in the baptismal font, and at each immersion names one of the three personages of the Sacred Trinity. The relations, who bring the child to be baptized, take care to have the baptismal water warmed, throwing into it a col-

lection of the most odoriferous flowers; and while the water is warming, the priest sanctifies it by a prayer, breathes upon it, and then pours oil into it, and, with the same oil, anoints the infant in the form of a cross. The oil is a symbol or figure of man's reconciliation with his Maker, and this unction is performed by the priest upon the child's forehead and breast, all round about his ears, and upon his loins, during which he pronounces the following forms of words, in anointing the forehead, "The servant of the Lord is anointed"; in anointing his breast, "For the cure of his soul and body"; and at the unction of his ears he adds, "that the faith may be received by hearing."

After the last prayer in the office of baptism, the infant is confirmed by the priest, who, on applying the chrism, in the form of a cross, to the forehead, eyes, nose, mouth, ears, breast, hands, and feet of the infant, says, "Behold the seal of the gift of the Holy Ghost." Seven days after baptism, the infant is brought to church in order to be washed. The priest, pronouncing the prayers directed in their ritual, not only washes the infant's shirt, but cleans his body with a new sponge, or a linen cloth prepared for that purpose, and dismisses him with the following words: "Thou art now baptized, surrounded with a celestial light, fortified with the Sacrament of Confirmation, and sanctified and washed in the name of the Father, of the Son, and of the Holy Ghost."

MATRIMONY.

The particular ceremonies and preliminaries of the marriage rites of the Greeks are as singular as those of other countries. In the office of matrimony there is a prayer for the bride, who is to be muffled up either in a veil or a hood. Those who are inclined to be joined together in the bonds of wedlock, make their applications to the priest as soon as mass is over for the solemnization of their nuptials. The bridegroom stands on the right hand, and the bride on the left. Two rings, one gold, the other silver, are deposited near to each other on the right side of the communion table,

the latter pointing to the right hand, and the former to the left. The priest who performs the ceremony makes several crosses upon the bride and bridegroom; puts lighted wax-tapers in their hands, thurifies, or incenses, them, in the form of a cross, and accompanies them to the temple. The choir and the deacon pray alternately that the bridegroom and the bride may prosper in all their undertakings, and be blessed with a numerous and hopeful issue. When these prayers are over, the priest gives the gold ring to the bridegroom and the silver one to his spouse, saying three times successively, "I join N. and N., these servants of the Almighty here present, in the name of the Father," etc. Having pronounced these words, he makes the sign of the cross with the rings over their heads before he puts them on the proper finger of the right hand. Then the paranymph, or brideman, exchanges these two rings, and the priest reads a long prayer, in which the virtue and dignity of the nuptial ring are typically compared to Joseph's ring, and that of Daniel and of Thamar.

While the bride and bridegroom are crowned, the same priest accompanies the ceremony with several benedictions, and other emphatical prayers, which being completed, the bridegroom and his spouse enter the church with their wax-tapers lighted in their hands; the priest marches in procession before them, with his incense-pot, singing, as he proceeds, the 128th Psalm, which consists of a promise to the faithful Jews of a prosperous and fruitful marriage. At the close of every verse the congregation repeat the Doxology or the *Gloria Patri*. The deacon, as soon as the psalms are over, resumes the prayers, and the choir makes the usual responses.

These prayers being concluded, the priest places the crown on the bridegroom's head, saying, "This man, the servant of the Lord, is crowned, in order to be married to this woman," etc. After which, he crowns the bride, and repeats the same form, which is followed by a triple benediction, the proper lessons, and prayers. The priest, in the next place, presents the bridegroom and the bride with a goblet, or large glass,

full of wine, after which he takes off their crowns. Another prayer, accompanied with a proper benediction, and several compliments paid to the newly-married couple, conclude the ceremony.

EXTREME UNCTION.

A striking difference exists between the Greeks and the Latins, in regard to the manner of administering the extreme unction, and there are several ceremonies which belong peculiarly to the two unctions of the Greeks. The archbishop, or, in his absence, the bishop, consecrates, on Wednesday in holy week, the oil of unction for the whole year; and on Maundy-Thursday, the patriarch, or bishop, administers the unction publicly to all the faithful. The prelate is anointed first by the Œconomist, after which he himself anoints the whole congregation. The other circumstances relating to the unction and extreme unction of the Greeks, which are peculiar to themselves, are, that the priest, after he has dipped his cotton, which is fastened to the end of a stick, into the sacred oils, anoints the penitent or the sick person, in the form of a cross upon the forehead, chin, cheeks, the upper side and palms of the hands. After which he pronounces a short prayer. The seven assisting priests anoint all the sick persons, one after another. The principal lays the gospel upon his head, while the others lay their hands upon him.

The differences which have been observed between the unction of the Latins and that of the Greeks may be thus explained. By the laws of the Latin Church one person alone may administer the sacrament of extreme unction; whereas the administration of it, in the opinion of the Greeks, is irregular, unless three at least assist at the celebration of it. By the Latin ritual the bishop only has authority to consecrate the oil; but the Grecian priests, as well as their prelates, are invested with that power. Independently of the parts of the body of their sick which are differently anointed it is customary with the Greeks to anoint their houses also, and to imprint upon them at the same time several signs of the cross.

FUNERAL SOLEMNITIES.

On the decease of any person, whether male or female, the body is dressed in its best apparel, and afterwards extended upon a bier, with one wax taper at the head and another at the feet. The wife, if the husband be the object of their sorrow, the children, servants, relations, and acquaintance, enter the apartment in which the deceased is thus laid out, with their clothes rent, tearing their hair, beating their breast, and disfiguring their faces with their nails. When the body of the deceased is completely dressed, and decently extended on the bier, for the regular performance of the last services, and the hour is arrived for his interment, the crucifix is carried in procession at the head of the funeral train. The priests and deacons who accompany them, reciting the prayers appointed by the church, burn incense, and implore the Divine Majesty to receive the soul of the deceased into his heavenly mansions.

As soon as the funeral service is over, they kiss the crucifix, and afterwards salute the mouth and forehead of the deceased. After that, each of them eats a small bit of bread, and drinks a glass of wine in the church, wishing the soul of the deceased a good repose. A widow who has lost her husband, a child who has lost his father or mother—in short, all persons who are in deep mourning, dress no victuals at their own houses. The friends and relations of the deceased send them in provisions for the first eight days; at the end of which they pay the disconsolate family a courteous visit, in order to condole with and comfort them under their loss, and to wait on them to the church, where prayers are read for the repose of the soul of the deceased. The men again eat and drink in the church, while the women renew their cries and lamentations. After the ninth day, masses and prayers are again read upon the same occasion, which are repeated at the expiration of forty days; as, also, at the close of six months, and on the last day of the year. After the ceremony is concluded, they make their friends a present of some corn, boiled rice, wine, and some sweetmeats. This custom, which is generally called by the Greeks *Ta Sperna*, is looked upon by them as very ancient.

CHAPTER XXII.

THE GREEK, OR EASTERN, CHURCH.—BRANCHES.

Georgian and Mingrelian Churches—Nestorian Churches—The Christians of St. Thomas—The Monophysites of the Levant—The Copts—The Armenians.

GEORGIAN AND MINGRELIAN CHURCHES.

BESIDES the Greek Church proper, of which the Russian Church may be considered an independent branch, there are several other branches of the same church, which are scattered over a great extent of country in the East, embracing an unknown, but large number of members. We shall describe the most important of them.

Georgia and Mingrelia are two countries of Asia. The former lies between the Black and Caspian Seas; and the latter between Circassia on the north, and Guriel on the south. The former was the ancient Iberia, the latter in part the ancient Colchis.

Georgia was declared a Russian province in 1800. Peter the Great had obtained some portions of the territory by treaty in 1723 and 1724. Its last king, George XIII., bequeathed his dominions to the Czar of Russia, by will, dated Oct. 28, 1800, and Alexander I. published a manifesto accepting the responsibility, Sept. 12, 1801. Other parts of the country were obtained by the Russians in 1813, 1828, and 1829. Mingrelia was declared an independent principality by a treaty between Turkey and Russia, in 1774. In 1812 the Russians acquired an ascendency over the native princes, and by the treaty of Gulistan, Oct. 12, 1813, the Turkish government renounced all claim to the province.

Each of these nations has a pontiff at its head, whom they call *Catholicos*, or the Catholic—who is obliged to pay a certain tribute to the Patriarch of Constantinople—but is, in every other respect, independent of any foreign jurisdiction. They have also bishops and priests. The priests are allowed not only to marry, according to the custom of the Greek Church, before ordination, but also to enter into second marriages at the expense only of a dispensation from the bishop. In short, they may marry a third or fourth time upon paying double fees for every new indulgence.

In regard to their baptismal ceremonies,—as soon as an infant is born, the priest makes the sign of the cross on his forehead, and eight days afterwards anoints him with the myrone—that is, their consecrated oil; but he never baptizes him till two years after. The following form is then observed: The child is brought to the church, and presented to the priest, who immediately asks his name, and lights a little wax-taper; after which he reads a long lesson, and repeats several prayers suitable to the occasion. After that, the godfather undresses the infant, and plunges him naked into a kind of font or bathing-vessel, full of lukewarm water, mixed with walnut-oil, and washes his body all over, the priest taking no share in this part of the ceremony, nor pronouncing a single syllable during the whole of the time. After this general ablution, however, he advances towards the water-vessel, and gives the myrone to the godfather, to anoint the infant. The godfather accordingly anoints his forehead, nose, eyes, ears, breast, navel, knees, soles of the feet, heels, hams, loins, shoulders, and the crown of his head. After this ceremony is over, he plunges him again into the font, or water-vessel, and offers him a bit of blessed bread to eat, and a small portion of sacred wine to drink. If the child swallows them, it is looked upon as a happy omen. In conclusion, the godfather returns the infant to its mother, saying three times, "You delivered him into my hands a Jew, and I return him to you a Christian."

The nuptial ceremonies of the Georgians are, in fact, nothing more than a mere contract. The parents bring their

daughters to market, and agree with the purchasers for a particular sum, which is greater or smaller, according to the value of the living commodities. A female who has never been married commands a much higher price than a widow, and a virgin in her bloom more than an antiquated maid. As soon as the purchase-money is raised and ready, the father of the bridegroom gives an entertainment, at which the son attends with his cash in hand, and deposits it on the table before he offers to sit down. At the same time, the relations of the bride provide an equivalent, which is generally as near the value of his money as possible, consisting of all manner of necessary household goods, cattle, clothes, slaves, etc. This custom appears to be very ancient. After the entertainment is over, the bride repairs to the bridegroom's house, attended by her relations, friends, and acquaintances. The procession is enlivened by a concert of instrumental music; the contractors going before, to inform the family that the newly-married couple will arrive soon at home. These messengers, on their first arrival, are presented with bread, wine, and meat. Without offering to enter the house, however, they take the flagon of wine, and pour it lavishly round about it. This libation is consecrated by their hearty wishes for the health, prosperity, and peace of the newly-married couple. After this they return to the bride, and conduct her home to her husband's apartment, in which the other relations and friends are all assembled. In the middle of the room a carpet is spread upon the floor; and a pitcher of wine, with a kettle-full of dough, called Gom, with which they make their bread, are set upon it. Soon after her entrance, the bride kicks down the pitcher, and scatters the paste with both her hands all over the room. The ceremony is attended with the usual pastimes and demonstrations of joy which are customary on such public occasions.

The essential part of the nuptial ceremony, however, is not solemnized here, but in a private apartment, for fear the sorcerers should cast a spell upon the newly-married couple. The bridegroom and his bride stand with their godfather before a priest, who reads over the marriage words by the

light of a wax-taper. Two garlands of flowers, either natural or artificial, are set close to each other on an adjoining table, with tufts of various colors, together with a tavaiole, that is, a veil, a glass of wine, a piece of bread, and a needle and thread. The godfather now throws a veil over the bridegroom's head, and, while the priest is reading the ceremony, sews the garments of the bride and bridegroom together. This godfather likewise puts crowns upon their heads, changing them three or four times, successively, according to the tenor of the prayers repeated on the occasion. After this, he takes the glass and the pieces of bread into his hands, and gives the bridegroom one bit, and the bride another. This he repeats three times, and eats what is left himself. He now gives them the glass three times apiece, and then drinks the remainder, which concludes the ceremony.

The mourning of the Mingrelians is like that of persons in the very depth of despair, and consists not only in weeping in honor of their dead, but also in shaving their beards and eyebrows. Moreover, when a wife loses her husband, or some other near relation, she rends her clothes, strips herself naked to the waist, tears her hair, and scarifies her body. The men likewise behave nearly in the same manner, and are more or less violent, as necessity, inclination, or the circumstances of their mourning prompt them. This continues forty days, with a gradual diminution of their sorrow, as that term draws near to its expiration.

NESTORIAN CHURCHES.

There are several sects of Christians in the Levant, who are known and distinguished by the name of Chaldeans or Syrians; but the most considerable part of them are those who pass under the denomination of Nestorians, and in reality revere Nestorius, who was Patriarch of Constantinople in the beginning of the fifth century, by invoking him in their prayers. The occasion of the controversy in which Nestorius involved the Church, was furnished by Anastasius,

who was honored with his friendship. This presbyter, in a public discourse, delivered in 424, declaimed warmly against the title of Mother of God, which was then frequently attributed to the Virgin Mary in the controversy with the Arians, giving it as his opinion that the Holy Virgin was rather to be called Mother of Christ, since the Deity can neither be born nor die, and, of consequence, the Son of Man alone could derive his birth from an earthly parent. Nestorius applauded these sentiments, and explained and defended them in several discourses.

In opposition to him, Eutyches, an abbot at Constantinople, declared that these natures were so united in Christ as to form but one nature, that of the Incarnate Word. It was an age when men were fast losing sight of the Gospel, and contending about modes and forms; and these opposite opinions threw the whole Eastern world into bitter contention, and gave rise to that great division which continues to this day among the remnant of the Eastern churches. The followers of the former are called Nestorians, the latter Monophysites.

The Nestorians early became the chief propagators of the Gospel in the East. They enjoyed the patronage of the Persian monarch, Pherazes, by whom their opponents were expelled from his kingdom, and their Patriarch was established at Seleucia. They established a school at Nisibis under Barsumas, a disciple of Nestorius, from whence proceeded, in the fifth and sixth centuries, a band of missionaries, who spread abroad their tenets through Egypt, Syria, Arabia, India, Tartary, and China. In the twelfth century they won over to their faith the Prince of Tartary, who was baptized John; and because he exercised the office of presbyter, was, with his successors, called Prester John. They formed at one time an immense body, but dwindled away before the Saracen power, and the exasperated heathen priests and jealous Chinese emperors. They acknowledged but one patriarch until 1551, who resided first at Bagdad and afterwards at Mosul. But at this period the Roman Catholics succeeded in dividing them, and a new Patriarch was con-

secrated by Pope Julius III., and established over the adherents to the Pope, in the city of Ormus. The Nestorians are scattered over Asia, and are particularly strong in Mesopotamia, where their Patriarch resides at Dyarbekr.

The churches belonging to the Nestorians are divided by balustrades or rails, and one part of them is always allotted for the peculiar service of the women. The font is erected on the south side. When they say their prayers, and pay their homage to the Supreme Being, they always turn their faces towards the east. Before the entrance into these churches there is, generally, a large court. This court was originally the place appointed for the reception of penitents, and was made use of as a bar to the profane, in order to prevent them hearing and seeing the different proceedings and ceremonies of the Christian assemblies.

Independently of the fasts, which are generally observed by the Christians of the Greek Church, the Nestorians keep one in particular, which continues three days. It is called the Fast of Nineveh, because they therein imitate the repenting Ninevites, who did penance for their sins for three days after the preaching of the prophet Jonas. This fast is the introduction to their Lent.

Their nuptial ceremonies are very singular and remarkable. The bridegroom is conducted to the house of the bride on horseback, between two drawn swords, which are carried by two men, one before and the other behind him. The relations, friends, and acquaintance of the bride receive him with their flambeaux lighted, and music preceding them, accompanied with songs, acclamations, and other testimonies of general joy. On the wedding-night the bridegroom gives his spouse an uncourteous kick, and commands her to pull off his shoes, as a token of her submission and obedience.

THE CHRISTIANS OF ST. THOMAS.

With regard to the origin of the Christians of St. Thomas, who inhabit the coast of Malabar and Travancore, there exists much difference of opinion. The Portuguese, who first opened the navigation of India, in the fifteenth century, and

found them seated there, assert that St. Thomas, the apostle, preached the gospel in India, and that these are the descendants of his proselytes.

The Christians of St. Thomas declare themselves descendants of one Mar Thomas, or Thomas Cana, an Armenian merchant, who settled at Congranor. Mar Thomas married two wives, and had issue by each. The children by the former were heirs to all his effects and lands, which were situate in the southern part of the kingdom of Congranor; and those of the latter, who was a negro slave converted to the Christian faith, inherited the settlement of which their father died possessed in the north. In process of time, his descendants became very numerous, and constituted two considerable branches, which were never united nor allied to each other. The issue of his first wife, from whom the nobility are descended, look down with disdain on the Christians of the other branch, and carry their aversion to so high a pitch as to separate themselves from their communion, and to reject the ministry of their priests. Mar Thomas, whom these Christians look upon as their common parent, flourished, according to the general belief, in the tenth century; but M. la Croza thinks that he lived in the sixth. These Christians enjoyed so many valuable privileges under the sovereigns of the country, and grew so powerful, that they at length elected kings out of their own nation and religion.

In respect to their religious ceremonies they observe at Easter a kind of public collation, which bears some affinity with the *Agapæ* of the primitive Christians. This feast or entertainment consists generally of nothing but a few herbs, fruits, and rice; and is made in the fore-court before the church-porch. The priests at those times have a double, and the bishop a triple portion of what is provided. To these *Agapæ*, we must add another ceremony, called by the Christians of St. Thomas their Casture, which is said to be an emblem, or symbol of brotherly love. During the time they are in the church, they take hold of the hands of one of their most ancient Cacanares, or priests, and in that posture receive his benediction.

These Christians have holy water placed at their church-doors, with which they make the sign of the cross, repeating at the same time a prayer in commemoration of Nestorius. It is merely a little common water mixed with a small quantity of mold, taken out of the road through which St. Thomas had traveled. In case they have no such mold, they throw a few grains of frankincense into it. They have crosses erected not only in their streets and high-roads, but in the most solitary places. They are erected on a pedestal, in which there is a hole or cavity, large enough to contain a burning lamp. In the Lord's Supper their form is more Protestant than Roman. The cross alone is admitted into their churches, in which the Syric language is used. For many years they have been under the protection of the British government, and secured in the management of their own affairs.

THE MONOPHYSITES OF THE LEVANT.

This sect originated in the fifth century, and maintained that the divine and human natures of Christ were so united as to constitute but one nature. They were the followers of Eutyches, who had the controversy with Nestorius, and branched into several sects. The term Monophysites was first used after the condemnation of the doctrines by the fourth general council, held at Chalcedon in 451. In Egypt and the East they are called Jacobites. The head of the Asiatic Jacobites is the Patriarch of Antioch. He has an assistant, called the Primate of the East, who resides in the monastery of St. Matthew, near the city of Mosul, in Mesopotamia. All the Jacobite Patriarchs assume the name of Ignatius. The African Monophysites, or Jacobites, are subject to the Patriarch of Alexandria, who usually resides at Cairo, Egypt.

The Jacobites neither deny a state of purgatory, nor reject prayers for the dead; but their beliefs in these particulars are the same as those of the Greeks and other oriental nations. They do not consecrate the sacrament with unleavened bread, the Armenians, and, according to Alvares, the Ethiopians, only excepted; for the true Jacobites make use of

leavened bread. Gregory XIII., who purposed to found a college at Rome for the Jacobites, there being one antecedently erected for the encouragement of the Maronites, would no doubt have indulged them, as well as the Greeks, with the administration of the sacrament with leavened bread; but in regard to *confession*, the claim that it is not practiced among them, is a gross mistake; for as it is not looked upon by them as of divine institution, it is consequently very much neglected. A great distinction must be made between the Jacobites, when the Copts, Abyssinians, and Armenians are included under that denomination, for though they are all followers of *that* St. James, from whom they derive their title, yet, they do not all observe the same ceremonies. James was the disciple of Severus, Patriarch of Antioch, in the sixth century. He is revered as a saint by the Jacobites as well as Dioscorus, who was his contemporary. Before baptism the Jacobites imprint the sign of the cross, not only on the arm, but on the face of the infant to be baptized. It is likewise a belief among them, that the souls of the righteous reside on earth till the day of judgment, waiting for the second coming of Jesus Christ; also, that the angels consist of two substances, fire and light.

THE COPTS.

The Copts, according to Scaliger and Father Simon, derive their name from Coptos, once a celebrated town of Egypt, and the metropolis of Thebaid; but Volney and others are of opinion, that the name Copts is only an abbreviation of the Greek word Aigouptios, an Egyptian. The Copts have a patriarch, whose jurisdiction extends over both Egypts, Nubia, and Abyssinia, who resides at Cairo, but who takes his title from Alexandria. He has under him eleven or twelve bishops, besides the abuna, or bishop of the Abyssinians, whom he appoints and consecrates. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, and St. Macarius, who have each their monasteries. Their arch-priests are next in de-

gree to bishops, and their deacons follow. Next to the patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are few Copts at Jerusalem. He is, in reality, little more than bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine, within his own jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal See.

They have seven sacraments: baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer. They admit only three œcumenical councils: those of Nice, Constantinople, and Ephesus. They observe four Lents, as do the Greeks and most Eastern Christians. There are three Coptic liturgies: one attributed to St. Basil, another to St. Gregory, and the third to St. Cyril. These are translated into Arabic for the use of the clergy and the people. The Copts are fond of rites and ceremonies. During the time of service, they are always in motion. In particular, the officiating priest is in continual motion, incensing the saints, pictures, books, etc., every moment. They have many monasteries, in which the monks bury themselves from society in remote solitudes. Their nunneries are properly hospitals; and few enter them except widows reduced to beggary.

Their nuptial ceremonies do not essentially differ from those practiced by the Greeks. After midnight service, or, as the Romans would express it, after matins, the bridegroom in the first place, and then the bride, were conducted from their own apartments to church, accompanied by a long train of attendants with wax-tapers, and other lights. During the procession several hymns were sung in the Coptic language, and the performers beat time, or accompanied the vocal with instrumental music, by striking little wooden hammers upon small ebony rulers. The bridegroom was conducted into the inner choir of the church, and the bride to the place appointed for the women. Then the priests and the people began several prayers, interspersed with hymns, within the choir. This ceremony was very long. At the

conclusion, the priest who solemnized the nuptials went up to the bridegroom, and read three or four prayers, making the sign of the cross both at the beginning and at the conclusion of each prayer. After that, he made him sit down upon the ground, with his face towards the Heikel. The priest who stood behind him held a silver cross over his head, and in that posture continued praying.

Whilst this ceremony was performing in the inner choir, the sacristan had placed a form or bench at the door of the outer choir, for the bride to sit on with one of her relations. The priest having finished in the inner choir what the Copts call the Prayer of the Conjugal Knot, the other priest, who solemnized the nuptials, dressed the bridegroom in an alb, tied it with a surcingle about his waist, and threw a white napkin over his head. The bridegroom thus equipped was conducted to his spouse. The priest then made him sit down by her side, and laid the napkin, which before covered the bridegroom's head, over them both. After this, he anointed each of them on the forehead, and above the wrist. To conclude the ceremony, he read over to them, after their hands were joined, an exhortation, which principally turned on the duties incumbent on all those who enter into the holy state of matrimony. Then followed sundry prayers; and after them the mass, at which the bridegroom and the bride received the blessed sacrament, and then departed.

THE ARMENIANS.

The Armenians, from Armenia, a province of Asia, consisting of the modern Turcomania, and part of Persia, were formerly a branch of the Greek Church. They professed the same faith, and acknowledged the same subjection to the See of Constantinople, until nearly the middle of the sixth century, when the doctrines of the Monophysites spread through Africa and Asia, and comprehended the Armenians. But, though the members of this church still agree with the other Monophysites in the principal doctrine of that sect, respecting the *unity* of the divine and human nature in

Christ, they differ from them in so many points of faith, worship, and discipline, that they hold no communion with that branch of the Monophysites who are Jacobites in the more limited sense of that term, nor with the Copts or the Abyssinians.

The Armenians allow and accept the articles of faith according to the Council of Nice, and use the Apostles' Creed. With respect to the Trinity, they agree with the Greeks in acknowledging three persons in one divine nature, and that the Holy Ghost proceeds only from the Father. They believe that Christ descended into hell, and liberated thence all the souls of the damned, by the grace and favor of his glorious presence; that this liberation was not forever, nor by a plenary pardon or remission, but only until the end of the world, when the souls of the damned shall again be returned into eternal flames. They worship after the Eastern manner, by prostrating their bodies, and kissing the ground three times. When they first enter the church, they uncover their heads, and cross themselves three times; but afterwards they cover their heads, and sit cross-legged on carpets. The greatest part of their public divine service is performed in the morning, before it is light. They are very devout on vigils to feasts, and on Saturday evenings, when they all go to church, and, after their return home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries, the whole Psalter of David is read over every twenty-four hours; but in the cities and parochial churches, the Psalter is divided into eight portions, and each portion into eight parts, at the end of each of which is said the Gloria Patria.

The rites and ceremonies of the Armenian Church greatly resemble those of the Greeks. Their liturgies also are essentially the same, or at least ascribed to the same authors. The fasts, which they observe annually, are not only more numerous, but kept with greater rigor and mortification than is usual in any other Christian community. They mingle the whole course of the year with fasting; and there is not a single day which is not appointed either for a fast or a festi-

val. They commemorate our Lord's Nativity on the 6th of January, and thus celebrate in one festival his birth, epiphany, and baptism. The Armenians practice the triple immersion, which they consider as essential to baptism. After baptism, they apply the chrism, and anoint the forehead, eyes, ears, breast, palms of the hands, and soles of the feet with consecrated oil, in the form of a cross. Then they administer to the child the eucharist, with which they only rub its lips. The sacrament of the eucharist is celebrated only on Sundays and festivals. They do not mix the wine with water, nor put leaven into their bread, as do the Greeks. They steep the bread in the wine, and thus the communicant receives both kinds together.

In their fasts they are much more rigorous than the Greeks, and no dispensation is allowed on any account. During the forty days of their Lent, which precedes their Easter, they must eat nothing but herbs, roots, beans, peas, and the like, and no greater quantity of them than is just sufficient to support nature. The Armenians, however, are allowed to eat fish on Sundays. They have an established custom of having no mass on fast-days and during their Lent; but on Sundays only there is a kind of spiritual humiliation. This mass is celebrated at noon, and is called low-mass; because there is a curtain drawn before the altar, and the priest, who is unseen, pronounces nothing with an audible voice, but the gospel and the creed. All their fasts in general are observed with the same strictness and austerity as their grand Lent.

Children generally leave the choice of the person whom they are to marry, as well as the settlement of the marriage articles, to their parents or nearest relations. Their marriages are the result of the mother's choice, who very seldom advises with any persons upon the subject except her husband, and even that deference is paid with no small reluctance. After the terms of accommodation are settled and adjusted, the mother of the young man pays a visit to the young lady, accompanied by a priest and two venerable matrons, and presents her with a ring, as the first tacit promise of her intended husband. He generally makes his appear-

ance at the same time, with all the seriousness he is able to assume, or perhaps with all the perplexity of one who has not the liberty to make his own choice. The Armenians never publish their banns of matrimony, as is customary with other Christian churches. The evening before the wedding the bridegroom and the bride send each other some presents. On the wedding-day there is a procession on horseback, and the bridegroom rides in the front from his mistress' house, having on his head a gold or silver network, or a flesh-colored gauze veil, according to his quality. This network hangs down to his waist. In his right hand he holds one end of a girdle, whilst the bride, who follows him on horseback, covered with a white veil which reaches down to her horse's legs, has hold of the other.

The relations and friends (generally young men and maids), either on horseback or on foot, accompany them to the church with great order and decorum in the procession, having wax-tapers in their hands and a band of music marching before them. They alight at the church-door, and the bridegroom and bride walk up to the very steps of the sanctuary, still holding the ends of the girdle in their hands. They there stand side by side, and the priest, having put the Bible upon their heads, pronounces the sacramental form. He then performs the ceremony of the ring, and says mass. The nuptial benediction is expressed in the following words: "Bless, O Lord! this marriage with thy everlasting benediction; grant that this man and this woman may live in the constant practice of faith, hope, and charity; endow them with sobriety; inspire them with holy thoughts, and secure their bed from all manner of pollution."

When an infant dies under nine years of age, the father, or his nearest relation, provides prayers to Almighty God, eight days successively, for the soul of the deceased; and during all that time pays the expenses of the priest to whose care that act of devotion is intrusted. On the ninth day the solemn service for the soul is performed. Those who are pious, and in good circumstances, have a particular day set apart for the commemoration of their relations, and for the

due celebration of all the requisite offices. It is a received custom among them to visit the monuments of the dead upon Easter Monday, at which time the men sigh and groan, but the women actually scream. This they call the visible testimonies of their sorrow and concern. A more agreeable scene immediately succeeds. They all withdraw under the refreshing shade of some luxuriant tree, where an elegant entertainment erases the idea of affliction.

The Maronites are a sect of Eastern Christians subject to the authority of the Pope. Their principal habitation is on Mount Libanus. They have a patriarch who resides in a monastery on the mount. They were connected with the Monothelites until the twelfth century, when they united with the Roman Church on the condition that they should retain all their ancient rites and customs.

It is claimed by many ecclesiastical historians that the Abyssinians and Ethiopians, as well as other sects in Africa, are in reality branches of the Greek or Eastern Church, cut off in the very remote past. As Christianity has been introduced into every important section of "The Dark Continent," and as the representatives of all creeds have met with an encouraging degree of toleration, and in many instances success, the reader will doubtless better appreciate narratives of the condition of the various denominations in operation there at the present time, than a repetition of statements that have the indefiniteness of tradition and the flavor of extreme antiquity. For a view of the present state of the various denominations in Africa, the reader is referred to Chapter VIII., and those in which the denominations of the United States are treated.

CHURCH OF ST. ISAAC OF PETERSBURGH.

CHAPTER XXIII.

THE RUSSIAN (GREEK) CHURCH.

Early Ecclesiastical History of Russia—The Russian Mass—Reverence of Relics, Images, and Pictures—The Benediction of the Waters—Observances of Lent—Baptism—Matrimony—Funeral Ceremonies—The Sect of Raskolniki.

EARLY ECCLESIASTICAL HISTORY OF RUSSIA.

IT is impossible to settle with any certainty at what period, or by whom, Christianity was first introduced into Russia. What we learn with most appearance of probability is, that the Grand Duchess Olga, grandmother to Vladimir, was the first person of distinction converted to Christianity in Russia, about the year 955, and that she assumed the name of Helena at her conversion; under which name she still stands as a saint in the Russian calendar. Methodius, and Cyril the philosopher, traveled from Greece into Moravia, about the year 900, to plant the gospel; where they translated the service of the church, or some parts of it, from the Greek into the Sclavonian language, the common language at that time of Moravia and Russia; and thus it is thought that this princess imbibed the first principles of Christianity. And, being herself fully persuaded of its truth, she was very earnest with her son, the Grand Duke Sviatoslav, to embrace it also; but this, from political motives, he declined to do. In the course, however, of a few years, Christianity is said to have made considerable progress in that nation.

Little occurred in the ecclesiastical history of Russia, ex-

cept, perhaps, the rise of the sect of the Raskolniki, which excited considerable tumults and commotions in that kingdom, till Peter the Great ascended the throne of Russia. He resolved to be the reformer of his church as well as of his empire. While he made no change in the articles of faith entertained by his countrymen, which contained the doctrine of the Greek Church, he took the utmost pains to have this doctrine explained in a manner conformable to the dictates of sound reason and the spirit of the gospel. He extinguished the spirit of persecution, and renewed and confirmed to Christians, of all denominations, liberty of conscience, and the privilege of performing divine worship in the manner prescribed by their respective liturgies and institutions. This liberty, however, was modified in such a manner as to restrain and defeat any attempts that might be made by the Jesuits and other members of the Roman Church to promote its interests in Russia, or to extend the jurisdiction of the Roman pontiff beyond the chapels of that communion that were tolerated by law; and particular charge was given to the council, to which belonged the cognizance of ecclesiastical affairs, to use their utmost care and vigilance to prevent the propagation of Roman tenets among the people. All this caution had, no doubt, arisen from the repeated efforts of the Roman pontiffs and their missionaries to extend the Papal empire over the Greek churches, under the claim of uniting the two communions. Peter abolished the office of Patriarch, putting himself at the head of the church, which, under him, was to be governed by a synod.

Proposals for uniting the two communions have been made by different popes, as Honorius III., Gregory IX., Innocent IV., Gregory XIII., and last of all, by the Academy of Sorbonne in 1718; but the Russian sovereigns and the nation have always remained firm and true to their religion; at the same time, all religions, without exception, are tolerated in Russia. In the year 1581, in the reign of Czar John Vasilievitz, Pope Gregory XIII. proposed to that sovereign that the Lutheran clergy should be banished from Russia; but he was answered, that "in that country all nations have a free

Russian Church.

exercise of their religions"; and now in Russia there are Lutherans, Calvinists, Hernhutters, Armenians, Jews, Mohammedans, Pagans, Hindoos, Roman Catholics, and representatives of nearly every creed in Christendom.

In her doctrines, the Russian Church agrees with the Greek Church; like her, she receives the seven sacraments or mysteries; allows no statues or graven images, but admits pictures and invocation of saints. Their Bible is translated into the Sclavonian language from the Greek Septuagint; but they never suffer it to be carried into church, for fear of profaning it by several passages that are to be met with in the Old Testament. It is the New Testament only, and some particular passages extracted from the Psalms and the Prophets, which are read in their churches; they are, however, allowed to read the whole Scriptures at home.

THE RUSSIAN MASS.

During the celebration of the mass, the laity, not excepting the sovereign himself, are obliged either to stand or to kneel, and be uncovered; and to observe the same position during the performance of all the other parts of divine service. The Russian mass is always performed in the ancient Sclavonian language; and a great part of it is said in a low voice. Like the Greeks, the Russians bow down before the host, and adore it. From the preface of the mass to the communion, the doors of the sanctuary are shut, and a curtain is drawn before it, which covers the altar. In Easter-week, however, the sanctuary doors are always open, even during mass. To the other ceremonies observed at the communion, in conformity with those of the Greeks, we must add, according to Olearius, that the Muscovites administer the sacrament to those who are deprived of their reason, by touching their lips only with the bread dipped in the wine; that they are not allowed to give the communion to a woman who lies in, in the room where she was brought to bed. Those who have taken a false oath before a court of judicature, or have been guilty of any notorious crime, cannot re-

ceive the sacrament of the eucharist till they are at the point of death. It is customary to give those who are sick, some water or some brandy, in which several of their sacred relics have been first infused, before they give them the communion.

REVERENCE OF RELICS, IMAGES, AND PICTURES.

The Russians have a peculiar regard for relics, images, and pictures of saints; for the invocation of saints, the crucifix, and the sign of the cross; for an infinite number of inclinations, genuflexions, and prostrations, not only before those objects which are adorable, but those likewise which demand only a common reverence and esteem; and also for numberless processions and pilgrimages. The cathedral church at Moscow is in possession of what is called the garment of Jesus Christ, and a picture of the Blessed Virgin, drawn by St. Luke. The Russians look upon this picture as the palladium of their state. Other churches claim of being possessed of the bodies of several Russian saints; and thirty-six gold and silver shrines, full of very valuable relics, are to be seen in the church of the Annunciation. These shrines, or boxes, are said to contain, among other things, some of the precious blood of the Lord Jesus Christ, one of the hands of St. Mark, and some of the bones of the prophet Daniel, etc.

Every Russian, whether his condition be high or low, has his own titular saint, to whom he offers up his morning and evening prayers, and whom he never fails to consult on all occasions of a doubtful or hazardous nature. No one can pay a Russian a higher compliment than by taking some deferential notice of the picture of his saint, upon entering and leaving his dwelling or place of business. The walls of their churches are all covered with pictures, which are not only representations of Jesus Christ and the Blessed Virgin, but of St. Nicholas and several other saints, whom the Russians have made choice of for their patrons and protectors.

The invocation of saints constitutes a considerable part of the religious worship of the Russians; but greater demon-

CATHEDRAL OF THE ASSUMPTION, MOSCOW.*

strations of respect are shown to St. Nicholas than to any of the rest. It is customary, in Russia, to mention God and the Czar at the same time when they have any affair of importance to transact. Thus they frequently say, "God is powerful as well as the Czar." "With God and the Czar's permission." Their devotees go in pilgrimage, for the most part, to those places where their saints have especially distinguished themselves.

THE BENEDICTION OF THE WATERS.

The number of ceremonies and religious customs among the Russians nearly equals that of the Roman Church. The most rigorously observed and ostentatiously conducted of all these is the festival called the "Benediction of the Waters." This solemnity is celebrated at the beginning of the year at St. Petersburg, in the following manner: On the river Neva, upon the ice, which is then very strong, there is erected a kind of temple, of wood, usually of an octagonal figure, painted and richly gilt, having the inside decorated with various sacred pictures, representing the baptism of our Saviour, his transfiguration, and some other parts of his life, and on the top a picture of St. John the Baptist. This is called the "Jordan," which name used to signify the baptistery or font, or any basin in which holy water is consecrated. There the attention of the spectators is drawn to a large emblem of the Holy Ghost, appearing to descend from heaven, a decoration common to almost all Greek churches, in which a *peristerion* or dove, as a symbol of the Holy Ghost, is usually suspended from four small columns which support a canopy over the Holy Table. The "Jordan" is surrounded by a temporary hedge of the boughs of fir-trees; and, in the middle of the sanctuary or chancel is a square space, where the broken ice leaves a communication with the water running below, and the rest is ornamented with rich tapestry. Around this temple a kind of gallery is erected, and a platform of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs.

The gallery communicates with one of the windows of the imperial palace, at which the emperor and his family come out to attend the ceremony, which begins as soon as the liturgy is finished in the chapel of the imperial palace, and the regiments of guards have taken post on the river. Then, at the sound of the bells, and of the artillery of the fortress, the clerks, the deacons, the priests, the archimandrites, and the bishops, dressed in their richest robes, carrying in their hands lighted tapers, the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the "Jordan," singing the hymns appointed in the office, and followed by the emperor, the grand dukes, the nobles, and the whole court.

When arrived at the place where the ice is broken the Archbishop of Moscow, or other officiating bishop, descends, by means of a ladder, to the side of the water. There he reads the prayers appointed in the office, dips his cross three times, and ends the ceremony by an exhortation appropriate to it. As soon as the service is finished the artillery and soldiers fire; after which the prelate sprinkles the water on the company around him, and on the colors of all the regiments that happen to be at St. Petersburg, which are planted round the "Jordan." He then retires, when the people crowd towards the hole in the ice and drink of the waters with avidity. Notwithstanding the cold the mothers plunge their infants, and the old men their heads, into them. Everybody makes it a duty to carry away some for the purification of their houses, and curing certain distempers, against which the good Russians believe this water to be a powerful specific.

OBSERVANCES OF LENT.

The first grand ceremony in the Lenten season takes place on Palm Sunday. On the eve of this day all the inhabitants of Moscow resort, in carriages, on horseback, or on foot, to the Kremlin, for the purchase of palm-branches to decorate the sacred pictures in the streets or elsewhere. The governor, attended by the *maître de police*, the commandant, and a

train of nobility, go in procession mounted on fine horses. The streets are lined with spectators, and cavalry are stationed on each side to preserve order. Arriving in the Kremlin, a vast assembly, bearing artificial bouquets and boughs, are seen moving here and there, forming the novel and striking spectacle of a gay and moving forest. Upon this occasion every person who visits the Kremlin, and would be thought a true Christian, purchases one or more of the branches; and in returning the streets are crowded with droskis, and all kinds of vehicles, filled with devotees, holding in their hands one or more branches, according to their circumstances or desires. The same custom is observed in St. Petersburg and all the large cities in the vast empire.

The second ceremony takes place on Thursday before Easter at noon, when the archbishop washes the feet of the apostles. The priests appear in their most gorgeous apparel. Twelve monks, designed to represent the twelve apostles, are placed in a semicircle before the archbishop. The ceremony is performed in the cathedral, which is crowded with spectators. The archbishop, performing all that is related of our Saviour in the thirteenth chapter of St. John, takes off his robes, girds up his loins with a towel, and proceeds to wash the feet of all, until he comes to the representative of Simon Peter, who rises; and the same interlocution takes place between him and the archbishop which is said to have taken place between our Saviour and that apostle.

The third and most magnificent ceremony of all is celebrated two hours after midnight, in the morning of Easter Sunday. It is called the ceremony of the resurrection, and exceeds in splendor anything of the kind celebrated anywhere. A learned spectator of this ceremonial thus describes its magnificence:

"At midnight the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder, and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring, and the rattling of carriages in the streets was greater than at noonday. The whole city was in a blaze; for lights were seen in all the windows,

and innumerable torches in the streets. The tower of the cathedral was illuminated from its foundation to its cross.

"We hastened to the cathedral, which was filled with a prodigious assembly of all ranks and sexes, bearing lighted wax-tapers, to be afterwards heaped as vows on the different shrines. The walls, ceilings, and every part of this building are covered with the pictures of saints and martyrs. In the moment of our arrival the doors were shut; and on the outside appeared the archbishop, preceded by banners and torches, and followed by all his train of priests with crucifixes and censers, who were making three times, in procession, the tour of the cathedral; chanting with loud voices and glittering in sumptuous vestments, covered with gold, silver, and precious stones. After completing the third circuit they all halted opposite the great doors, which were shut; and the archbishop, with a censer, scattered incense against the doors and over the priests. Suddenly those doors were opened, and the effect was great beyond description. The immense throng of spectators within, bearing innumerable tapers, formed two lines, through which the archbishop entered, advancing with his train to a throne near the centre. The profusion of lights in all parts of the cathedral, and, among others, of the enormous chandelier which hung from the centre, the richness of the dresses, and the vastness of the assembly, filled us with astonishment. Having joined the suite of the archbishop, we accompanied the procession and passed even to the throne, on which the officials permitted us to stand among the priests, near an embroidered stool of satin placed for the archbishop. The loud chorus, which burst forth at the entrance to the church, continued as the procession moved towards the throne, and after the archbishop had taken his seat.

"Soon after, the archbishop descended, and went all round the cathedral; first offering incense to the priests, and then to the people as he passed along. When he had returned to his seat, the priests, two by two, performed the same ceremony; beginning with the archbishop, who rose and made obeisance with a lighted taper in his hand. From the mo-

MONASTERY OF ST. SERGIUS, ENVIRONS OF ST. PETERSBURG.

ment the church doors were opened, the spectators had continued bowing their heads and crossing themselves.

"I had now leisure to examine the dresses and figures of the priests, which were, certainly, the most striking I ever saw. Their long dark hair, without powder, fell down in ringlets, or straight and thick, far over their rich robes and shoulders. Their dark thick beards also entirely covered their breasts. On the heads of the archbishop and bishops were high caps, covered with gems, and adorned with miniature paintings, set in jewels, of the crucifixion, the virgin, and the saints. Their robes of various-colored satin were of the most costly embroidery, and even on these were miniature pictures set with precious stones.

"After two hours had been spent in various ceremonies, the archbishop advanced, holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy; where putting on a plain purple robe, he again advanced, exclaiming three times in a very loud voice—'Christ is risen!' Thus was Easter proclaimed."

THE SACRAMENT OF BAPTISM.

As soon as an infant comes into the world, the parents send immediately for a priest to purify him. The godfathers and godmothers of the first child must stand sureties for all the other children in that family, however great may be the number. After entering the church, these godfathers deliver nine wax-tapers into the hands of the priest, who illumines them all, and sticks them in the form of a cross about the font or vessel in which the infant is to be baptized. The priest then thurifies the godfathers, and consecrates the water; and after that he and the godfathers go thrice in procession round it. The clerk, who marches in the front, carries the picture of St. John. After this, they all arrange themselves in such a manner that their backs are turned towards the font, as a testimony of their aversion to the

three questions which the priest proposes to the godfathers; that is to say,—First, "Whether the child renounces the devil?" Second, "Whether he abjures his angels?" and Third, "Whether he abhors and detests their impious works?" At each question the godfathers answer "yes," and spit upon the ground. The exorcism follows, which is performed out of the church, lest the devil, as he comes out of the infant, should pollute or profane it. After the exorcism is over, the priest cuts some hair off the child's head in the form of a cross, and puts it into a book, or wraps it up in wax, and deposits it in some particular place belonging to the church appropriated for that purpose. The baptism which ensues is performed by a triple immersion, as we have before observed with respect to the Greeks. The priest, having now put a grain of salt into the infant's mouth, anoints him several times in the form of a cross, which may properly enough be called his confirmation; and as he puts on him a clean shirt, he says, "Thou art now as clean as this shirt, and purified from the stain of original sin." To conclude this ceremony, a little gold or silver cross, or one of inferior value, according to the circumstances of the parent, is hung about the infant's neck, which is the badge or token of his baptism. He must wear this not only as long as he lives, but carry it with him to his grave. To this cross must be added some saint, appointed by the priest to be his guardian and protector, the picture of whom he delivers into the godfathers' hands, and in express terms charges them to instruct the child in what manner he may pay a peculiar respect and veneration to his patron saint. After the baptism is over, the priest salutes the infant and his sponsors.

THE SACRAMENT OF MATRIMONY.

In the evening of their wedding-day, the bridegroom, accompanied by a numerous train of his nearest relations and acquaintances, proceeds to wait on his mistress, the priest who is to solemnize their nuptials riding on horseback before them. After the congratulations, and other compli-

ments, customary on such joyful occasions in all countries, the company sit down to table. But notwithstanding there are three elegant dishes instantly served up, no one takes the freedom to taste of them. At the upper end of the table is a vacant seat intended for the bridegroom. While he is in earnest discourse with the bride's relations, some young gentleman takes possession of his chair, and does not resign it without some valuable consideration. As soon as the bridegroom has thus redeemed his seat, the bride is introduced into the room, dressed as gayly as possible, but covered with a veil. A curtain of crimson taffeta, supported by two young gentlemen, now parts the lovers, and prevents them from stealing any glances from each other's eyes. In the next place, the bride's Suacha, or agent, wreathes her hair, and after she has turned up her tresses, puts a crown upon her head, which is either of gold or silver gilt, and lined with silk, and of greater or less value, in proportion to the quality or circumstances of the person for whom it is intended. The other Suacha is employed in setting the bridegroom off to the best advantage. During this interval, some women that are present sing a number of little merry catches to divert them, while the bridesmaids strew hops upon the heads of the company. Two lads after this bring in a large cheese, and several rolls or little loaves, in a hand-basket, with curious sable tassels to it. Two of the bride's attendants bring in another cheese, and the same quantity of bread, upon her particular account. All these provisions, after the priest has blessed them, are carried to the church. At last there is a large silver basin set upon the table, full of small remnants of satin and taffeta, with several small square pieces of silver, hops, barley, and oats, all mingled together. The Suacha, after she has put the bride's veil over her face again, takes several handfuls of this medley out of the basin, and strews it over the heads of all the company. The next ceremony is the exchange of their respective rings, which is performed by the parents of the newly-married couple. The Suacha now conducts the bride to church, and the bridegroom follows with the priest.

One part of the pavement of the church, where the ceremony is performed, is covered with crimson taffeta, and another piece of the same silk is spread over it, where the bride and bridegroom are appointed to stand. The priest, before he enters upon his office, demands their oblations, which consist of fish, pastry, etc. Then he gives them his benediction, and holds over their heads the pictures of those saints who were made choice of to be their patrons. After which, taking the right hand of the bridegroom and the left of the bride within his own hands, he asks them three times, whether they sincerely consent to and approve of their marriage, and whether they will love each other for the future as is their bounden duty so to do. When they have answered "Yes," all the company in general take hands and join in a solemn dance, while the priest sings the 128th Psalm (according to the Hebrew computation), in which almost all the blessings that attend the married state are enumerated. The priest, as soon as the psalm is finished, puts a garland of rue upon their heads; but if the man be a widower, or the woman a widow, then he lays it upon their shoulders. The blessing attendant on this ceremony begins with these words, "Increase and multiply"; and concludes with that other solemn direction, which is contained in so many marriage ceremonies, "Whom God hath joined, let no man put asunder." As soon as this is pronounced, all the company light their wax-tapers, and one of them presents the priest with a glass of wine, which he drinks, and the newly-married couple pledge him. This is done thrice, and then the bride and bridegroom dash their glasses down upon the floor, and tread the pieces under their feet, denouncing several maledictions on all those who shall hereafter endeavor to set them at variance. At the same time, several women strew linseed and hempseed upon their heads. After this ceremony is over, the usual congratulations are repeated, with such other demonstrations of gayety and rejoicing as generally accompany the nuptial rites in other countries.

FUNERAL CEREMONIES.

The Russian funeral solemnities are as remarkable in all respects as their nuptial ceremonies. As soon as a sick person has expired, they send for the relations and friends of the deceased, who place themselves about the corpse. There are women likewise who attend as mourners, and ask the deceased, "What was the cause of his death? Were his circumstances narrow and perplexed? Did he want either the necessaries or conveniences of life?" In the next place, the corpse is well washed, dressed in clean linen, or wrapped in a shroud, and shod with Russia leather, and put into a coffin, the arms being laid over the stomach, in the form of a cross. The corpse is not carried, however, to church, till it has been kept eight or ten days at home, if the season or circumstances of the deceased will admit of such a delay; for it is a received opinion, that the longer they stay in this world, the better reception they will meet with in the next. The priest thurifies the corpse, and sprinkles it with holy water, till the very day of its interment.

The funeral procession is arranged in the following manner: A priest marches in the front, carrying the image of the particular saint who was made choice of as patron of the deceased at the time he was baptized. Four young virgins, who are the nearest relations to the deceased, and the chief mourners, follow him; or, for want of such female friends, the same number of women are hired to attend, and to perform that melancholy office. After them comes the corpse, carried on the shoulders of six bearers. If the party deceased be a monk or a nun, the brothers or sisters of the convent to which he or she belonged perform this last friendly office. The relations and friends bring up the rear, each having a wax-taper in his hand. As soon as they are arrived at the grave, the coffin is uncovered, and the image of the deceased's favorite saint is laid over him, while the priest repeats some prayers suitable to the solemn occasion, or reads some particular passages out of the liturgy. After that, the relations and friends bid their last sad adieu, either by saluting the deceased himself, or the

coffin in which he is interred. The priest, in the next place, comes close to his side, and puts his certificate into his hand, which is signed by the archbishop, and likewise by his father confessor. This is a testimonial of the virtue and good actions of the deceased, or, at least, of his sincere repentance of all his sins. When a person at the point of expiring is so happy as to have the benediction of his priest, and after his decease his certificate in his hand, his immediate reception into heaven is, in their opinion, infallibly secured. The priest always recommends the deceased to the favor and protection of St. Nicholas. To conclude, the coffin is nailed up and let down into the grave, the face of the deceased being turned towards the east. The friends and relations now take their last farewell.

During their mourning, which continues forty days, they make three funeral entertainments, that is to say, on the third, the ninth, and the twentieth day after the interment. A priest must spend some time in prayer for the consolation and repose of the soul of the deceased every night and morning, for forty days successively in a tent, which is erected on that occasion over the grave. They commemorate their dead, likewise, once a year. This ceremony consists, principally, in mourning over their tombs, and in taking care that they be duly perfumed with incense by some priest.

THE SECT OF RASKOLNIKI.

This is the only sect that has separated from the established church in Russia. The date of the separation was about the year 1666. They profess to be ardent lovers of the Holy Scriptures, and distinguished for their piety. Its members assume the name of *Ibraniki*, that is, the multitude of the elect; or, according to others, *Straoivertsi*, that is, believers in the ancient faith; but the name given them by their opponents, and that by which they are generally known, is *Raskolniki*, that is, schismatics. In defence of their separation, they allege the corruptions, in both doctrine and discipline, that had been introduced into the Russian

Church. They profess a rigorous zeal for the letter of the Holy Scripture; and the transposition of a single word in a new edition of the Russian Bible, though this transposition was intended to correct an uncouth phrase in the translation commonly received, threw them into the greatest tumult. They hold that there is no subordination of rank, no superior or inferior among the faithful; that a Christian may kill himself for the love of Christ; that "Hallelujah" must be only twice pronounced, that it is a great sin to repeat it thrice; and that a priest must never give a blessing except with three fingers. They are regular, even to austerity, in their manners. They have suffered much persecution; and various means have been used to lead them back into the bosom of the church, but in vain. Some wealthy merchants and great lords are attached to this sect; and it is widely diffused among the peasants.

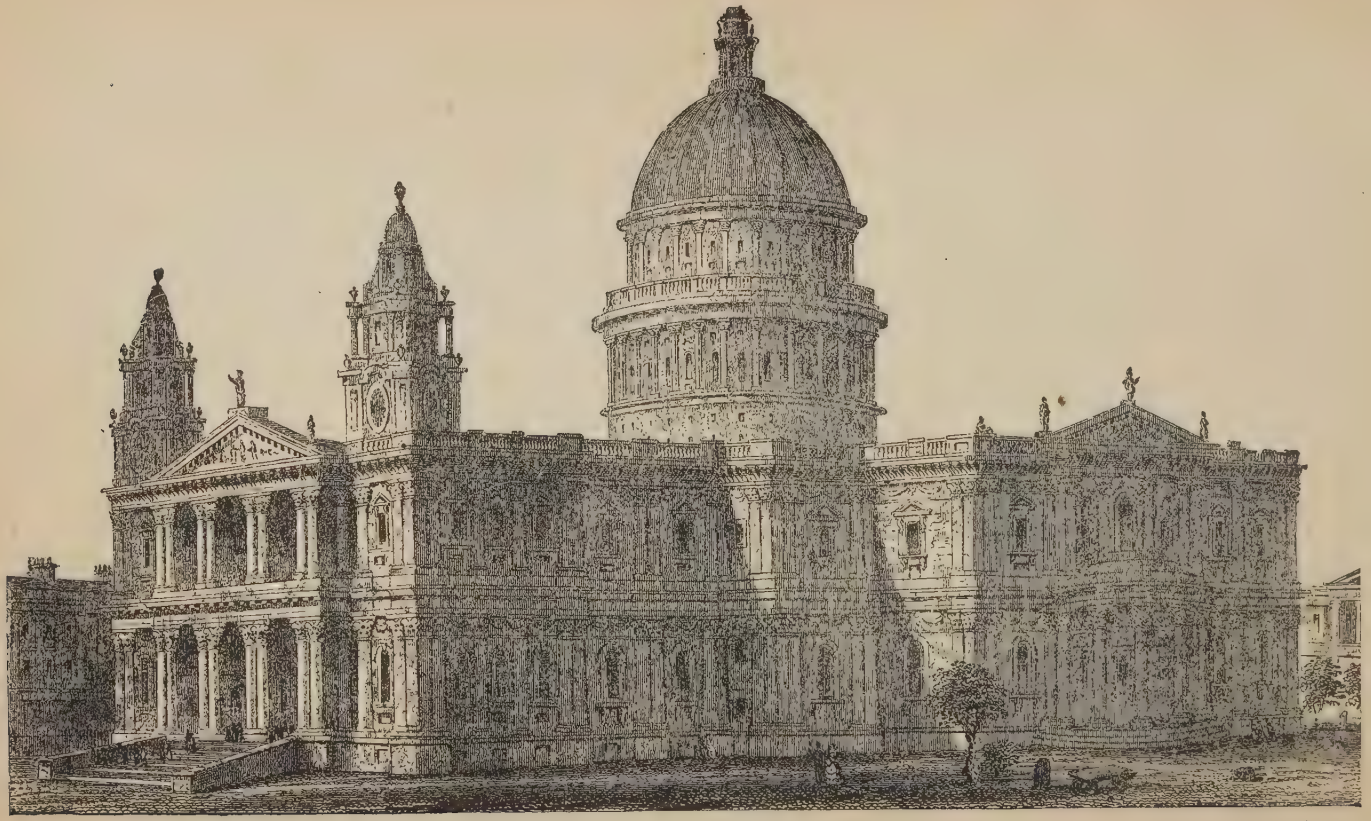
CHAPTER XXIV.

THE EPISCOPAL CHURCH.

The Church of England—The Thirty-nine Articles—The Hierarchy of the Church—Ceremony of Ordinations—Sacrament of the Lord's Supper—The Sacrament of Baptism—Confirmation—Marriage Ceremonies.

THE CHURCH OF ENGLAND.

IT is asserted by some authorities that the Gospel was introduced into Britain as early as A.D. 63. To Lucius and to Joseph of Arimathea, among others, the honor of its introduction has been accorded, and St. Paul is said to have preached there in A.D. 66. The British Church is often mentioned by writers of the second and third centuries; and British martyrs suffered under the edicts against the Christians issued by Diocletian in 303. British bishops were present at the councils of Arles, in 314, and of Nicæa, the first general council, in 325. About 597 Gregory I. sent Augustine and a band of monks to endeavor to bring the British Church into subjection to Rome. Ethelbert, king of Kent, was converted, and a struggle between the early British Church and Gregory's representatives at once began. At the Reformation the entire system, which had at length been established by Rome, was overthrown, and the British Church restored to that state of independence in which it had originally existed throughout the islands. Many laws for the regulation of the Church were made by the Anglo-Saxon kings. Its right of sanctuary was rigidly enforced. Attempts at encroachment by the Roman Church were fre-



ST. PAUL'S CATHEDRAL.

quently opposed, and the first article of the Magna Charta (1215) provided that the Church of England should be free, and enjoy her whole rights and liberties inviolable. In 1530 the clergy in convocation acknowledged Henry VIII. as supreme head of the English Church; and by 25 Hen. VIII. c. 21 (1534), the Papal power in England was abrogated. The king was appointed supreme head of the Church by 26 Hen. VIII. c. 1 (1534). The Articles were drawn up in 1551, and published in 1553. They were forty-two in number. They were revised and reduced to thirty-nine in 1562. At the Union in 1800, the Church of Ireland was united with that of England, under the title of "The United Church of England and Ireland." A bill introduced into Parliament March 1, 1869, to disestablish and disendow the Irish Church, received the royal assent, July 26. The act took effect from Jan. 1, 1871. For further historical mention of the Established Church, the reader is referred to the notice of the Presbyterian Church in England.

In Scotland Episcopacy was abolished in 1561, restored in 1606, again abolished in 1639, again restored in 1661, and abolished at the Revolution in 1689, when the bishops were expelled. Before the Revolution there were two archbishoprics and twelve bishoprics in Scotland, the last, that of Edinburgh, having been founded by Charles I. in 1633. Though the Presbyterian Church was acknowledged as the national church at the Revolution, many of the old Episcopalian bishoprics were revived, and are still in healthful operation. The founding of the Protestant Episcopal Church in the United States, although a practical offspring of the Church of England, is due to the Episcopacy of Scotland, for Dr. Samuel Seabury, the first Bishop, was refused consecration in England, and obtained it at the hands of the Scottish bishops in Aberdeen.

The religious tenets or doctrines of the Church of England are to be found in the Book of Homilies, consisting of short moral and doctrinal discourses, and in the Thirty-nine Articles, which, with the three Creeds and Catechism, are inserted in the Book of Common Prayer.

THE THIRTY-NINE ARTICLES.

I.—*Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II.—*Of the Word, or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures—that is to say, the Godhead and Manhood—were joined together in one Person, never to be divided; whereof is one Christ very God and very Man; who truly suffered, was crucified, dead and buried, to reconcile his father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III.—*Of the going down of Christ into Hell.*

As Christ died for us, and was buried, so also it is to be believed, that he went down into Hell.

IV.—*Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V.—*Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI.—*Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical Books of the Old and New Testament of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or Preacher.
Cantica, or Songs of Solomon.
Four Prophets the greater.
Twelve Prophets the less.

And the other Books, as Hierome saith, the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine: such are these following:—

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII.—*Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the New and Old Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God to Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called moral.

VIII.—*Of the Three Creeds.*

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX.—*Of Original, or Birth Sin.*

Original sin standeth not in the following of Adam—as the Pelagians do vainly talk—but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the Flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain —yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.

X.—*Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us, when we have that good will.

XI.—*Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort: as more largely is expressed in the Homily of Justification.

XII.—*Of Good Works.*

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII.—*Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or, as the School Authors say, deserve grace of congruity; yea rather, for that

they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV.—*Of Works of Supererogation.*

Voluntary works besides, over and above God's Commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye hath done all that are commanded to you, say, We are unprofitable servants.

XV.—*Of Christ alone without Sin.*

Christ, in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, as St. John saith, was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and, if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI.—*Of Sin after Baptism.*

Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII.—*Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore, they which be endued with so excellent a benefit of God, be called, according to God's purpose, by his Spirit working in due season: They through grace obey the calling: They be justified freely: They be made sons of God by adoption: They be made like the image of his only begotten Son Jesus Christ: They walk religiously in good works: and, at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things ; as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture : And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

XVIII.—*Of Obtaining Eternal Salvation only by the Name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIX.—*Of the Church.*

The visible Church of Christ is a Congregation of faithful men, in the which the true word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

XX.—*Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith : And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written ; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI.—*Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes: and when they be gathered together—forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God—they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII.—*Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII.—*Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV.—*Of Speaking in the Congregation in such a Tongue as the People Understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

XXV.—*Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses, and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and

the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVI.—*Of the Unworthiness of the Ministers, which Hinders not the Effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as, by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII.—*Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth; whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII.—*Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise, the cup of blessing is a partaking of the blood of Christ.

Transubstantiation—or the change of the substance of bread and wine in the Supper of the Lord—cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean, whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX.—*Of the Wicked which Eat not the Body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.

XXX.—*Of both Kinds.*

The Cup of the Lord is not to be denied to the Lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI.—*Of the One Oblation of Christ finished upon the Cross.*

The offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII.—*Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII.—*Of excommunicated Persons, How they are to be Avoided.*

That person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen or Publi-

can, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV.—*Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been diverse, and may be changed according to the diversity of Countries, Times, and Men's Manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly—that others may fear to do the like—as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV.—*Of Homilies.*

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times ; as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understanded of the people.

OF NAMES OF THE HOMILIES.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of Repairing and Keeping clean of Churches.
4. Of Good Works ; first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayer and Sacraments ought to be administered in a known Tongue.
10. Of the Reverent Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation Days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

XXXVI.—*Of Consecration of Bishops and Ministers.*

The book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of itself is superstitious and ungodly. And therefore, whosoever are consecrated or ordered according to the rites of that book since the second year of the fore-named King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII.—*Of the Civil Magistrates.*

The King's Majesty hath the chief power in this realm of England and other his dominions, unto whom the chief government of all estates of this Realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, We give not to our Prince the ministering either of God's Word or of the Sacraments, the which thing the Injunctions also, lately set by Elizabeth our Queen, do most plainly testify; but that only prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars.

XXXVIII.—*Of Christian Men's Goods, which are not Common.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX.—*Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge that

Christian religion doth not prohibit but that a man may swear when the Magistrate requireth, in a cause of faith and charity ; so it be done, according to the Prophet's teaching, in justice, judgment, and truth.

THE HIERARCHY OF THE CHURCH.

Two ARCHBISHOPS are at the head of the Church of England, who take their titles from the cathedral towns of Canterbury and York. As their episcopal rank is equal, the Archbishop of Canterbury is known officially as the Primate of all England, while the Archbishop of York is similarly designated the Primate of England.

When a bishopric becomes vacant, the canons of the cathedral give notice of it to the sovereign, and desire leave to choose another. The sovereign, at the same time that he or she sends the *congé-d'élire*, recommends the individual whom it is his or her will they should elect; and then the dean and chapter choose the person so named. The bishop so chosen is consecrated, installed, renders homage to the sovereign, takes the oath, and pays the first fruits. The other prerogatives which the sovereign enjoys, as head of the church, are to make ordinances respecting ceremonies and exterior rites ; to call or prorogue the convocation ; and to enact the decrees of synods into laws. But all this still leaves the sovereign in the state and condition of a lay head, and the profession of faith says, that the supreme governing of all the states of the kingdom, whether ecclesiastical or spiritual, in all cases whatever, belongs to him, yet so that he is not invested with a power to preach the word of God, or administer the sacraments.

The bishop is superior to a priest, and a priest to a deacon. The essential office of a DEACON is to see that the wants of the poor are supplied, to assist the priest (or minister) at the communion service, to bless those who present themselves to be married, to baptize, to bury the dead, to preach, and to read to the people the Holy Scriptures, or the homilies. Their ordination consists first in a sermon or exhortation preached to them, which being concluded, the archdeacon, or whoever

officiates in his stead, presents them to the bishop, who inquires of the said archdeacon, whether he has examined them and found them deserving. He then directs his speech to the congregation present, both to know if there be any existing impediment to the election, and to recommend the candidates to the prayers of the congregation. After some prayers and litanies, the third chapter of St. Paul's first epistle to Timothy, from v. 8 to the end of that chapter, is read to the deacons, or chapter vi. of the Acts of the Apostles, from v. 2 to 8. Then they take the oath of supremacy, and among several questions put to them, the bishop asks them whether they have in them an interior call from the Holy Ghost to take upon them the office of a deacon. The answer to this question being made in the affirmative, the bishop puts the New Testament into their hands, and gives them authority to read and preach the word of God to the faithful. He receives the communion himself, and gives it to all whom he has ordained. The whole ceremony is concluded with a prayer suitable to the occasion, and the blessing.

The ordination of PRIESTS consists of prayers, exhortations, and imposition of hands. By the constitutions of the year 1603, the time appointed for giving orders was on those Sundays which follow the Ember weeks during the service, in the cathedral or parochial churches where the bishops reside, in the presence of the archdeacon, the dean, and two prebendaries, or at least of four grave persons, who must be masters of arts, and have lawful power to preach. They are only as witnesses to the ordination, which belongs solely to the bishop; he alone has authority to say to those who are ordained, "Receive the Holy Ghost": the other four only pray with the bishops, and lay their hands upon the ordained. To become a priest, it is necessary to be made first a deacon; but both orders may be received on one and the same day. After the examination and the exhortation which is immediately before the communion service, the epistle is read, Acts, chap. xx. from v. 17 to 36, and if both orders are to be given on the same day, the third chapter of the first epistle to Timothy is added. The reading of the gospel follows, out of the last

chapter of St. Matthew, from v. 11 to the end of that chapter; or out of St. John, chap. xx. from v. 10 to 24. Then the Veni Creator is sung or read. The rest differs but little from the deacon's ordination. The congregation is desired to join in mental prayer for the happy success of this ceremony. Silence is maintained for some short time; then the bishop prays aloud, and immediately lays his hands, and the priests then present lay theirs upon those who are ordained, and who are kneeling. The bishop uses at the same time these words: "Receive the Holy Ghost. Sins shall be forgiven to all those to whom you forgive them. Be faithful dispensers of the word of God and of the sacraments." This being said, he puts the Bible into their hands.

The BISHOP is, under Christ, according to the doctrine of the Church of England the first pastor of the church. Subordinate ministers are only his deputies. When he is absent, the priest may bless the people, but whenever he is present at the divine service, it belongs to him to pronounce the blessing. There are two archbishops and twenty-four bishops in England. They enjoy the dignity of barons, and take place before those of the laity. Thus the Bishop of London, being the first bishop, is likewise the first baron. All are peers of the realm, and sit in the House of Lords, except the Bishop of the Isle of Man, who is named by and holds of a subject. The archbishops are called Your Grace, which title is also bestowed on dukes. The bishops are styled Right Reverend Fathers in God.

At the consecration of bishops or archbishops, the third chapter of St. Paul's first epistle to Timothy, from v. 1 to 8, is read; then some verses out of chap. x. or xxi. of St. John's gospel; the creed is said; the bishop-elect is presented by two other bishops to the archbishop of the province, or to another bishop officiating for him. "Right Reverend Father in God," they say, "we present to you this pious and learned man, to be consecrated bishop." The sovereign's order for his consecration is produced and read openly. The bishop elect takes the oath of supremacy and that of obedience. The consecrator leads the congregation in prayer, saying to

them: "Brethren, it is written in the gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples did fast and pray before they laid hands on Paul and Barnabas and sent them forth. Let us, therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer." Then the litany is said; and after this passage, That it may please thee to illuminate all bishops, etc., the following prayer is inserted: "That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy church." The people answer, "We beseech thee to hear us." The litany ends with a prayer, after which the archbishop, sitting in his chair, says to him that is to be consecrated, "Brother, forasmuch as the Holy Scripture and the ancient canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he has purchased with no less price than the effusion of his own blood; before I admit you to this administration, I will examine you." The question ends with a prayer, which is followed by the hymn of the Holy Ghost, or the Veni Creator, said or sung, at the end of which the archbishop repeats another long prayer. Then the archbishop and bishops present lay their hands upon the head of the elected bishop, the archbishop saying: "Receive the Holy Ghost; and remember that thou stir up the grace of God which is given thee by this imposition of our hands." Still keeping one hand on the head of the bishop-elect, with the other he delivers him the Bible, saying, "Give heed unto reading, exhortation, and doctrine; think upon the things contained in this book. Be to the flock of Christ a shepherd, not a wolf; hold up the weak; be so merciful; so minister discipline." Then the archbishop and the new bishops, with others, receive the communion; and the whole ceremony concludes with a prayer by way of collect, to desire Almighty God to pour down his blessing on the new bishop.

English bishops have their own vicars and officials; but the officials are better known in England by the name of chancellors. These are the true and chief officials, but there are some commissioners who are often mistaken for them. Their archdeacons, who in ancient times were only the first among deacons, are now in the English Church above priests. Bishops are called *reverend*, archbishops *most reverend*, archdeacons *venerable*, while common priests have no title bestowed upon them. The archdeacon's chief function is to visit the diocese by procuration in default of the bishop or vicar, at least once in three years. No one can be made a deacon before twenty-three, nor a priest before twenty-four, nor a bishop before thirty.

The convocation of the clergy is a kind of parliament. The archbishops and bishops are the upper house; the lower is composed of the subordinate clergy, viz.: twenty-six deans, sixty archdeacons, five hundred and seventy-six canons, besides curates and deacons. They meet upon the concerns of the Church, tithes, raising taxes, ecclesiastical laws, which must afterwards be approved by the sovereign and parliament. They hold likewise national synods, which keep an exact correspondence in their deliberations, and make no absolute definition, but with a unanimous consent.

DIVINE SERVICE IN THE CHURCH.

The customs established in the performance of divine service, and appointed by the English liturgy, are: That all priests and deacons are required to say daily the morning and evening prayers. The order of both is the same. They begin with several passages of Scripture, which the minister says aloud. These passages are followed by an exhortation to prepare for the general confession of sins, which is said kneeling, by the minister and the whole congregation. The Church of England uses three different forms of absolution: one in the morning and evening prayer, another at the visitation of the sick, and a third at the communion service. After the absolution, the priest and congregation, all kneel-

ing, say the Lord's prayer, which is followed by some responses, a psalm, some lessons out of the Old Testament, as set down in the calendar at the beginning of the liturgy, the singing or reciting of the Te Deum or *Benedicite omnia;* another lesson out of the New Testament, a hymn, or a psalm; the creed said or sung, during which the people stand; the Lord's prayer a second time; several responses, three collects, a prayer for the sovereign, another for the royal family, a third for the clergy, St. Chrysostom's prayer, and the blessing. The rubric says, that the minister must stand when he reads the lessons, and turn himself towards the congregation, that he may be heard the better; this is very rational, for those lessons, the decalogue, etc., are an instruction to the people; but when he addresses himself to God by prayer, by saying or singing a psalm, or by confession, he must then turn from the people and look towards the upper end of the chancel, which is the chief and most reverential part of the church. The prayers, collects, and lessons often vary, on some days, as Christmas, Epiphany, etc. The Athanasian creed is said or sung instead of that of the Apostles' or of Nice. Sunday morning, Wednesday, and Friday, the long litany is said or sung. Particular prayers are said likewise on special occasions, as for rain, for fair weather, for a time of famine, or great dearth, for success in war, against popular commotions, epidemic or contagious distempers; every day also in Ember weeks, for those who are to be ordained, for the parliament while it sits; which prayers are all either to obtain mercy from God, or to give him thanks for favors received.

SACRAMENT OF THE LORD'S SUPPER.

The communion is one of the principal sacraments of the Church of England, for which purpose the altar, for this name is often given by the members of the Church of England to the communion table, ought to have a clean white linen cloth upon it, and to stand in the body of the church, or in the chancel, where morning and evening prayers are

appointed to be said. At all other times the said table is covered with silk, and set in a decent place altar-wise. The priest, standing at the north side of the table, repeats the Lord's prayer, with a collect, then rehearses distinctly the ten commandments; after each, the people, kneeling, say, "Lord, have mercy on us, and incline our hearts to keep this law." This is followed by a collect for the sovereign, which the priest says standing; the collect of the day, the epistle, and gospel, at which last the people stand, as they do likewise at the singing or reciting the Nicene or Constantinopolitan creed, which is done immediately after the gospel. Then the curate declares unto the people what holidays and fasting days are in the week following to be observed; and, if occasion be, publishes the banns of matrimony, reads briefs, citations, and excommunications.

Then follows the sermon, which being ended, alms are taken for the poor, or church purposes. This is followed by prayers and exhortations; after which, the priest stands up before the table, and having so ordered the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, repeats the prayer of consecration, which begins the third part of the communion service; the wording of it is very remarkable, and runs thus:—"Hear us, O merciful Father, and grant that we, receiving these thy creatures of bread and wine, according to Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that he was betrayed took bread, and when he had given thanks, he break it, and gave it to his disciples, saying, 'Take, eat, this is my body which is given for you, do this in remembrance of me.' Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, 'Drink ye all of this, for this is my blood of the new testament, which is shed for you, for the remission of sins. Do this as oft as ye shall drink it in remembrance of me.'"

The priest first receives the communion in both kinds himself, then proceeds to deliver the same to the bishops, priests,

and deacons (if any be present); and after that, to the people also in order into their hands, all meekly kneeling.

The priest repeats a prayer when he gives the bread, and another when the cup is given to any one. If the consecrated bread or wine be exhausted before all have communicated, the priest is to consecrate more. If, on the contrary, there remains any when all have communicated, the minister returns to the Lord's table, and reverently places upon it what remains of the consecrated elements, covering the same with a clean linen cloth. Here begins the fourth and last part of the communion service. The Lord's prayer is recited by the minister, the people repeating after him every petition; then follows another form of thanksgiving; after which, "Glory be to God on high," a hymn to which antiquity has given the appellation of angelical. The whole service is concluded by the priest (or bishop, if he be present) dismissing the congregation with a blessing.

THE SACRAMENT OF BAPTISM.

The rubric says, that it is most convenient baptism should not be administered but upon Sundays, and other holydays, when the greatest number of people are assembled; as well for that the congregation there present may testify the receiving of them that are newly baptized into the number of Christ's church; as also because, in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism, or that made for him by his godfathers or godmothers. Nevertheless, if necessity so require, children may be baptized on any other day. Every male child must have two godfathers and one godmother, and every female one godfather and two godmothers, who, with the children, must be present at the font immediately after the last lesson of the morning or evening prayer. The priest coming to the font, which is then to be filled with pure water, and standing there, asks the usual question, exhorts the people to pray, says two prayers for the child, reads a gospel (Mark x. 13, and following), ex-

plains it, gives God thanks, instructs the godfathers and godmothers in their duty, receives their renunciation of the devil in behalf of the child, and repeats with them the profession of faith. After this and a few more prayers, he takes the child into his hands, desires the godfathers and godmothers to name him or her; and then, naming it after them, he sprinkles it with the water, saying, N., I baptize thee, etc. The ceremony ends with the minister's signing the child with the cross, repeating the Lord's prayer, giving thanks to God, and a second charge to the godfathers and godmothers.

CEREMONY OF CONFIRMATION.

In the Church of England the bishops are sole ministers of the religious ceremony of confirmation. The short catechism, which every person is to learn before he is brought to be confirmed by the bishop, is to be found in the Book of Common Prayer. The Church of England orders that, for the instruction of the faithful beginners, "The curate of every parish shall diligently upon Sundays and holydays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish, sent unto him, in the catechism. All fathers, mothers, masters, or mistresses, shall cause their children, servants, and apprentices, who have not learned their catechism, to come to the church at the time appointed, and obediently to hear and be ordered by the curate, until such time as they have learned all that is appointed for them to learn. The children who are sufficiently instructed shall be brought to the bishop, and every one shall have a godfather or a godmother as a witness of their confirmation. All being placed and standing in order before the bishop, he or some other minister appointed by him shall read what is called the preface of confirmation, which briefly explains the nature and end of it; then he makes them renew and confirm the promises which were made for them by their godfathers and godmothers at baptism, and prays for them, that they may receive the gifts of the Holy Ghost; then all of them kneeling in order before

the bishop, he lays his hand upon the head of every one severally, repeats another prayer, then the Lord's prayer, and two collects, and dismisses them with his blessing."

MARRIAGE CEREMONY OF THE CHURCH.

According to the ritual of the Church of England the banns of all those who are to be married must be published in the church three several Sundays or holydays, in the time of divine service, immediately before the sentence of the offertory. If the persons who are to be married dwell in different parishes, the banns must be asked in both parishes; and the curate of the one parish shall not solemnize matrimony without a certificate of the banns being thrice asked from the curate of the other parish. At the day and time appointed for the solemnization of matrimony, the persons to be married come into the body of the church, with their friends and neighbors, and there standing together, the man on the right hand and the woman on the left, the priest reads an exhortation on the duty, condition, and chastity of a married state; then another, particularly directed to the persons who are to be married. At which day of marriage if any man do allege or declare any impediment why they may not be united in matrimony by God's law, or the laws of the realm, then the solemnization must be deferred until such time as the truth be ascertained. If no impediment be alleged, then the curate asks their mutual consent, which being declared, they give their troth to each other, taking alternately each other by the right hand and saying: "I, N., take thee, N., to be my wedded wife (or husband); to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish (the wife says to love, cherish, and obey), till death us do part, according to God's holy ordinance, and thereto I plight thee my troth." Then they again loose their hands, and the man produces a ring. The priest, taking the ring, hands it to the man, who puts it upon the fourth finger of the woman's left hand, and the man, taught by the priest, says: "With this

ring I thee wed, with my body I thee worship." Both kneel down, the minister says a prayer, joins their hands together, and adds a blessing. Then going to the Lord's table, repeats or sings a psalm, which being ended, the man and the woman kneeling before the Lord's table, the priest, standing at the table, recites a litany, followed by some prayers, and an instruction concerning the duties of man and wife, and so concludes. The rubric adds, that if it is convenient the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage.

But though the ritual of the Church of England requires the publication of the banns of such persons who are about to marry, and though the lower classes always have their marriage banns published, yet it is the custom of the higher, and to a great degree of the middle classes also, to marry by license, dispensing with the publication of banns. A license may be had on application to a surrogate. In the year 1837 a new Marriage Act was passed, which made a very considerable change in the marriage ceremony, to those who were desirous to avail themselves of it, while it left at liberty all who preferred the former course to pursue it as before. Members of the Church of England still marry in the churches by banns or license, while Dissenters more generally avail themselves of the provisions of the new act.

By the new act, persons wishing to marry may be joined together either in dissenting meeting-houses, licensed for the purpose, or in the offices of the Superintendent-Registrars of the Poor-Law Unions, in the districts of which the parties may live. The presence of the registrar of the district, and two witnesses, is indispensable to the lawfulness and validity of the ceremony. Before any marriage can be contracted under the new act, either a license must be purchased of the registrar, on giving seven days' notice, or three several notices of such intended marriage must be read and published at the Union Workhouse, before the Poor-Law Guardians of the Union, at three of their successive weekly meetings, which may be held within the twenty-one days which must

pass between the day of giving notice to the registrar and the day of marriage. A certificate also must be obtained of the registrar, before the marriage can take place, stating that no one has forbidden the marriage. In cases where the marriage takes place at the office of the superintendent-registrar, he, as well as the registrar of the district, must be present with the two witnesses, and the ceremony must take place, with open doors, between the hours of eight and twelve in the forenoon. An office is appointed, called "The General Register Office," for keeping a register of all births, deaths, and marriages in England, as well as a register-general to discharge the important duties of the same.

Marriage between persons related to each other within the Levitical decrees is unlawful; and this prohibition embraces relationship by affinity as well as that by consanguinity. A marriage between a man and the sister of his deceased wife, is, therefore, void. Parliament has been frequently urged to abolish this particular restriction, but, up to 1886, without success, although the vote in favor of the change perceptibly increased during several years preceding that date.

CHAPTER XXV.

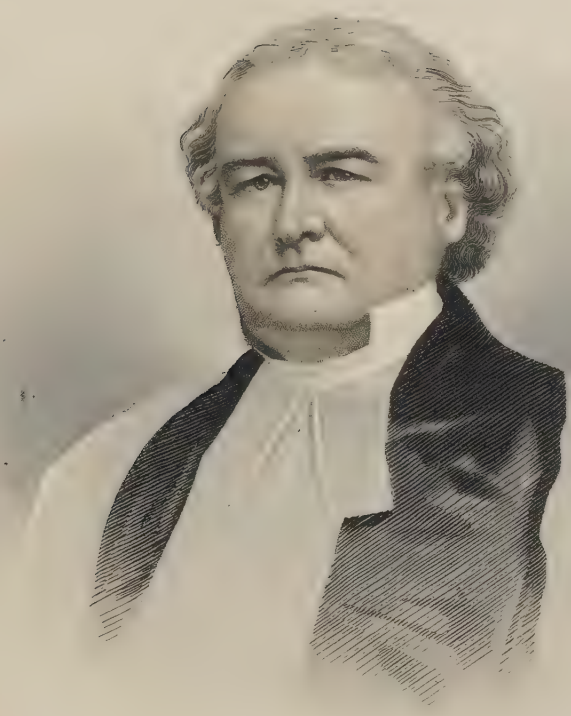
THE EPISCOPAL CHURCH.

The Protestant Episcopal Church of the United States—Organization of the Church after the Revolution—Efforts to Unite the Separate Churches—Subsequent History of the Church—The "Mission Service" of 1885–'86.

THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

THE Protestant Episcopal Church of the United States is a daughter of the Church of England. The Church of England in the Colonies labored under many disadvantages. In the absence of bishops, its ministry could be replenished only by emigration from the mother Church of England, or by a double voyage of candidates across the Atlantic. The same cause naturally led to a relaxation of discipline. Although many of the clergy in the Colonies were exemplary and devoted men, yet the condition of things, in those distant dependencies, was such as to open a refuge there for clergymen of doubtful reputation and antecedents in the Church of England. The evils resulting from this state of things led to early, but unsuccessful attempts to secure the introduction of bishops into the American Colonies.

The Episcopal oversight of the Colonies was committed to the Bishop of London. Commissioners of the Bishop, who were charged by him with authority to enforce the discipline of the Church, were appointed for Virginia, Maryland, New York, and South Carolina. But the effort on the part of the clergy of the Colonies to secure the Episcopacy not



only encountered the indifference of the mother Church, but was also met by violent resistance on the part of the other denominations. They declared that Bishops from England would come into the Colonies possessed of all the prerogatives which they enjoyed at home, and would thus bring other churches under Episcopal jurisdiction, and subject them to the action of ecclesiastical courts.

When the Revolutionary War began there were not more than eighty parochial clergymen to the north and east of Maryland. In Connecticut the Episcopal Church received an impulse, in the early part of the eighteenth century (1722–'27), from the accession to its ranks of several eminent Presbyterian clergymen—some of them members of the faculty of Yale College—and soon became "rooted" in that Colony "amid storms and persecutions." The larger part of the clergy in this and other Colonies were supported by the Society for the Propagation of the Gospel in Foreign Parts.

ORGANIZATION OF THE CHURCH AFTER THE REVOLUTION.

The Episcopal Churches in the American Colonies established, as we have seen, by the Society for the Propagation of the Gospel in Foreign Parts, and placed under the jurisdiction of the Bishop of London, were called collectively "the Church of England in America." When the Colonies became independent, the Episcopal Churches became, of necessity, severed from all connection with the Church of England. Their organic *union* with it was dissolved, but their essential *unity* in the ministry, creeds, liturgy, and articles was maintained.

At the close of the Revolution the Episcopal Church was in an exceedingly feeble state. Most of its clergy in the Northern States had adhered to the parent government, and had fled to England, or to other Colonies, on the breaking out of the war. Those who remained and refused to omit the prayers for the king, or to pray for Congress, were treated with much violence. In many of the Northern Colonies not one church remained open; and in Pennsyl-

vania only the one church, of which Dr. White (subsequently Bishop White) was rector, was left undisturbed. In Virginia the loyal clergy were ejected from their livings. The consequence of this state of things was that when peace was proclaimed in 1783, the Episcopal Church was found to have been almost destroyed. Virginia had entered in the war with one hundred and sixty-four churches and chapels, and ninety-one clergymen spread through her sixty-one counties. At the close of the war ninety-five parishes had become extinct, and of the ninety-one clergymen only twenty-eight remained. A similar state of things existed in Maryland. But twenty of the clergy remained there, and the parishes had suffered in an equal proportion with those of Virginia. In North and South Carolina the Church was, if possible, in a still worse condition.

The existence of separate States in a Federal Union, furnished an occasion for realizing the theory of the Episcopal Church, viz.: that of a National Church consisting of dioceses, each one distinct from the others, but all united in one body. Conventions of members of the Church, both clergy and laity, began to be held in the several States; and in time the Church in each State was organized with its own Constitution and Canons, and with a Bishop presiding over it. But without waiting for the accomplishment of this result the effort was made to establish a common organization by the united action of delegates authorized to represent the Church in each State. As to this matter, however, a different policy prevailed in different quarters. The Church in Connecticut proposed first to complete itself by obtaining a Bishop, and afterwards to consider the question of union with others. The Churches in the Middle and Southern States proposed first to organize a common representative government, and afterwards to seek Bishops.

The first step towards the forming of a collective body of the Episcopal Church in the United States was taken at a meeting of a few clergymen from New York, New Jersey, and Pennsylvania, at New Brunswick, N. J., on the 13th and 14th of May, 1784. Their plans were not matured until

the 5th of October ensuing, when an adjourned meeting was held in New York City. It consisted of fifteen clergymen and eleven laymen from New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. The general principles which they agreed should be the basis of the union were as follows: The continuance of the three orders of the ministry; the use of the Book of Common Prayer; the establishment of a representative body of the Church, consisting of the clergy and laity, who should vote in separate orders. They recommended to the Churches in the several States to send clerical and lay deputies to a Convention, to be held in Philadelphia, on the 27th of September, 1785.

EFFORTS TO UNITE THE SEPARATE CHURCHES.

The clergy of Connecticut, pending their proceedings to obtain a Bishop, did not feel at liberty to unite in the general organization. As soon as peace had made it possible (March 25, 1783), the clergy had met in convention and elected Dr. Samuel Seabury, of New York, to be their Bishop. Dr. Seabury had sailed for England to obtain consecration there, before the British troops had evacuated New York. He made application for consecration to the Archbishop of York, the See of Canterbury being then vacant; but the Archbishop could not consecrate a citizen of the United States without a special Act of Parliament. Hence Dr. Seabury had recourse to the Scottish bishops, who were not connected with the State, and who could, therefore, if they were so disposed, consecrate a Bishop for the United States. The application of Dr. Seabury was readily granted; and he was consecrated at Aberdeen, November 14, 1784, by Bishop Kilgour, of Aberdeen, Bishop Petrie, of Moray and Ross, and Bishop Skinner, Coadjutor of Aberdeen.

The General Convention of the Protestant Episcopal Church called for September 29, 1785, met at the appointed time, and was composed of clerical and lay deputies from seven of the thirteen States of the Union, viz.: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Car-

olina. They made such changes in the Prayer-Book as were necessary to accommodate it to changes in the State. A general Constitution was proposed; measures were taken to obtain the Episcopacy; and changes in the Prayer-Book and Articles were proposed and published in a volume called "The Proposed Book."

The outlines of the Constitution, as finally agreed upon, were as follows: There shall be a triennial convention, consisting of a deputation from each diocese of not more than four clergymen and four laymen; they shall vote by dioceses, each order having a negative on the other; when there shall be a Bishop in the State he shall be *ex officio* a member of the convention; the different orders of the clergy shall be accountable only to the ecclesiastical authority of their own dioceses; previous to ordination there shall be a declaration of belief in the Holy Scriptures and conformity to the doctrines and worship of the Church. The convention appointed a committee to correspond with the Archbishops and Bishops of the Church of England, with a view to obtain the Episcopate. The convention then adjourned to meet in Philadelphia on the 20th of June of the following year.

The address of the committee to the English prelates was forwarded to John Adams, then the American Minister in England, with the request that he should present it to the Archbishop of Canterbury. The Governors of New York, Maryland, Pennsylvania, and Virginia, for which States it was contemplated that Bishops should be consecrated, also sent certificates testifying to and approving the acts of the convention. In the spring of 1786, the committee received an answer signed by two Archbishops, and seventeen of the twenty Bishops of England. It was courteous in its tone, and expressed a desire to comply with the request, but delayed compliance until they could be advised of the alterations which were to be made in the Prayer-Book. The General Convention held in June, 1786, and the subsequent one which met in Wilmington in October, made such satisfactory representations to the English Bishops that all ob-

stacles to the consecration of the American Bishops were removed. Accordingly, Dr. White, of Pennsylvania, and Dr. Provoost, of New York, sailed to England; and were consecrated in the Chapel of Lambeth Palace on Sunday, February 4, 1787, by the two Archbishops and the Bishops of Bath and Wells, and Peterborough. Dr. Madison was consecrated for Virginia in 1790 by the Archbishop of Canterbury, and the Bishops of London and Rochester. Thus the Episcopate, in the line of succession from the English Church, was finally secured to the American branch; and these three Bishops representing the line of the Church of England, uniting, in 1792, with the Bishop of Connecticut, representing the line of the Scottish Church, consecrated at Trinity Church, N. Y., Dr. Claggett, for Maryland, through whom every subsequent Bishop of this branch traces his Episcopal succession. In the Convention of 1789, in Philadelphia, after the provision for the power, on the part of the House of Bishops, of originating acts and of a negative on the proceedings of the lower house, the Prayer-Book received certain modifications, some of which had long been desired by many eminent bishops and divines in the English Church, and thus the Protestant Episcopal Church in the United States was finally established with the Constitution, Ritual, and Discipline which it has since, with a few unimportant modifications, retained.

The organization of the Church is singularly analogous to that of the Republic. Every regular member of a parish is a voter for the vestry, which administers the affairs of the parish. The vestry, thus elected, select a clergyman, fix his salary, and manage all the temporalities of the church. At an annual meeting of the vestry lay delegates are appointed to a Diocesan Convention, in which the clergy and laity have an equal voice, and which legislates for the Church in the diocese. A Diocesan Convention stands to the General Convention as State legislatures do to Congress.

The General Convention is composed of two houses—the House of Bishops and the House of Clerical and Lay Deputies—each house having a veto on the other.

The doctrines of the Church are found systematically stated in the Creeds and the XXXIX. Articles, which are the Articles of the Church of England adapted to the changed relation to the civil authority. The same adaptation was necessary in regard to services provided by the Prayer-Book, in which some other alterations were also made, designed chiefly to avoid repetition and obsolete phraseology. In substance the two Prayer-Books are the same: the only important difference being in the Liturgy, properly so called, or Communion Office, in which the American Book adds to the words of Institution recited in the Consecration Prayer of the English Book, the Oblation and Invocation derived from the Communion Office of the Scottish Church.

SUBSEQUENT HISTORY OF THE CHURCH.

Since the final settlement of the Episcopal Church in the United States it has made rapid progress. At that period there were but three bishops, and the number of the clergy was less than two hundred. Nearly one hundred years later, or in 1886, it published to the world the following grand record of advancement: Bishops, active, 66; retired, 4; clergymen, 3,729; parishes and missions, 4,565; families represented in membership, 192,019; individual members, 760,207; communicants, 397,192; Sunday-school teachers, 36,001; Sunday-school scholars, 326,203; aggregate of contributions and offerings, for the year, $9,017,155.16. There were then 66 dioceses and missionary jurisdictions. Seventy new churches were consecrated during the year, and 50,602 persons baptized. The most important of the church institutions were the General Theological Seminary, New York City (est. 1817); Hobart College, Geneva, N. Y.; University of the South, Sewanee, Tenn.; a theological seminary at Nashotah, Wis.; Racine (Wis.) College; Trinity College, Hartford, Conn. (chartered 1823); Theological Seminary and Kenyon College, Gambier, O. (Inc. 1824, 1839); Griswold College, Davenport, Ia. (founded 1859); and the Western Theological Seminary, Chicago, Ill.; there were 13 Sisterhoods, 2 orders

of deaconesses, 2 orders of Sisters, and 1 community connected with the church.

In accordance with the provisions of the Constitution, a General Convention has been regularly held every three years, and a few special conventions, which are also provided for in cases of emergency, have also been convened. In the Northern States the progress of the Church has been steady and rapid. But in the South it continued long feeble. In the General Convention of 1811 the Church of Maryland was reported as "still in a deplorable condition," and the Church in Virginia was declared to be "in danger of her total ruin." In the next General Convention of 1814 the same representations, with regard to the Southern dioceses, were repeated. In Delaware the condition was "truly distressing, and the prospect gloomy." In Maryland the Church still continued "in a state of depression"; in many places "her ministers had thrown off their sacred profession," "her liturgy was either contemned or unknown," and "her sanctuaries desolate." From the reports made in the convention in 1820 the Church appears to have received a new impulse. The General Theological Seminary, begun in New York in 1817, and subsequently transferred to New York again, had been established at New Haven, and a General Missionary Society organized. "The Church was now rapidly extending on every side and the clergy lists record over three hundred names."

In the Convention of 1829 seventeen dioceses were represented by forty-seven clerical deputies, and thirty-seven lay deputies, from fifteen dioceses, and by nine bishops. Thirteen bishops, fifty-one clerical and thirty-eight lay deputies made up the Convention of 1832, which convened in New York on the 17th of October. The Convention of 1835 was one of the most important that was ever held; and was a turning-point in the policy, and a starting-point for an accelerated progress of the Church. Fourteen bishops and one hundred and twenty deputies, sixty-nine clerical and fifty-one lay, representing twenty-one dioceses, composed the convention. Illinois, with the Rt. Rev. Philander

Chase, was received into union. The Constitution of the Board of Missions was established, making every baptized member of the church a member of the missionary organization. Provision was made for Missionary Bishops, and for the division of dioceses. The Canons were revised and reported in one body. Arrangements were made for securing historical documents of the churches, and the Rev. Dr. Hawks was appointed their conservator. From this period the progress of the Church was much more rapid than before. Under the zealous labors of Bishops Moore and Meade, the Church in the diocese of Virginia revived, and became one of the most prosperous in the union. In Maryland, also, and in North and South Carolina a similar revival of spiritual life and of missionary zeal was awakened.

The Convention of 1853 was memorable for the memorial presented by the Rev. Dr. Muhlenberg and other prominent divines, in favor of Liturgical relaxation and Church comprehension. It resulted in the appointment of a commission having the consideration of these subjects committed to them. Notwithstanding the earnest desire of some of the most eminent of the bishops and clergy for the promotion of this object, nothing farther was effected than the development of the fact that some of the first minds of the Church anxiously desired larger liberty in the use of the Liturgy, and more flexibility in all the agencies for Church extension.

The Convention of 1862 met in New York in troublous times. No bishops or delegates, of course, appeared from the seceded States. The introduction of resolutions having reference to the disturbed state of the country, occasioned lengthy debate, and absorbed a large part of the session. One portion of the Convention desired that an emphatic testimony should be given to the sin of rebellion, and to the duty of supporting the government in putting it down; and another portion were anxious that the Convention should limit its action to strictly ecclesiastical and religious questions; and thus interpose no obstacles to the subsequent reunion of the separated dioceses. This reunion in fact

took place in the next Convention of 1865. The Churches in the seceded States had become formally separated by their independent action during the civil war, in organizing a Council, framing a Constitution and Canons, and proceeding to the consecration of a Bishop, with an express disavowal of the authority of the General Constitution of the Church. But a reconciliation was effected; and the Bishop of Alabama, who had been consecrated during this period, was received into the Episcopate of the Church of the United States, by signing an equivalent to the promise of conformity taken by the other Bishops at their consecration.

The ritualistic tendencies of some of the churches in England found their counterpart in the United States. In both countries the supreme authorities of the Church warned, presented, and disciplined their clergy for violations of the prescribed ceremonials; yet in almost every large city there were found in 1865 strong "High Church" and "Low Church" advocates, and churches in which extremely ritualistic customs were observed. Both the Presbyterian and the Protestant Episcopal Churches in the United States have been divided into two parties on the question of church government. In each case there was a separation, and in the Presbyterian alone a reunion. In the Protestant Episcopal Church the parties were diametrically opposed. After many years of controversy a separation occurred in 1873, and a new church, taking the name of the Reformed Episcopal Church, (*quod vide*), was organized in New York City, with the Rev. George David Cummins, D.D., as its first Bishop.

THE "MISSION SERVICE" OF 1885–'86.

A number of the bishops and clergy of the Church desired for a long time that some of her clergy should devote themselves to special evangelistic work. From time to time committees were appointed to report to "the next General Convention" the desirableness of an order of Evangelists, freed from parochial cares and duties, to itinerate among the "feeble parishes," and also to visit Zion's waste places.

Fearing that their services might result in religious excitement, and be followed by a speedy reaction, and that "revival services might interfere with the conservative and quiet ways" of the Episcopal Church, the matter was deferred from one General Convention to another, and no canon authorizing the appointment of an "order of Evangelists" had been adopted up to January 1, 1886.

But, as individual bishops have the power to appoint clergymen to do evangelistic work, some resolved to do so. A committee to consider the subject and formulate a plan was appointed in 1884. The committee, headed by Assistant Bishop Potter, of New York, prepared and published the following reasons for the projected missions:

1. A large class of well-to-do and refined people, who have ceased to be, or never have been, Church-goers.
2. Formal communicants.
3. The irreligion of the young men of our well-to-do families.
4. The evils in the life of men and women in fashionable society.
5. The feeble recognition on the part of masters and mistresses of the need of Church attendance by their servants, resulting largely from a want of care for the spiritual welfare of servants.
6. The evils of Class Churches.
7. The evils which come from the instability of Church connection.
8. The lack of opportunity for private prayer, consequent upon the condition of our tenement and boarding houses, and the fact that few churches are constantly open.
9. The want of definite, positive instruction in religious duties, and in what practical Christian living consists.
10. The lack of personal spiritual ministry to the rich.
11. The drain upon the mind, souls, and bodies of two classes: (1) of those who give themselves up to the demands of society life; (2) of those laden down with too much work—unfitting both classes for a healthful Christian life. Among the causes of this drain we specify, (a) late hours; (b) stores open late Saturday nights; (c) no Saturday half holidays.
12. The religious deprivation suffered by the large and rapidly increasing portion of the population called to labor at night, in connection with the homeless and the vicious classes abroad under cover of darkness.
13. The wrongs inflicted by employers upon their employés.
14. The lust of wealth, issuing in the manifold evils of unscrupulous

competition; over-work, under-pay, scamped work, and mutual enmity and discontent between employer and employé.

15. The immorality and irreligion caused by the unrighteous denial to a large and increasing class of one day's rest in seven.

16. The prevalence of the sins of intemperance and impurity.

17. The special religious difficulties caused by the constant flow of immigrants.

18. The hindrance to the growth of the Christian life caused by our luxuriousness and selfishness.

19. The ostentatious display by Church-goers of all classes.

20. The want of public spirit in its bearing upon both Church and State.

According to the recommendations of the committee, "missions" were conducted in many of the largest Protestant Episcopal churches in the country throughout the winter of 1885–'86. Eloquent "missioners" were employed; special services were held for children; and the great innovation for this conservative Church was proved beyond a doubt to be both popular and fruitful.

CHAPTER XXVI.

THE EPISCOPAL CHURCH.

The Reformed Episcopal Church—Organization of the new Church—The Founder of the Church—Declaration of Principles—Missionary and Synodical Jurisdictions—Bishops and Officers.

THE REFORMED EPISCOPAL CHURCH.

THIS denomination originated in New York City in 1873. The Dean of Canterbury, Church of England, was a delegate to the World's Conference of the Evangelical Alliance which met in October of that year in New York. During the conference he participated one Sunday in the celebration of the communion service in conjunction with a number of clergymen representing several non-Episcopal bodies. The attention of Bishop Potter was called to the occurrence and letters were sent to the Dean and Archbishop of Canterbury, expressing regrets for his action. Assistant Bishop Cummins, of Kentucky, defended the Dean and acknowledged that he also had participated in a communion service outside his own church, and challenged the citation of any law of the Church prohibiting such participation. A very heated controversy arose, which was carried on in the pulpit and in the newspaper press, and it was emphasized by Bishop Potter publishing a letter commending his subordinate for censuring the Dean and explaining the objections to such mixed communions.

ORGANIZATION OF THE NEW CHURCH.

This letter was followed by the resignation of Bishop Cummins of his office in the Protestant Episcopal Church, on Nov. 10, in a long letter to Bishop Smith, of the Diocese of Kentucky, in which he fully explained his position. In it he declared, among the reasons for his course, that whenever called upon to officiate in certain churches, he had been most painfully impressed by the conviction that he was sanctioning and endorsing by his presence and official acts the dangerous errors symbolized by the services customary in ritualistic churches, and that he could no longer by participation in such services be a partaker of other men's sins, and must clear his own soul of all complicity in such errors. A call was issued five days later for a meeting to be held on Dec. 2, at Association Hall, New York City. A large number of laymen and ministers, who for various reasons had withdrawn from the church, presented themselves at the appointed time, and the "Reformed Episcopal Church" was organized. The Rt. Rev. George David Cummins, D.D., was unanimously elected Presiding Bishop, and the Rev. Charles Edward Cheney, of Chicago, was elected an additional Bishop, to be known as Missionary Bishop of the Northwest. A Declaration of Principles, several provisional rules, and a Constitution, to be in force until the first meeting of the General Council, were adopted. A prominent feature of the latter, as amended, was the reference to the communion service in these words:

"Our fellow-Christians of all other branches of Christ's Church, and all who love our Divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's table."

THE FOUNDER OF THE CHURCH.

Dr. Cummins was born in Delaware, Dec. 11, 1822. He was educated at Dickinson College, Carlisle, Pa., and graduated from that institution in 1841. He entered upon the study of theology with Robert Emory, a Methodist minister, and spent two years as a preacher "on trial" in the Method-

ist Episcopal Church. He afterwards joined the Protestant Episcopal Church, and was ordained a deacon in that church by Bishop Lee, in October, 1845; a priest by the same Bishop in July, 1847; and was successively appointed to the following parishes: Christ Church, Norfolk, Va.; St. James Church, Richmond, Va.; Trinity Church, Washington, D. C.; St. Peter's Church, Baltimore, Md.; and Trinity Church, Chicago, Ill. While in charge of the last-named parish he was elected Assistant Bishop of Kentucky, and was consecrated in Christ Church, Louisville, in November, 1866. He officiated efficiently until the events occurred that led to his withdrawal from the church in 1873. He died June 26, 1876.

DECLARATION OF PRINCIPLES.

I. The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed, "commonly called the Apostles' Creed"; in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This Church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word:

First, That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood."

Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth, That the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine.

Fifth, That Regeneration is inseparably connected with Baptism.

At the close of the first year of its existence, the new church had 40 ministers, 36 churches, and upward of 3,000 communicants. On June 1, 1885, there were reported, bishops, 10; ministers, 61; Sunday-school teachers, 960; Sunday-school scholars, 11,267; communicants, 7,877; value of church property, less incumbrances, $1,009,843. The church was divided into the Synods of New York and Philadelphia, the Synod of Canada, the Synod of Chicago, and the Missionary Jurisdictions of the Pacific, of the South, of the Northwest and West, and the Special Missionary Jurisdiction of the South. It also had in Great Britain 2 bishops, 13 presbyters, 2 deacons, 17 parishes, 718 Sunday-school scholars, and 418 communicants.

MISSIONARY AND SYNODICAL JURISDICTIONS.

The First Synod in the Dominion of Canada comprised the churches in the several Canadian Provinces, except British Columbia, and was in charge of Bishop Edward Wilson, D.D.

The Missionary Jurisdiction of the Pacific comprised the Canadian province of British Columbia, and all the States and Territories of the United States west of the Rocky Mountains, and was in charge of Bishop Edward Cridge, B.A., Cantab.

The Synod of New York and Philadelphia comprised the churches in the New England States, and in the States of New York, New Jersey, Pennsylvania, and Delaware, and was in charge of Bishop William R. Nicholson, D.D.

The Missionary Jurisdiction of the South comprised the District of Columbia, the State of Maryland, and all other of the United States lying east of the Mississippi River and south of the Ohio River, not embraced in the Synod of New York and Philadelphia, and in the Special Missionary Jurisdiction of the South, and was in charge of Bishop James A. Latané, D.D.

The Special Missionary Jurisdiction of the South comprised all the colored parishes and congregations in the

Southern States, and was under the charge of Bishop P. F. Stevens.

The Missionary Jurisdiction of the Northwest and West comprised the States of Ohio, Michigan, Indiana, Illinois—not including the Synod of Chicago—Wisconsin, Minnesota, and all other of the States and Territories of the United States lying west of the Mississippi River, and east of the Rocky Mountains, and was in charge of Bishop Samuel Fallows, D.D.

The Synod of Chicago comprised the following churches: Christ's Church, Chicago; Emmanuel Church, Chicago; St. Matthew's Church, Chicago; Grace Church, Chicago; St. John's Church, Chicago; Trinity Church, Englewood; Christ Church, Peoria; St. John's Church, Chillicothe; Church of the Epiphany, Detroit, Michigan, and was in charge of Bishop Charles Edward Cheney, D.D.

The General Synod of Great Britain and Ireland comprised England, Scotland, and Ireland, under the charge of Bishops John Sugden, B.A., and A. S. Richardson, D.D.—Rev. P. X. Eldridge, Christ Church Parsonage, Peterborough, being Secretary—had a separate and independent existence, granted by resolution of the General Council, May 26, 1878.

THE BISHOPS AND OFFICERS.

The bishops living on Jan. 1, 1886, were: Charles Edward Cheney, D.D., consecrated by Bishop Cummins and five Presbyters, in Christ Church, Chicago, Ill., Dec. 14, 1873; William R. Nicholson, D.D., consecrated by Bishops Cummins, Cheney, Simpson—of the Methodist Episcopal Church—and nine Presbyters, in the Second Reformed Episcopal Church, Philadelphia, Pa., Feb. 24, 1876; Edward Cridge, B.A., Cantab., consecrated by Bishops Cheney, Nicholson, Carman—of the Methodist Episcopal Church—and nine Presbyters, in Emmanuel Church, Ottawa, Ontario, July 17, 1876; Samuel Fallows, D.D., consecrated at the same time and place as Bishop Cridge, and by the same Bishops and Presbyters; John Sugden, B.A., consecrated by Bishops Cridge and

Price, assisted by several Presbyters, in Christ Church, Lambeth, England, Aug. 20, 1876, received, on Letters Dimissory, from the Free Church of England, by Bishop Gregg and the Standing Committee of the Missionary Jurisdiction of the United Kingdom ; P. F. Stevens, consecrated by Bishops Nicholson and Fallows, assisted by several Presbyters, in the Second Reformed Episcopal Church, Philadelphia, Pa., June 22, 1879 ; James A. Latané, D.D., consecrated at the same time and place as Bishop Stevens, and by the same Bishops and Presbyters ; Alfred Spencer Richardson, D.D., consecrated at the same time and place as Bishops Stevens and Latané, and by the same Bishops and Presbyters ; Hubert Bower, consecrated by Bishops Sugden and Richardson, assisted by several Presbyters, at St. Saviour's Church, Littlehampton, England, Aug. 19, 1879 ; and Edward Wilson, D.D., consecrated by Bishops Nicholson and Latané, assisted by several Presbyters, in the Second Reformed Episcopal Church, Philadelphia, Pa., July 1, 1880.

The officers of the General Council for 1885–'7 were : President and Presiding Bishop, Bishop James A. Latané, D.D., of Baltimore, Md. ; Secretary, Charles D. Kellogg, New York City ; Assistant Secretary, Rev. Joseph B. North, Philadelphia, Pa. ; Treasurer, John Heins, Philadelphia, Pa.

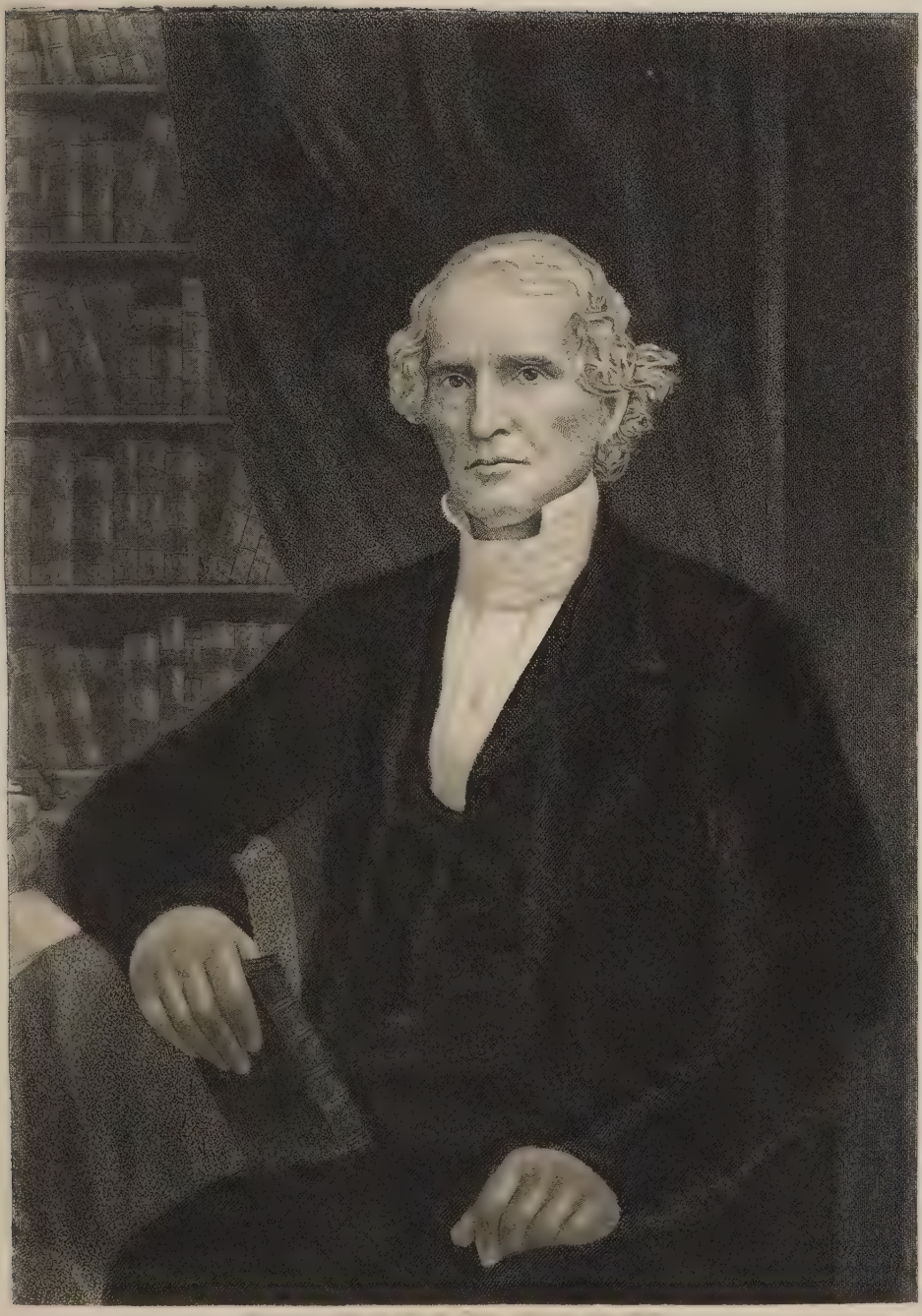
CHAPTER XXVII.

THE PRESBYTERIAN CHURCH.

Doctrines of Presbyterians—Meaning of the Name—The Government of the Church—The Session, Presbytery, Synod, and General Assembly—Duties of Members and Ceremonies of the Church—The Ordination of Church Officers.

DOCTRINES OF PRESBYTERIANS.

PRESBYTERIANS hold in common with many other bodies of Christians the Calvinistic system of doctrines. Their faith is epitomized in the Westminster Confession. They derive their denominational name from the fact that there is no order in the Church, as established by Christ and his Apostles, superior to that of Presbyters; that all ministers being ambassadors of Christ, are equal by commission; that Presbyter or Elder, and Bishop, are merely different names for the same person; and that Deacons are laymen whose office is chiefly to take care of the poor. They regard a Presbytery as a society of clerical and lay Presbyters, or, as they usually call them, ministers and elders. They affirm that the primitive form of church government was universally Presbyterian, and that this form, having, after the time of the Apostles, been supplanted by Episcopacy, was restored in various parts of Europe after the Reformation had begun. They acknowledge no authority in respect to the doctrines and duties of the Christian church but the will of God as found in the sacred Scriptures; they maintain that God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men; that the rights of pri-



Albert Barnes

vate judgment, in all matters that respect religion, are universal and inalienable; that all ecclesiastical power is only ministerial and declarative; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions ought to be founded upon the word of God. Ecclesiastical discipline is purely moral and spiritual in its object, and ought not to be attended with any civil effects; hence it can derive no force whatever but from its own justice, the approbation of an impartial public, and the favor and blessing of the great Head of the church.

THE GOVERNMENT OF THE CHURCH.

The officers of the Presbyterian Church are bishops or pastors, ruling elders, and deacons. The pastor is the spiritual teacher of the congregation. He is expected to preach the gospel in the church on the Lord's day, to instruct the people by occasional lectures, to superintend the catechismal teaching of the young, and to visit the sick and bereaved, and console them by spiritual counsel adapted to their necessities. Ruling elders are elected by the people as their representatives in the ecclesiastical courts, and to co-operate with the pastor in watching over the spiritual interests of the congregation. Deacons are officers whose duty is the care of the poor, and the reception and disbursement of the charitable and other funds of the congregation.

The SESSION is the primary court of the church, and consists of the bishop or pastor, and the ruling elders. The bishop is the president, and has the title of "Moderator of the session." The session is charged with the duty of watching over the spiritual interests of the congregation. It can summon offenders to an account for their irregularities, or their neglect of Christian duty. It can investigate charges presented by others, and admonish, rebuke, or suspend or exclude from the Lord's table, those who are found to deserve censure, according to the degree of their culpability. It is the business of the session also to appoint a delegate of its own

body, to attend, with the pastor, the higher judicatories of the church. It is required of the session to keep a fair record of all its proceedings, as also a register of marriages, baptisms, persons admitted to the Lord's Supper, deaths, and other removals of church members, and to transmit these records, at stated periods, to the presbytery for their inspection.

A PRESBYTERY consists of all the ministers, and one ruling elder from each church within a certain district. Three ministers, and any number of elders who may be present, constitute a quorum. The presbytery has power to receive and issue appeals from church sessions, and references brought before them in an orderly manner; to examine, license, and ordain candidates for the holy ministry; to install, remove, and judge ministers; to examine and approve or censure the records of church sessions; to resolve questions of doctrine or discipline, seriously and reasonably proposed; to condemn erroneous opinions which injure the purity or peace of the church; to visit particular churches for the purpose of inquiring into their state, and redressing the evils that may have arisen in them; to unite or divide congregations, at the request of the people, or to form or receive new congregations; and, in general, to perform whatever may be deemed necessary to the spiritual welfare of the churches under their care.

A SYNOD consists of several presbyteries united. Not less than three presbyteries are necessary to compose a synod. It is not made up of representatives from the presbyteries, as presbyteries are of representatives from the sessions, except in Synods which have adopted the delegate system. As a rule, each member of all the presbyteries included in its bounds is a member of the synod, so that a synod is nothing different from a larger presbytery, constituted by a combination of several presbyteries into one. The synod reviews the records of presbyteries, approving or censuring their proceedings, erecting new presbyteries, uniting or dividing those which were before erected, taking a general care of the churches within its bounds, and propos-

ing such measures to the General Assembly as may be for advantage to the whole church. The synod is a court of appeal for the presbyteries within its bounds, having the same relation to the presbyterial courts which the presbyteries have to the sessions.

The GENERAL ASSEMBLY is the highest judicatory in the Presbyterian Church. It is constituted of an equal delegation of bishops or pastors and elders from each presbytery in the following proportion, viz.: each presbytery consisting of not more than twenty-four ministers, is entitled to be represented by one minister and one ruling elder; and each presbytery consisting of more than twenty-four ministers, is entitled to be represented by one minister and one elder for each twenty-four ministers, or for each additional fractional number of ministers not less than twelve. These delegates are styled Commissioners to the General Assembly. The General Assembly meets annually in such cities as may be selected at preceding sessions.

DUTIES OF MEMBERS AND CEREMONIES OF THE CHURCH.

As the Presbyterian Church has been the parent of many independent denominations, that are now flourishing and honored in all parts of the world, and as the branches have adhered almost wholly to the discipline and practices of the parent church, the following exposition of the duties of the members and the ceremonies of the church will be found replete with interest:

I.—THE SANCTIFICATION OF THE LORD'S DAY.

1. Preparation is to be made for observing it.
2. The whole day is to be kept holy to the Lord.
3. Families are to make such arrangements as to allow servants and all the household to enjoy its privileges.
4. Every person and family is to prepare for the public worship of God by prayer and holy meditation.
5. The people are to attend upon public worship at the stated hour.
6. The remainder of the day, after the public services are over, is to be spent in prayer and praise, and devotional reading and teaching the young, and works of charity.

II.—THE ASSEMBLING OF THE CONGREGATION AND THEIR BEHAVIOR DURING DIVINE SERVICE.

1. The people are charged to assemble in a grave and reverent manner.
2. To join in the services without allowing their attention to be distracted from the solemn duties appropriate to the time and place.

III.—THE PUBLIC READING OF THE HOLY SCRIPTURES.

1. The reading of the Holy Scriptures is a part of public worship.
2. The Holy Scriptures are to be publicly read in the vulgar tongue, so that the people may understand.
3. The portion to be read is to be selected by the officiating pastor or teacher in the exercise of Christian discretion.

IV.—THE SINGING OF PSALMS.

1. It is enjoined on Christians as a duty to praise God in the singing of psalms and hymns.
2. Sacred music is to be cultivated, so that the spirit of true devotion may be united with a proper exercise of the understanding.
3. The whole congregation should be furnished with books, that all may take part in singing.
4. The proportion of time to be spent in singing is to be left to the discretion of the minister.

V.—PUBLIC PRAYER.

1. Public worship to be commenced with a brief invocation of the divine blessing.
2. After singing a psalm or hymn and reading the Scriptures, a more full and comprehensive prayer is to be offered.
3. There should be a prayer after sermon, which should have relation to the subject treated of in the discourse.
4. It is enjoined upon ministers to prepare themselves for an acceptable and edifying performance of this duty.

VI.—PREACHING THE WORD.

1. Preaching the word is an institution of God, and demands great attention.
2. The subject of a sermon should be some verse or verses of Scripture; and its object to explain, defend, and apply some part of the system of divine truth; or, to point out the nature, and state the bounds and obligation of some duty.
3. The method of preaching requires much study and prayer, and ministers ought not to indulge themselves in loose extemporary har-

angues. They are to avoid ostentation, and to adorn their doctrines by their lives.

4. Sermons are not to be too long and tedious.

5. The sermon being ended, the minister shall pray and return thanks to Almighty God, a psalm or hymn shall be sung, and the assembly dismissed with the apostolic benediction.

6. No person must be permitted to preach in any pulpit except by the consent of the pastor or church session.

VII.—THE ADMINISTRATION OF BAPTISM.

1. Baptism is to be administered by none but a minister of Christ.

2. It is usually to be administered in the church in the presence of the congregation.

3. Children are to be presented by one or both of their parents, or in case of adopted children or servants, they are to be presented by those who are really responsible for their religious training. Godfathers and Godmothers are rejected by the Presbyterian Church, as unauthorized, and inconsistent with the design of the ordinance, as binding those who are charged with the spiritual training of the young.

4. Before baptism let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance, showing "That it is instituted by Christ; that it is a seal of the righteousness of faith; that the seed of the faithful have no less right to this ordinance under the gospel than the seed of Abraham to circumcision under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that children are federally holy, and therefore ought to be baptized; that we are, by nature, sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God."

The minister is also to exhort the parents to the careful performance of their duty; requiring "That they teach the child to read the word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; an excellent summary of which we have in the Confession of Faith of this Church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them as adopted by this Church as their direction and assistance in the discharge of this important duty; that they pray with it, and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."

5. Then the minister is to pray for a blessing to attend this ordinance, after which, calling the child by its name, he shall say, "I baptize thee

in the name of the Father, and of the Son, and of the Holy Ghost." As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer.

VIII.—THE ADMINISTRATION OF THE LORD'S SUPPER.

1. The times for celebrating the Lord's Supper are to be determined by the minister and elders. In some portions of the Church it is observed only semi-annually; more generally, however, as often as once in three months; in others, once in two months, and in a few monthly.

2. The ignorant and scandalous are not admitted. In the Presbyterian Church in the United States it is not deemed necessary to protect the table of the Lord from unworthy communicants by requiring tickets of admission. It is found that very seldom does any one offer to approach without being a regularly acknowledged communicant.

3. Public notice is given of the intention to celebrate the Lord's Supper one Lord's day previous to the administration of the ordinance, and a lecture is delivered on some convenient season in the course of the week, that by preparatory instruction and devotion the church may come in a suitable manner to this holy feast.

4. When the service has been introduced with appropriate devotional exercises or a sermon, the bishop or pastor shows that this is an ordinance of Christ, by reading the words of the institution, either from one of the Evangelists, or from 1 Cor. xi. chapter, which, as to him may appear expedient, he may explain and apply.

5. The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, or in their seats before it, the minister sets the elements apart by prayer and thanksgiving. He then takes the bread and breaks it, in the presence of the people, saying: "Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed and broken it, gave it to his disciples; as I, ministering in his name, give this bread to you, saying (while the elders commence the distribution), 'Take, eat, this is my body which is broken for you. This do in remembrance of me.'"

After having given the bread with due care that none have been neglected, he takes the cup and says: "After the same manner our Saviour took the cup, and having given thanks, as hath been done in his name, he gave it to his disciples, saying (while the minister repeats these words he gives the cup to the elders), 'This cup is the New Testament in my blood, which is shed for many, for the remission of sins. Drink ye all of it.'" The pastor and elders may communicate at such times as are convenient. The service is commonly concluded with exhortation and

prayer, and singing a hymn, and pronouncing the apostolical benediction.

IX.—THE ADMISSION OF PERSONS TO SEALING ORDINANCES.

1. Children born within the pale of the visible church and baptized in infancy, are to be admitted to the Lord's Supper, when they arrive at the proper age, if they give evidence of true piety. The rite of confirmation is rejected as without warrant in the word of God.

2. The years of discretion are to be judged of, by the elders in individual cases, as they arise, and the session is to judge of the qualifications of those who make application to be admitted to sealing ordinances.

3. Those thus admitted must be previously examined by the session as to their knowledge and piety.

4. Unbaptized persons applying for admission to sealing ordinances, shall make a public profession of their faith in the presence of the congregation.

X.—THE MODE OF INFLICTING CHURCH CENSURES.

1. Christ has given the church power by its proper officers to exercise discipline over offenders for their good, and the general purity of the church.

2. When any member of a church shall have been guilty of a fault deserving censure, the judicatory shall proceed with tenderness to restore their offending brother.

3. When gentler means fail, they must proceed to rebuke the delinquent, or to suspend him from the privilege of the Lord's table.

4. After such suspension it is the duty of the bishop and the elders to converse with him kindly, as well as to pray in private that God would grant him repentance.

5. When an offender has been adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

6. The design of excommunication is to operate on the offender as a means of reclaiming him; to deliver the church from the scandal of his offence; and to inspire all with fear by the example of his punishment.

7. When an excommunicated person shall give to the session satisfactory evidence of true repentance, they may, with the advice and concurrence of the presbytery, restore him.

XI.—THE SOLEMNIZATION OF MARRIAGE.

1. Marriage is not a sacrament.

2. Christians ought to marry in the Lord; therefore it is fit that their marriage be solemnized by a minister of the gospel.

3. Marriage is to be between one man and one woman only; and they

are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

4. The parties ought to be of such years of discretion as to be capable of making their own choice.

5. Parents ought not to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

6. Marriage is of a public nature, involving the interests of the community and of families. It is therefore enjoined on all ministers of the gospel, not to solemnize a marriage without being well assured that no just objections lie against it.

7. When marriage is solemnized a competent number of witnesses must be present.

8. When the parties present themselves, the minister is to ask if there be any person present who can show any reason why these persons may not be joined together in the marriage relation. No objections being made, he is then to address himself, severally, to the parties to be married, in the following or like words:—"You, the man, declare, in the presence of God, that you do not know any reason, by pre-contract or otherwise, why you may not lawfully marry this woman." Upon his having answered affirmatively, he addresses himself to the bride in similar terms, "You, the woman, declare, in the presence of God, that you do not know any reason, by pre-contract or otherwise, why you may not lawfully marry this man." Upon her declaring that she does not, he is to begin with prayer for the blessing of God. Then, after such suitable prefatory address as he may judge fit, he causes the bridegroom and bride to join their right hands, and pronounces the marriage covenant first to the man, in these words: "You take this woman, whom you hold by the hand, to be your lawful and married wife; and you promise and covenant in the presence of God, and these witnesses, that you will be unto her a loving and faithful husband, until you shall be separated by death."

When the man has given his assent, the minister addresses himself to the bride, in these words: "You take this man, whom you hold by the hand, to be your lawful and married husband; and you promise and covenant in the presence of God, and these witnesses, that you will be unto him a loving, obedient, and faithful wife, until you shall be separated by death."

Her assent being given, the minister says, "I pronounce you husband and wife, according to the ordinance of God. Whom, therefore, God hath joined together, let not man put asunder." He then concludes the whole with prayer, sometimes adding the benediction. The Presbyterian Church, however, does not bind her ministry to this precise form of marriage. They may vary it to gratify the parties, if the principles brought to view in this formula are only expressed.

XII.—THE VISITATION OF THE SICK.

1. It is enjoined on the sick to send for their minister.

2. The minister shall teach the sick to make a spiritual improvement of "the chastening of the Lord."

3. He shall instruct the ignorant in the nature of repentance and faith.

4. He shall exhort to self-examination.

5. If the sick signify any scruple, doubt, or temptation, the minister shall endeavor to remove them.

6. If the sick be stupid and regardless of spiritual things, he shall endeavor to awaken his mind.

7. If the spirit of the sick appear to be broken with a sense of sin, and under an apprehension of the want of the divine favor, he shall administer consolation and encouragement from the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

XIII.—THE BURIAL OF THE DEAD.

1. When any person departs this life, let the corpse be taken care of in a decent manner; and be kept a sufficient and proper time before interment.

2. The body is to be decently and solemnly attended to the grave. Sometimes the corpse is first taken to the church, and a funeral sermon is delivered. More commonly, however, there is a brief service of reading the Scriptures, prayer, and exhortation, at the house of the deceased person. These services are by some, and in pleasant weather, performed at the grave.

XIV.—FASTING AND OBSERVATION OF THE DAYS OF THANKSGIVING.

1. There is no holy day to be observed except the Lord's day.

2. Nevertheless, days of special fasting and thanksgiving are indicated by peculiar providences.

3. Such days may be observed by individuals, or families, or single congregations, or by a number of congregations, as the proper authority, that is, the people or their representatives, may appoint.

4. It must be left to the discretion of individuals, families, churches, presbyteries, etc., to judge when a fast or thanksgiving may be proper for each. If the civil power appoint such a day, as good citizens and Christians we are to observe it religiously.

5. Public notice is to be given beforehand of days of public fasting and thanksgiving.

6. The services are to be adapted to every special occasion.

7. On the fast day, the minister is to point out the authority and providences demanding such an observance, to confess the sins with their aggravations that have brought down the judgments of heaven,

and to lead the people, as far as may be, to humiliation and mourning before God.

8. On days of thanksgiving, he is to give similar information respecting the authority and providences that call to the observance of them, and to adapt his services to the promotion of a spirit of thankfulness and praise.

XV.—SECRET AND FAMILY WORSHIP.

1. It is a duty enjoined on each person to pray in secret alone, and of each family to hold daily family worship.

2. Secret worship is enjoined by our Lord. It should consist of prayer, reading the Holy Scriptures, meditation, and serious self-examination.

3. Family worship ought to be performed, ordinarily, by every family, morning and evening.

4. The head of the family who is to perform this service ought to be careful that all the members of his household duly attend.

5. The heads of families are to be careful to instruct their children and servants in the principles of religion.

THE ORDINATION OF CHURCH OFFICERS.

ELDERS and DEACONS are elected by a majority of the people of a congregation. When an elder or deacon elect shall have signified his willingness to accept the office, a day is appointed for his ordination. The day being arrived, after sermon the bishop or minister proposes to the candidate, in the presence of the congregation, the following questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church?

4. Do you accept the office of ruling elder (or deacon, as the case may be), in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, and purity of the church?

These questions having been answered in the affirmative, the minister addresses to the members of the church the following question:

Do you, the members of this church, acknowledge and receive this brother as a ruling elder (or deacon), and do you promise to yield him all that honor, encouragement, and obedience in the Lord, to which the office, according to the word of God and the constitution of this church, entitles him?

These questions having been answered in the affirmative, the minister proceeds to set the candidate apart to his office by prayer, after which the members of the session take the newly ordained elder by the hand, saying, "We give you the right hand of fellowship, to take part of this office with us."

The Presbytery licenses candidates for the sacred office, that the people may be able to judge whether they are suitable persons to become pastors in the church. Before proceeding to licensure, the Presbytery requires satisfaction with respect to the piety and learning of the candidate. For this purpose he must sustain an examination in respect to personal piety before the Presbytery. In addition to this, and an examination on the arts and sciences, he must exhibit instances of his learning and ability in several written compositions, as,

1. An exegesis in Latin, on some important head in divinity.
2. A critical exercise on some difficult portion of Scripture.
3. An expository lecture adapted to popular instruction; and
4. A popular sermon.

If the Presbytery be satisfied with his "trials," they proceed to license him in the following manner: The moderator proposes to him these four questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice?
2. Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures?
3. Do you promise to study the peace, unity, and purity of the church?
4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery, in the bounds of which you may be called?

These questions having been answered in the affirmative, the moderator proceeds to license him in the following words:

In the name of the Lord Jesus Christ, and by that authority which he has given to the church for its edification, we do license you to preach the gospel, wherever God in his providence may call you; and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen.

When a BISHOP or PASTOR is to be ordained, after the preliminary examinations have been passed through in much the same method as in cases of licensure, and a sermon has been preached to the congregation, the moderator of the presbytery propounds several questions to the candidate. The first three are the same as those proposed to an elder. The remainder are as follows:

4. Do you promise subjection to your brethren in the Lord?

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote his glory in the gospel of his Son?

6. Do you promise to be zealous and faithful in maintaining the truth of the gospel, and the purity and peace of the church, whatever persecution or opposition may arise unto you on that account?

7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duty of your office; endeavoring to adorn the profession of the gospel by your conversation, and walking with exemplary piety before the flock over which God shall make you overseer?

8. Are you now willing to take charge of this congregation, agreeably to your declaration in accepting their call? And do you promise to discharge the duties of a pastor to them as God shall give you strength?

These questions having been answered in the affirmative, the moderator proposes to the people the following:

1. Do you, the people of this congregation, continue to profess your readiness to receive A. B., whom you have called to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love, and to submit to him, in the due exercise of discipline?

3. Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?

4. And do you engage to continue to him, while he is your pastor, that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion, and his comfort among you?

The people having answered these questions by holding up their right hands, the candidate kneels down, and the moderator, by prayer and with the laying on of the hands of the presbytery upon his head, according to the apostolic example, solemnly ordains him to the holy office of the gospel ministry. Prayer being ended, he rises from his knees; and the minister who presides first, and afterwards all the other members of the presbytery, in their order, take him by the right hand, saying, "We give you the right hand of fellowship, to take part of this ministry with us."

CHAPTER XXVIII.

THE PRESBYTERIAN CHURCH.

The Kirk of Scotland—Ecclesiastical Judicatories—The Sacraments—The Sect of Seceders—The Free Church of Scotland—The Presbyterian Church in England.

THE KIRK OF SCOTLAND.

THE conversion of the inhabitants of what is now Scotland to the Christian faith began, it is probable, towards the close of the second century, for Tertullian writing about 205 A.D., testifies that "portions of Britain inaccessible to the Romans have been subdued by Christ," and from the first establishment of Christianity in that country till the Reformation in the reign of Mary, mother of James I. and of Mary I. of England, their church government was episcopacy; but the Presbyterian discipline was not finally established in Scotland until the reign of King William and Mary, A.D. 1689, when episcopacy was totally abolished. The Westminster Confession of Faith was then received as the standard of the national creed, to which all ministers, and principals and professors in universities, are obliged to subscribe as the confession of their faith, before receiving induction into office.

The Church of Scotland is remarkable for its uncommon simplicity of worship. It possesses no liturgy, no altar, no instrumental music, no surplice, no fixed canonical vestment of any kind. It condemns the worship paid to saints, and observes no festival days. Its ministers enjoy a parity of rank and of authority. It enforces that all ministers, being

ambassadors of Christ, are equal in commission; that there is no order in the church, as established by the Saviour, superior to presbyters; and that bishop and presbyter, though different words, are of the same import. It acknowledges no earthly head. Its judicatories are quite distinct from, and independent of, any civil judicatory; insomuch, that the decisions of the one are often contrary to those of the other, yet both remain unaffected and unaltered. When, for example, a clergyman has been presented to a parish by a patron, and induction and ordination have followed on that presentation, if afterwards it be found that the patron, who had given the presentation, had not that right, and that it belongs to another, the clergyman may be ejected as to all the temporalities of the office; but *quoad sacra*, he may continue minister of the parish, and exercise all the sacred functions. And though a new presentee may obtain a right to the civil endowments of the benefice, he can perform none of the sacred duties while the other chooses to avail himself of his privilege.

THE ECCLESIASTICAL JUDICATORIES.

There are four ecclesiastical judicatories,—namely, the Kirk Session, the Presbytery, the Synod, and the General Assembly, from each of which there is a power of appeal to the other; but the decision of the General Assembly is supreme.

The lowest court is the Kirk Session, which is composed of the minister of the parish, who is the moderator or president of it, and a number of the most grave and respectable laymen, members of the congregation. Their number varies in different parishes, five or six being about the average number; and their services are entirely gratuitous. They are something like church-wardens in England, only they have a spiritual jurisdiction, as it is a part of their duty to visit the sick, etc. The Kirk Session manages the funds of the poor, a duty in which it formerly was assisted by deacons, a class of men inferior to elders, as they had no spiritual jurisdiction.

The Presbytery, the court next in dignity, is composed of the ministers of a certain district, with an elder from each parish. Their chief duty consists in the management of such matters as concern the church within their respective bounds. But they may originate any matter, and bring it under the view of the Synod or General Assembly. They have also the superintendence of education within their bounds, such as the induction of teachers, and the examination of schools.

The Synod is the next intermediate court. Each one consists of the clergymen of a certain number of presbyteries, with elders, as in presbyteries. Presbyteries meet generally once a month; synods twice a year, though some remote synods, such as that of Argyle, only once.

The General Assembly is the last and supreme court, and meets yearly in the month of May, in Edinburgh. The sovereign presides by his representative, who is always a nobleman, and is denominated the Lord High Commissioner. The General Assembly is a representative court, consisting of 200 members, representing presbyteries, and 156 elders representing burghs or presbyteries, and five ministers or elders representing universities, making altogether 361 members. They choose a moderator or president, out of their own number, distinct from the Royal Commissioner, the duty of the latter consisting merely in convening and dissolving the court, and in forming the medium of communication between it and the throne. The moderator is now always a clergyman, though previous to 1688, laymen sometimes held that office.

THE SACRAMENTS.

Baptism in this church is practiced by none but ministers, who do it by sprinkling; and whether performed in private or in public, it is almost always preceded by a sermon.

The Lord's Supper is not administered so frequently in Scotland as in some other places. Some time before this sacrament is observed, it is announced from the pulpit. The week before, the Kirk Session meets, and draws up a list of

all the communicants in the parish, according to the minister's examination-book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before, there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon, and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements. Then he breaks the bread, and distributes it and the wine to those that are next him, who transmit them to their neighbors, the elders and deacons attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacraments and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning service ended, the congregation are dismissed for an hour, after which the usual afternoon worship is performed. On the Monday morning, there is public worship, with two sermons; and these, properly speaking, close the communion-service. No private communions are allowed in Scotland.

Marriage is solemnized nearly after the manner of the Church of England, with the exception of the ring, which is deemed a relic of the Roman Church. By the laws of Scot-

land, the marriage-knot may be tied without any ceremony of a religious nature; a simple promise in the presence of witnesses, or a known previous cohabitation, being sufficient to bind the obligation.

The funeral ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

THE SECT OF SECEDERS.

Dissenters from the Kirk, or Church of Scotland, call themselves *Seceders;* for, as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder is derived from another Latin word, *secedo*, to separate or to withdraw from any body of men with which we may have been united. The secession arose from various circumstances, which were conceived to be great defections from the established church of Scotland. The Seceders are rigid Calvinists, rather austere in their manners, and severe in their discipline. Through a difference as to civil matters, they have divided themselves into two classes, *Burghers* and *Anti-burghers*. Of these the latter are the most confined in their sentiments, and associate therefore the least with any other body of Christians. The Seceders originated under two brothers, Ralph and Ebenezer Erskine, of Stirling, about the year 1730. It is worthy of observation, that the Rev. George Whitfield, in one of his visits to Scotland, was solemnly reprobated by the Seceders, because he refused to confine his itinerant labors wholly to them. The reason assigned for this monopolization was, that they were exclusively God's people. Mr. Whitfield smartly replied, that they had, therefore, the less need of his services; for his aim was to turn sinners from the error and wickedness of their ways by preaching among them glad tidings of great joy!

The Burgess' oath, concerning which the Seceders differed, is administered in several of the royal boroughs of Scotland, and runs thus:

"I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called papistry." The Messrs. Erskine and others maintained there was no inconsistency in Seceders taking this oath, because the established religion was still the true religion, in spite of the faults attaching to it, and hence were called Burghers. Messrs. Moncrieff and others thought the swearing to the religion, as professed and authorized, was approving the corruptions, therefore the oath was inconsistent and not to be taken; hence Anti-burghers. The Seceders are strict Presbyterians, having their respective associate synods, and are to be found not only in Scotland, but also in Ireland and in the United States of America. Both classes have had among them ministers of considerable learning and piety.

There is also a species of Dissenters from the Church of Scotland called *Relief*, whose only difference from the Kirk is, the choosing of their own pastors. They arose in 1752, and are respectable as to numbers and ability. The Relief are Calvinists as well as Presbyterians, but liberal in their views, admitting to their communion pious Christians of every denomination. They revere the union of faith and charity.

THE FREE CHURCH OF SCOTLAND.

In 1835, an attempt was made by the Church of Scotland to place itself on a more popular basis, by giving to the heads of families, communicants, a veto upon the nomination of the patron; but, the ecclesiastical action by which this was sought to be effected, having been declared by the courts to be a civil act beyond the jurisdiction of the church and no disposition being manifested by the Parliament to aid in removing the difficulty, a number of its most distinguished members, in 1843, withdrew in a body, and formed the "Free Church of Scotland." The late eminent Doctors Chalmers, Candlish, Cunningham, and many others distin-

guished for their learning and piety, took part in securing the division. No fewer than 474 ministers and professors completed their separation by the "deed of demission." The new church set to work bravely, erecting new houses of worship for their congregations, establishing a school in connection with each, founding high grade educational institutions, and entering upon a very active domestic and foreign missionary service. It was estimated in 1885 that her communion embraced about one-third of the whole population of the kingdom.

The United Presbyterian Church of Scotland, organized at Edinburgh, May 13, 1847, consists of what were called the Seceders and Relief Churches. The Church of Scotland has always enjoyed a high reputation as a working denomination; and in this respect the various bodies that have sprung from it have worthily imitated the parent.

THE PRESBYTERIAN CHURCH IN ENGLAND.

The first Presbyterian congregation in England was formed at Wandsworth, near London, in 1572. In the reign of Charles I., 1645, it was proposed in the treaty of Uxbridge, to make the Established Church of England Presbyterian, and the proposition was carried into effect, by way of trial in 1646. Three years later the Presbyterian discipline was sanctioned by Parliament, and the Established Church was Presbyterian until Episcopacy was revived with the restoration of Charles II. in 1660. The successors of the old Presbyterian congregations in England have in general become either Unitarians or Independents. The congregations which are at the present day adherents of the Presbyterian form of church government belong to, or maintain friendly relations with, the Presbyterian churches of Scotland. The Synod of English Presbyterians is a separate organization, and holds the principles of the Free Church of Scotland. There are also many United Presbyterians in England, who represent the union of the Seceder and Relief Churches, effected in 1847.

CHAPTER XXIX.

THE PRESBYTERIAN CHURCH.

The Presbyterian Church in the United States—The "Old School" and "New School" Rupture—Withdrawal of Southern and Western Synods—Reunion of the Old and New School Churches—Statistics of the Church for 1885–'86.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

THE Presbyterian Church in the United States is commonly regarded as the offspring of the Kirk of Scotland, although it has spread from three centres; for it was established by the Dutch in New York, by the Scotch-Irish in Virginia and New Jersey, and by the Huguenots in Carolina. The first Dutch church was organized in New Amsterdam in 1619; Scotch-Irish Presbyterians settled on the Elizabeth River, Va., between 1670 and 1680, and a church was organized at Snow Hill, Md., in 1684; the Huguenots were driven from France in 1685, and they began founding churches in this country shortly after that date. By the year 1700 the number of Presbyterians from these three sources had so scattered and increased that they began to take steps towards an organization similar to that in Scotland. The primary ecclesiastical union of the American Presbyterians occurred in 1705, when the Presbytery of Philadelphia was formed with seven ministers, representing Ireland, Scotland, and England. This Presbytery having become much enlarged, and, in consequence of the increasing migration of persons from Scotland, Wales, and Ireland,

having also become widely disseminated, it was decided at their meeting in September, 1716, to subdivide their body into four subordinate meetings or presbyteries, all of which were constituent members of the general body, thenceforward denominated the Synod of Philadelphia. The first meeting of this Synod was held on Sept. 17, 1717, and was composed of thirteen ministers and six elders.

While various acquisitions tended to enlarge the Presbyterian body, they, at the same time, greatly diminished its harmony. It soon became apparent that entire unity of sentiment did not prevail among them respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to presbyterial order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts occurred in different Presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to presbyterial order, and for a learned ministry were called the "Old Side," while those who laid a greater stress on vital piety than on any other qualification, were called the "New Side," or "New Lights."

The spirit of harmony was broken in 1727, but a partial compromise was effected two years later by the "adopting act." In 1739 party feeling again broke out in consequence of the Whitfield visit and revival. The "New Side" desired to introduce the celebrated revivalist into their pulpits, while the "Old Side" viewed him as heterodox in his principles, and refused to countenance his preaching. As a culmination of the troubles the Synod was rent asunder, and in 1741 the Synod of New York, composed of "New Side" men, was set up in opposition to that of Philadelphia, which retained the original name and comprehended all the "Old Side" men who belonged to the general body.

These Synods remained in a state of separation for seventeen years. At length, however, a plan of reunion was agreed upon. Several years were spent in negotiation. Mutual concessions were made, the articles of union in detail were happily adjusted, and the Synods were united

under the title of the "Synod of New York and Philadelphia," in the year 1758.

After this time the Presbyterian body went on increasing in numbers, harmony, and general edification until the close of the Revolutionary War, when it could reckon about one hundred and seventy ministers and a few more churches. At the meeting of the Synod of New York and Philadelphia in May, 1785, finding the independence of the United States established, that judicatory began to take steps for revising the public standards of the Church. In 1788 the work of revising and arranging the standards was completed, and they were then ordered to be printed and distributed for the government of all the judicatories of the Church.

Under the new arrangement the body was divided into four Synods, viz.: the Synod of New York and New Jersey; the Synod of Philadelphia; the Synod of Virginia; and the Synod of the Carolinas; and over these, as a bond of union, was constituted a "General Assembly," modeled in all its essential particulars after the General Assembly of the Church of Scotland.

The next year (1789), the first General Assembly of the Presbyterian Church in the United States met in Philadelphia, and was opened with a sermon by the Rev. Dr. Witherspoon, who presided until the first moderator of that body (the Rev. Dr. Rogers) was chosen. At this time there were 188 ministers belonging to the whole Presbyterian body, and 419 churches. These were distributed into four Synods and seventeen Presbyteries, embracing a large number of vacant congregations.

THE "OLD SCHOOL" AND "NEW SCHOOL" RUPTURE.

Affinities and a fraternal confidence between Presbyterians and Congregationalists had led to an admixture of Congregationalism in Presbyterian judicatories. The Old School insisted that this admixture, as unconstitutional, should cease. The New School contended for its toleration and extension. The Old School preferred strictly ecclesiastical

agencies for conducting the missionary and other general evangelical work of the Church, urging, particularly, the establishment of a Presbyterian Board of Foreign Missions. The New School desired, in union with Congregationalists, to confide this work to voluntary associations, the foreign part of it to the American Board of Commissioners. The Old School held that certain errors, inconsistent with sound doctrine, were prevalent in the Church, and endeavored to visit with discipline several prominent ministers charged therewith. The New School resisted the discipline proposed, arguing that some of the views alleged to be erroneous were irreconcilable with the Calvinistic system, and denying that the others were really entertained by the parties accused, or were seriously prevalent. This difference as to doctrine was by far the most serious difference between the parties. An open rupture occurred in 1837, when the Old School majority in the General Assembly disowned four Synods, as so far Congregationalized that they could no longer be acknowledged as Presbyterian bodies, whereupon the New School adherents in the General Assembly of 1838 refused to recognize an organization of this judicatory which excluded representatives from the disowned constituency, and formed another Assembly. It is but just to state that the New School acquiesced in the separation with great reluctance. While each party adhered firmly to its own view of the questions at issue, the New School body urged that there was no occasion for a disruption. The relative strength of the two, when they separated, cannot be definitely ascertained. The undivided Church made the following report in 1837: Synods, 23; presbyteries, 135; ministers, 2,140; licentiates, 280; candidates, 244; churches, 2,865; members, 220,557. The first tabular statement of the denomination called the "New School" appeared in 1839, showed 85 presbyteries, 1,286 churches, and 100,850 communicants. An examination of the roll afterwards, revealed the fact that ten presbyteries were improperly included in this exhibit and should be deducted, which would place the number of presbyteries at 75 and of communicants at 97,033.

The statistical report of the Old School in 1840 showed 17 synods, 96 presbyteries, 1,763 churches, and 126,583 communicants.

To test their claim to the true succession and their title to the funds and institutions of the Presbyterian Church, the New School commenced a suit in March, 1839, in the Supreme Court of Pennsylvania, before Judge Rogers and a jury at *nisi prius*. The verdict was in favor of the New School. A new trial was obtained, in which this decision was entirely reversed, and the whole case settled in favor of the Old School. The two bodies can hardly be said to have fairly started upon their career as distinct denominations until 1843. Their relative strength at that time was, New School, 1,263 ministers, and 1,496 congregations; Old School, 1,434 ministers, and 2,092 congregations. Right here should be noted a display of Christian feeling on the part of the New School body, which must ever redound to its credit. In 1846 the two assemblies met in Philadelphia at the same time, and the New School made a proposition to the other body for a recognition of each other, as bodies of Christian brethren, by communing together at the Lord's table. This proposition the Old School found it inexpedient to accept, to the general regret of both schools. They rejected it kindly, yet decisively.

WITHDRAWAL OF SOUTHERN AND WESTERN SYNODS.

In the year 1858 the Southern synods, in the heat of the slavery controversy, separated from their brethren of the North, carrying with them about 200 New School churches and 10,000 members. Simultaneously with the opening of the Civil War, the Southern synods of the Old School branch withdrew and organized a separate church. Thus were lost 10 synods, 45 presbyteries, 1,134 churches, and 76,000 communicants. Again, after the war of the Rebellion the action of the General Assembly upon the state of the country and of the church gave great offence to many persons, particularly in the border States. The Presbytery of Louisville, Ky., issued a "Declaration and Testimony," to which they solicit-

ed the signatures of all who agreed with them. The result was that in 1866 the larger portion of the churches in Kentucky, and about one-half of those of Missouri, embracing some 10,000 members, ceased to be enrolled as an integral part of the church. Adding this to the other loss of 1861, and we find a total loss of 86,000 members. Yet, to counterbalance these appalling losses, the church, in the ten years, 1859–'69, gained 65,000 members, thus leaving her, in 1869, but 21,000 members short of her number in 1859. The above decade was a prosperous one with the New School church. The summary for 1869 exhibited the following results: ministers, 1,848; churches, 1,631; communicants, 172,560, — a gain of about 300 ministers, 100 churches, and 35,000 members. Thus it will be seen that at the time of re-union both bodies were in a highly prosperous and satisfactory condition. The crudities and objectionable features which were manifest in the early history of the Church were eliminated, and there now appeared no visible reason why they should not become the most influential and effective of Protestant denominations in this country. Their consolidation was all that was needed to accomplish this result, and in 1869 this was consummated.

RE-UNION OF THE OLD AND NEW SCHOOL CHURCHES.

The causes that led to re-union may be very easily explained. The principal actors in the separation of 1837 had passed away; their gradually increasing intercourse had brought about a friendly feeling between the two bodies; and the issues which led to the separation had in the main died out. Yet in 1862 the Old School Assembly still declined to talk of re-union, though it unanimously agreed to open a correspondence by delegates. No doubt this correspondence was a great advance towards organic unity. But, although the subject was brought every year to the notice of both Assemblies, nothing more definite was accomplished until 1866, when the first joint committee was appointed to confer upon "the desirableness and practicability of re-union." The

Presbyterian National Union Convention of November, 1867, held in Philadelphia, gave a perceptible impulse to the whole movement. It developed a growing, enthusiastic, and irresistible feeling in favor of re-union, which had the effect to turn many opponents into friends of the measure. In 1869 the report of the Joint Committee on Re-union was perfected and adopted by both Assemblies. The only points in it which we deem necessary to mention here are the following:

1. The two bodies "shall be re-united as one Church, under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers pertaining to the Church previous to the division in 1838, and all the legal and corporate rights and powers which the separate Churches now possess."

2. "The re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity."

The re-union was consummated at the General Assembly which met in Philadelphia, May 19, 1870. An "Old School man," Rev. Dr. Backus, was chosen moderator, and a "New School man," Rev. Dr. Hatfield, stated clerk. It was then unanimously resolved to celebrate the great event by making a special offering for the Lord's work of $5,000,000. The whole church was animated with the spirit of the resolution, and at the meeting of the General Assembly in May, 1871, the result of the year's effort was reported at the handsome sum of $7,607,499.91, all of which was immediately applied to church work.

But still there remained an important body of Presbyterians outside the fold—those of the Southern and Border States who withdrew in 1861 and 1866—and became known as the Southern Presbyterian Church, and in 1870 the General Assembly addressed itself to the task of persuading this

body to crown the work of re-union by connecting itself again with the parent Church. A committee was appointed, and armed with resolutions expressive of the cordial desire of the body they represented for the speedy establishment of fraternal relations with the Southern Presbyterian Church, repaired to Louisville, Ky., where the last-named body was sitting. Their overtures, however, were unsuccessful, and further efforts in this direction were postponed.

STATISTICS OF THE CHURCH FOR 1885–'86.

The following statistics will show the condition of the Southern Presbyterian Church in 1885: number of synods, 13; presbyteries, 68; ministers, 1,079; churches, 1,993; communicants, 13,258; Sunday-schools, 1,146; teachers and scholars, 77,557; total contributions, $1,334,433. At the meeting of the General Assembly in May, 1884, the question whether fraternal delegates should again be sent to the General Assembly of the Northern Presbyterian Church, and to the General Synod of the Reformed Church in America, was considered. It was decided to adhere to the claims of 1883 for further concessions from those bodies.

Statistical reports to the General Assembly of 1885 of the Presbyterian Church in the U. S. of America, which excludes what are known as the Southern Presbyterians, showed the following condition of the re-united body: Number of synods, 25; presbyteries, 196; ministers, 5,474; churches, 6,093; communicants, 644,025; Sunday-schools, 5,782; officers, teachers, and members, 720,059. The contributions for the year 1884–'85 reached the large sum of $10,192,053; of which $7,541,017 were for congregational purposes; $632,906 for home missions; $548,613 for foreign missions; $115,870 for education; and $152,050 for the erection of new churches. There were 21,012 infant and 15,191 adult baptisms during the year. The Woman's Executive Committee of Home Missions were supporting eighty-six schools among the Indians, Mexicans, and Mormons, and two among the Southern whites. The foreign board had control of 13 mission-fields, occupied

by 171 American ministers, 117 native ministers, and 158 native licentiates,—in all 446; besides 1,114 lay missionaries. The educational institutions embraced Princeton, Auburn, Western, Lane, Union, Danville, Northwestern, and San Francisco theological seminaries; Blackburn University; Northwest and Newark (N. J.) theological schools (German), and Lincoln University and Biddle University theological departments; whose real estate aggregated $2,114,897; endowments, $2,420,586; scholarships, $586,558; income, $253,287; and expenses, $248,607. There were also 21 colleges and institutes under the control of the General Assembly.

In the above narrative a number of important historical events are purposely omitted, because, as they resulted in the organization of new churches that have lived and are now doing a large work, they are deserving of special mention as independent bodies. These will be separately considered.

CHAPTER XXX.

THE PRESBYTERIAN CHURCH.

The Associate Presbyterian Church—Its Origin in Scotland and Establishment in the United States—The Associate Reformed Church—Founding of the United Presbyterian Church—The Articles of "The Testimony."

THE ASSOCIATE PRESBYTERIAN CHURCH.

THIS church originated in a separation from the Established Church of Scotland, in the year 1733. Corruptions in the doctrines of the church and tyranny in her government were the grounds alleged for the action. In the above year the causes which had long been increasing in strength, were brought to an issue by the presentation of a protest to the General Assembly against certain acts, by Rev. Messrs. E. Erskine, Wilson, Moncrieff, and Fisher. This protest excited considerable ill-feeling in the Assembly, and having refused to withdraw it, these four ministers were "suspended from the exercise of the ministerial functions and all parts thereof." This occurred in August.

In the succeeding November it was found that the four brethren had continued to exercise their ministry, and the order of the Assembly then was to proceed to a higher censure. The remarkable proceedings of the ecclesiastical courts, and the undaunted bearing of the accused, awakened a wide-spread sympathy for them. Seven synods sent up communications in their favor, and some presbyteries sent petitions of a like character.

Finally it was decided, by a large majority, to "Loose the

relation of the said four ministers to their charges, and declare them no longer ministers of this church, and to prohibit all ministers of this church to employ them in any ministerial function." Seven ministers of the commission protested against this sentence. When the sentence was announced to the four brethren they handed in a paper, declaring themselves under the necessity of seceding from the church. They soon after met as a presbytery, and published what has generally been distinguished as the Extra-judicial Testimony. They declined to act judicially for about three years after their secession, hoping that the breach would be healed, but towards this end no substantial progress was made.

In 1736 the four seceding ministers proceeded to judicial acts, and near the close of that year published their "Judicial Testimony." They appointed Mr. Wilson professor of theology, and at his death Mr. Moncrieff filled the chair. In May, 1739, a libel was framed against them by a commission of the Assembly and laid before the Assembly itself. It charged, in substance, their secession and their acting as an independent court of Christ. Being summoned, the seceders, now eight in number, appeared as a constituted presbytery at the bar of the Assembly and formally denied its authority. The next year the Assembly passed an act of deposition against them, and they were ejected from their places of worship.

Notwithstanding these trials in their early history, the Associate Presbytery had soon increased so much in numbers that they found it necessary to constitute themselves into a synod, to consist of three presbyteries. This was done in 1744, at which time the whole number of settled ministers was twenty-six. Not long after this a question came before them in regard to the lawfulness of swearing certain Burgess oaths. (See chapter on the Kirk of Scotland.) The synod was nearly equally divided upon this point. Two years of sharp contention ensued, and, in 1747, a breach took place and two distinct synods were formed, the General Associate or Anti-burgher Synod and the Associate or Burgher

Synod. After a separation of over seventy years these two branches were re-united September 8, 1820.

The Associate brethren were characterized by a missionary spirit from the first, and their particular attention was addressed to the American field. In 1736 a letter was received from Pennsylvania urgently requesting that either an ordained minister or a probationer be sent over to labor in that district. This the presbytery was not then able to do. In 1750 petitions were again sent, addressed to the Anti-burgher Synod, from some of the colonists of Eastern Pennsylvania. In 1751 urgent applications were again made by Rev. Alex. Craighead, of Pennsylvania, and a number of other persons, earnestly beseeching the synod to send ministers to labor in that part of America. In 1753, Mr. Alexander Gellatly was appointed to this important work, and had the honor to become the first missionary of the Associate Church in this country. In the latter part of that year he arrived, accompanied by Rev. Andrew Arnot, who was temporarily to assist him. Soon after their arrival, according to instructions, they constituted themselves into a presbytery, named the "Associate Presbytery of Pennsylvania," subordinate to the Associate Anti-burgher Synod. The Presbyterians who had been occupying the field before them, invited them to join with them, and upon their declining to do so they issued a warning against the associate body, denouncing them as schismatics and separatists.

In 1758 Matthew Henderson arrived as a missionary from Scotland, and was settled at Oxford. In 1761 Mr. Gellatly died, in the forty-second year of his age. In the same year Mr. John Mason arrived and settled in New York. At this time the Associate Presbytery of Pennsylvania consisted of only three ministers.

Hitherto all the missionaries sent had been connected with the Anti-burgher Synod, but, in 1764, Rev. Thomas Clark arrived in America with most of his congregation, of Ballibay, Ireland. They were connected with the Burgher Synod. Arriving at New York, part of the people went to

Long Cane, S. C., and the rest, with their minister, settled at Salem, N. Y. The next year Dr. Clark, having assented to certain articles, was received as a member of the Associate Presbytery of Pennsylvania. This union between Burghers and Anti-burghers was, by instructions from the Anti-burgher Synod, dissolved in 1771.

In 1776 the Associate Presbytery was so far strengthened that it was found expedient to divide it into two presbyteries. The Presbytery of Pennsylvania consisted of ten ministers, and the Presbytery of New York consisted of three ministers. These two were co-ordinate, but both subordinate to the Synod of Edinburgh. A movement was set on foot to unite the two associate bodies and the reformed presbyteries into one ecclesiastical body. This resulted in the union at Pequa, Pa., June 13, 1782. Several ministers and elders protested and appealed to the Associate Synod of Scotland, and their protest not being admitted they withdrew, claiming to be the true Associate Presbytery of Pennsylvania. The united body took the name of the Associate Reformed Church.

In 1794 the church established a theological seminary in Beaver County, Pennsylvania, of which Dr. John Anderson continued to be the sole professor until 1819, when he resigned, owing to age. The number of students was very small, the average attendance being not more than four or five and the highest number nine. In 1800 a synod was constituted, consisting of four presbyteries—Philadelphia, Cambridge, Chartiers, and Kentucky (now Miami). Its first meeting was at Philadelphia, May 20, 1801. The evil of slaveholding had engaged the attention of the church for many years, and, in 1811, at the synod in Canonsburg, an act was passed declaring it a moral evil to hold negroes in bondage, directing the members of the church to set them at liberty or to treat them as free in the matters of food, clothing, and wages. Those who refused were declared unworthy of church fellowship. These provisions not being complied with, the synod, in 1831, passed an act by which all slaveholders were forthwith excluded from her commun-

ion. The effect of this was to entirely extinguish the Associate Presbytery of the Carolinas.

In 1851 the Reformed Dissenting Presbytery proposed a union with this church, which was effected. In 1854 the presbyteries of Cambridge, Albany, and Vermont (which, in 1840, had withdrawn from the church and claimed to be the true associate synod) re-united with it. In 1858 a union was effected between the Associate and Associate Reformed Churches, and they chose as their name the "United Presbyterian Church." When the two bodies united the Associate Church consisted of 21 presbyteries, 293 congregations, and 23,505 members.

THE ASSOCIATE REFORMED CHURCH.

The Associate Reformed Church had its origin in a union which was agreed upon at Pequa, Pa., June 13, 1782, between the Associate and the Reformed Presbyterian Churches, and took its title from a union of the names of the two bodies. The Associate was the older of these churches in this country, and until the war of the Revolution it continued in subjection to the Synod of Scotland. The war interrupted their intercourse with the Synod, and the Associate people, the earliest and warmest advocates of American independence, began to agitate the question of a separation from the Synod and a union of the different Presbyterian bodies in this country. First, the Burgher and Anti-burgher portions of the Associate church united. Next, overtures were made to the Presbyterian Synod of New York and Philadelphia for a union, but these resulted in failure. Afterwards a union with the Reformed (Covenanter) Presbytery was proposed. Some twenty conventions were held in reference to it, and at length the Reformed Presbytery, the Associate Presbytery of New York, and nearly all the members of the Presbytery of Pennsylvania united in one organic body which constituted the Associate Reformed Church. This was consummated at Pequa, and the Synod was formally constituted in Philadelphia on

the 30th of October, 1782. The basis of the union consisted chiefly in a modification of the doctrine of the Westminster Confession of Faith concerning the power of civil magistrates in matters of religion, and an adaptation of the form of church government to the Word of God and the circumstances of the church in this country. The united body then consisted of three presbyteries and fourteen ministers.

From 1799 forward the church prospered and grew rapidly. Soon its churches were scattered over the country from the Canadas to the Carolinas and southwest as far as Kentucky. In October, 1802, the Synod was divided into four subordinate synods, viz.: New York, Pennsylvania, Scioto, and the Carolinas. On May 30, 1804, the first General Synod met in Greencastle, Pa., of which Rev. Alex. Dobbin was chosen Moderator.

The General Synod soon began to transact all the important business of the church, so that the subordinate synods, being of little interest or importance, were given up. This centralizing of power produced trouble; unhappy feelings were excited, and in 1820 the entire Synod of Scioto withdrew all connection with the General Synod, and the following year the Synod of the Carolinas asked to be constituted an independent synod. In 1821, overtures were made by the General Assembly of the Presbyterian Church for an organic union. A basis of union was prepared by a joint committee, and in 1822 it was adopted by the General Synod of the Associate Reformed Church by a vote of seven to five. The General Synod was then declared dissolved, and its members invited to seats in the General Assembly. Thus terminated the General Synod, but the great mass of the ministry and membership did not acquiesce in the union, and set themselves at once to the work of perpetuating the Associate Reformed body on its original grounds.

The Associate Reformed Synod of the West had, in 1820, constituted itself an independent synod. It was then composed of fourteen ministers and eight elders. This now became the nucleus of the church in the West, and her interests again advanced rapidly. Numerous churches were

organized, new presbyteries were formed, and in October, 1839, a new synod was formed, styled the Second Associate Reformed Synod of the West, which held its first meeting at Hamilton, Ohio, the following year. In October, 1852, a third synod was organized, named the Associate Reformed Synod of Illinois, whose first meeting was held at Oquacoka, Ill. These several synods were placed under the care of the General Synod of the Associate Reformed Church of the West. In 1858 it had three subordinate synods; twenty-two presbyteries; 360 churches and congregations; 23,916 communicants; two theological seminaries, several colleges, higher schools and academies, and three foreign missionary fields. The Synod of the Carolinas, which in 1821 became an independent synod, called the Associate Reformed Synod of the South, numbered in 1858 eight presbyteries and sixty-five ministers, and had an efficient college and theological seminary under its care at Due West, South Carolina. The Synod of New York, having never withdrawn from the General Synod, and not having acceded in any way to the act of union with the Presbyterian Church in 1822, upon that event occupied the ground and claimed the rights of the General Synod. Until 1855 these different synods had been independent, though adhering to the same standards; but on May 17th of that year a union was effected between the Synod of New York and the General Synod of the West, under the name of the General Synod of the Associate Reformed Church. The Synod of the South continued its separate existence. In 1858 a union was effected between the Associate and Associate Reformed Churches, and the united body assumed the name of the United Presbyterian Church.

THE UNITED PRESBYTERIAN CHURCH.

The United Presbyterian Church was formed in Pittsburgh, Pa., May 26, 1858, by a union of the Associate and Associate Reformed Churches of North America. These churches claimed as their common parent the Church of

Scotland, and were substantially one in doctrine, worship, and church government.

The members composing these different churches were intermingled all over the country, and in their divided condition their congregations were so small as to be unable, in many cases, to support pastors. The consequence was that in many portions of the country these people were not able to enjoy the preached word by ministers of their own faith. To remedy this evil, and, if possible, to bring these churches into a closer relation, conventions were held in 1838, 1839, 1841, 1842, and 1845. These actions had a salutary effect upon the people, who were, with few exceptions, strongly favorable to union. They redoubled their efforts to create an overwhelming sentiment in favor of the measure. The General Synod of the Associate Reformed Church took up the matter and appointed delegates to attend a future convention, should the sister churches or either of them concur in the measure. At this time the Reformed Presbyterian Church withdrew and no longer co-operated in the efforts to effect a union of the churches.

At length a basis, framed in accordance with the general principles which had been approved by the supreme judicatories of the Associate and Associate Reformed Churches respectively, was prepared by a committee, which, being presented to the synods, was by them transmitted in overture to the presbyteries. After revising the reports of the presbyteries at the annual meeting of the supreme judicatories, the basis was adopted by them both, with the understanding that the formal consummation of the union should take place at the time of the annual meeting in 1858.

On Wednesday, May 26, 1858, the union of the Associate and the Associate Reformed Churches was consummated in Pittsburgh, Pa., and the measure was hailed with rejoicings by the people of both churches throughout the land.

Of the "Testimony of the United Presbyterian Church," we give the following as the substance:

ARTICLE 1. The Scriptures are in every part the inspired Word of

God, both in language and in sentiment, and are the only rule of faith and practice.

ARTICLE 2. Jesus Christ is Supreme God, being one in essence with the Father, and also the Son of God in respect of his natural, necessary, and eternal relation to the Father.

ARTICLE 3. God created man in a state of perfect holiness and with perfect ability to obey him, and entered into a covenant with him, in which covenant Adam was the representative of all his natural posterity, so that in him they were to stand or fall as he stood or fell.

ARTICLE 4. Our first parents, by breach of covenant with God, subjected themselves to his eternal wrath and brought themselves into a state of depravity wholly inclined to sin, and unable, of themselves, to perform a single act of acceptable obedience to God ; that their posterity are born in the same state of guilt, depravity, and inability, and so will continue until delivered therefrom by the grace of our Lord Jesus Christ.

ARTICLE 5. That Jesus Christ, by appointment of the Father and by his own voluntary act, placed himself in the room of a definite number who were chosen in him before the foundation of the world ; so that he was their proper and legal surety, and, as such, in their behalf, satisfied the justice of God and answered all the demands which the law had against them, and thereby infallibly obtained for them eternal redemption.

ARTICLE 6. That in justification there is an imputation to the believer of that righteousness, or satisfaction and obedience, which the Lord Jesus Christ, as surety of his people, rendered to the law ; and it is only on the ground of this imputed righteousness that his sins are pardoned or his person accepted of God.

ARTICLE 7. That the gospel in its strict and proper sense, as distinguished from the law, is a revelation of grace to sinners as such ; and that it contains a free and unconditional offer and grant of salvation through Christ to all who hear it, whatever may be their character or condition.

ARTICLE 8. That saving faith is not merely an assent of the mind to the proposition that Jesus Christ is the Saviour of sinners ; but also a cordial reception and appropriation of him by the sinner as his Saviour, with an accompanying persuasion or assurance corresponding to the degree or strength of his faith that he shall be saved by him.

ARTICLE 9. That repentance is one of the *fruits* of a justifying faith, and, of course, cannot be regarded as a ground of the sinner's pardon, or as necessary to qualify him for coming to Christ.

ARTICLE 10. That although the moral law is of perpetual obligation, and ever binds the believer as a rule of life, yet as a covenant, he is, by his justification through Christ, completely and forever set free

from it, and, consequently, is not required to yield obedience to it as a condition of life and salvation.

ARTICLE 11. That the Holy Spirit accompanying the word so acts upon the soul as to quicken, regenerate, and sanctify it; and that without its direct operation the soul would have no ability to perceive in a saving manner the truths of God's Word or yield to the motives which it presents.

ARTICLE 12. That Jesus Christ has a two-fold dominion besides that which belongs to Him as God. These are over the Church, of which He is the living Head and Lawgiver, and over all created persons and things.

ARTICLE 13. That the law of God is supreme in its authority and obligations, and where commands of Church and State conflict we are to obey God rather than man.

ARTICLE 14. That slaveholding is a violation of the law of God and contrary to the letter and spirit of Christianity.

ARTICLE 15. That all associations which impose an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with them.

ARTICLE 16. That the Church should not extend communion in sealing ordinances to those who refuse adherence to her profession or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ.

ARTICLE 17. That public social covenanting is a moral duty, not at stated times, but upon extraordinary occasions, in times of danger to the Church, in times of exposure to backsliding, and in times of reformation. Such covenant transactions bind posterity faithfully to adhere to and prosecute the object for which they were entered into.

ARTICLE 18. That it is the will of God that the songs contained in the Book of Psalms be sung in His worship, both public and private, to the end of the world; and in singing God's praise these songs should be employed to the exclusion of the devotional compositions of uninspired men.

The foregoing declarations cover the views of the United Presbyterian Church "in relation to certain articles of divine truth which have been either denied by not a few professing Christians, or permitted to lie in obscurity." By them

they did not design to displace the Confession of Faith, but rather to direct attention to it as a document to which the Church had solemnly declared its adherence.

Their official reports for the year 1884 showed: Number of ministers, 732; congregations, 858; members, 87,637; Sunday-schools, 786; scholars and teachers, 78,525, with an average attendance of 49,940 persons; Sunday-school contributions, $55,237.

CHAPTER XXXI.

THE PRESBYTERIAN CHURCH.

The Reformed Presbyterian Church in the United States—The Two Branches and Synods—The Cumberland Presbyterian Church—Outgrowth of a Revival in Kentucky—Doctrines in the Confession of Faith.

THE REFORMED PRESBYTERIAN CHURCH.

THE Reformed Presbyterian Church in the United States derives her origin from the old Reformation Church of Scotland. In that country the revival of evangelical religion may be said to have assumed practical shape in 1559, when, under the preaching of John Knox, the people were brought to regard the Church of Rome with such hostility that the Queen Regent avowed her intention to suppress the Reformation with fire and sword. This precipitated the crisis, and induced the Reformers to combine and arm themselves in self-defence.

From this time forward the progress of the Reformation was rapid. In 1560 the authority of the Pope was renounced, the Bible was declared free to all, and a Confession of Faith and Book of Discipline, giving to the Church a Presbyterian constitution, were adopted. In 1580 the Scottish Reformers entered into a solemn covenant, which was subscribed and sworn to by the king and people of all ranks. This was called the "National Covenant." In subscribing to it the covenanters solemnly bound themselves to adhere to and defend the true religion, as expressed in the Confession of Faith, and to forbear from the practice of the innovations

recently introduced, which, in their belief, were "contrary to the Word of God and tending to the re-establishment of the Popish religion." Thus arose the Reformed Presbyterian Church.

The union of the crowns of Scotland and England in 1603 resulted in a hierarchy which was deemed dangerous in the last degree to the Presbyterian interests. This united in still closer bonds the friends of ecclesiastical liberty. When King James VI. on the death of Queen Elizabeth of England, became monarch of that kingdom also, he laid aside his Presbyterian principles and became one of the strongest asserters of arbitrary power. He held that the king is the Head of the Church, and "that a Presbytery was fit only for a nation of republicans."

In 1617 James endeavored to impose on the Church of Scotland the whole system of ceremonies observed in the English Church, but upon the first attempt to introduce them, so unmistakable were the murmurings of the people that the bishops took the alarm and laid them aside. The English liturgy was, however, read every day in the Royal Chapel, and for the first time since the Reformation the sound of instrumental music was heard there. In 1618 an assembly held in Perth passed certain acts for the introduction to Scotland of some English ceremonies. These were, kneeling at sacrament; the private administration of baptism; private communicating; the observance of holidays; and confirmation. They are known as the "Five Articles of Perth"; they were ratified by Parliament and became the law of the land. Their rigorous enforcement followed, which resulted in the banishment of many ministers eminent for piety, learning, and eloquence.

In 1633 King Charles imposed upon Scotland a "Service Book." This was the signal for a most determined resistance to the innovations from all parts of Scotland, and the result was the great moral revolution of 1638. In this year, while Charles I. and Parliament were contending, the Protestants of Scotland entered into a solemn league and covenant with the English Parliament, by which the independence

of the Presbyterian churches was confirmed. It was at this time that the Scottish Presbyterians began to be styled "Covenanters."

At the accession of William and Mary in 1689, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. This retained the very obnoxious feature against which the Covenanters had so long struggled —royal supremacy over the Church—and a portion of them dissented from it, urging, 1st, that the Solemn League and Covenant, which they considered the constitution of the empire, was entirely disregarded in its arrangements; and, 2d, that the civil rulers usurped an authority over the church which virtually destroyed her spiritual independence, and was at variance with the sole headship of the Redeemer.

For more than sixteen years the Covenanters remained without a ministry, organizing themselves into praying societies and meeting statedly for religious worship. In 1706 the Rev. John MacMillan left the Established Church and joined them. The Rev. Mr. Nairne followed, from the Secession Church in 1743, and these two, with ruling elders, constituted the "Reformed Presbytery." Through this body the Reformed Presbyterians in America received their ministry.

From the early part of the eighteenth century the persecutions at home had gradually driven a number of Covenanters and their families to America. In 1743 the Rev. Mr. Craighead collected the Covenanters of Pennsylvania together and induced them to bind themselves to abide by and maintain their principles. In 1752 the Rev. Mr. Cuthbertson arrived in America from the Reformed Presbytery of Scotland, and being joined by Messrs. Lind and Dobbin, from the Reformed Presbytery of Ireland, in 1774 a presbytery was constituted and the Church took her stand as a distinct visible community in the North American Colonies.

Her growth was slow until 1782, which year was signalized by the union of the presbyteries of the Associate and Reformed Churches, which gave origin to the "Associate Re-

formed Church in the United States." A portion of the Associate Church and one of her ministers, however, did not approve of the union, and a large number of the people of the Reformed Presbyterian Church were also opposed to it. Neither of these bodies would enter into it when consummated, and thus both, though diminished in numbers, retained their distinctive organizations. Hence, instead of the consolidation of two bodies into one, there resulted but the addition of a new body to the original number.

Within ten years from this time four ministers emigrated from Europe to aid in maintaining the Reformed Presbyterian cause. They were the Revs. Reid, McGarragh, King, and McKinney. In 1798 the Rev. Messrs. McKinney and Gibson, with ruling elders, proceeded to constitute the "Reformed Presbytery of the United States of North America." Thus the Church took her stand on American ground. Some Reformed Presbyterians have, from time to time, entertained the opinion that the Constitution and government of the United States are essentially infidel and immoral, and that, therefore, they should be dissenters from both, and principally on the ground of maintaining this opinion a number of ministers with adherents, in 1833, withdrew from the General Synod, and up to the present time the two bodies have maintained a separate existence, each claiming to be the original church. The seceding party of 1833 assumed the name of the "Synod of the Reformed Presbyterian Church," while the other body retains the name which the Church had before the division, viz.: "The General Synod of the Reformed Presbyterian Church."

The doctrinal principles of the Church are thoroughly Calvinistic. Their leading doctrines and order of worship are substantially the same as those of the Presbyterian Church proper, except in the following respects:

1. That in singing God's praise the Psalms are to be used in social worship, to the exclusion of all imitations and uninspired compositions.

2. Sacramental communion is not to be extended to those

who do not approve the principles of this particular church or submit themselves to her authority. Not that she designs by this to unchurch any other denomination, but she does not feel at liberty to allow every man to be the judge of his own qualification for sealing ordinances.

The following statistics will show the condition of the two branches respectively in 1885:

Reformed Presbyterian Church, General Synod.—Number of presbyteries, 6: 3 East and 3 West; communicants (estimated in official report), 6,700, of which 3,500 were in the Eastern presbyteries. The scholars in the Sunday-schools were in the proportion of about 3 to 5. They had a theological seminary, which in that year had an endowment fund of $34,791. During the year the mission at Roorkie, India, was reopened.

Reformed Presbyterian Church, Synod.—Number of presbyteries, 11; ministers, 110; congregations, 124; communicants, 10,671; Sunday-school teachers, 1,196; scholars, 9,777; amount of contributions, $216,893. The Synod was sustaining a Chinese Mission, at Oakland, Cal., and foreign missions at Latakieh, Syria, and at Tarsus. It also had 10 ministers in domestic missionary work, and 10 others engaged in the Southern States exclusively.

THE CUMBERLAND PRESBYTERIAN CHURCH.

Near the close of the last century a great revival of religion was developed among the Presbyterians of Kentucky. The first indications of it appeared in May, 1797, in the Gaspar River congregation, under the ministry of the Rev. James McGready. In September, 1798, the congregations of Red River and Muddy River were stirred up to unusual religious ardor. By 1800 the revival had extended itself into what was then called the Cumberland country. Meetings were held in the open air; and multitudes flocked together from the distance of fifty and even in some instances a hundred miles. This is said to have been the origin of camp-meetings. As the number of converts was great, and

religion was extended into destitute and neglected regions, a strong necessity was felt for a more rapid multiplication of Christian ministers.

At this juncture the venerable Rev. David Rice, the oldest Presbyterian minister in Kentucky, suggested that a number of men, of pronounced piety, should be selected from the churches, and encouraged to prepare themselves for the work of the ministry, although they might not have and might not be able to obtain, that amount of education required by the Book of Discipline. As it was believed that the circumstances called for extraordinary means, the suggestion was adopted. Three men, Alexander Anderson, Finis Ewing, and Samuel King, were accordingly selected. They prepared written discourses, and presented themselves before the Transylvania Presbytery in the fall of 1801. In the Presbytery the measure was strongly opposed. The three men were obliged to read their discourses privately to Mr. Rice, who reported favorably upon them. Still the Presbytery wanted further evidences of their fitness, and required further discourses to be submitted at the next session. The men again presented themselves, and after an examination, Mr. Anderson was received as a candidate for the ministry; the others were rejected, but were authorized to catechise and exhort. In the fall, however, of 1802, they were all licensed as probationers for the ministry, having adopted the Confession of Faith of the Presbyterian Church, with the exception of the idea of fatality, which appeared to them to be taught by the doctrines of election and reprobation.

In 1804 the Synod of Kentucky, in reviewing the book of records of the Cumberland Presbytery, took notice of their having introduced men into the sacred office who had not acquired a regular education, and who were understood to have taken exceptions to the doctrinal standards of the church. This led to the appointment of a commission, with full powers to act in the place of the Synod, both in holding a friendly conference with the Presbytery, and in judicially terminating the case.

The commission demanded that all those persons who had been ordained or licensed without an examination on all the branches of learning and doctrine required in the Confession of Faith, should appear before themselves, and submit to a full and regular examination. To this demand the Presbytery declined to submit.

The commission then passed a resolution that those who had been thus licensed or ordained without a full examination should be prohibited from the exercise of official functions, until such times as they should submit themselves to their jurisdiction.

The members of the Presbytery continued to exercise their ministry, but not without making various efforts during a period of five years to obtain through the General Assembly a "redress of grievances." Having failed in all these endeavors, the Rev. Messrs. Ewing, King, and McAdam, in 1810, declared themselves independent, and constituted the Cumberland Presbytery, which was the germ of the present Cumberland Presbyterian Church. In their constitution the following statement is made as defining their position:

We, Samuel McAdam, Finis Ewing, and Samuel King, regularly ordained ministers of the Presbyterian Church, against whom no charge either of immorality or heresy has ever been exhibited before any judicature of the church, having waited in vain more than four years, in the meantime petitioning the General Assembly for a redress of grievances, and a restoration of our violated rights, have and do hereby agree and determine to constitute ourselves into a presbytery, known by the name of the Cumberland Presbytery, on the following conditions:

All candidates for the ministry, who may hereafter be licensed by this presbytery, and all the licentiates or probationers who may hereafter be ordained by this presbytery, shall be required, before such licensure and ordination, to receive and accept the Confession of Faith and Discipline of the Presbyterian Church, except the idea of fatality that seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession of Faith without an exception, will not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination in English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examina-

tions in Experimental Religion and Theology will be omitted. The presbytery may also require an examination on any part, or all, of the above branches of knowledge before licensure, if they deem it expedient.

So rapid was their growth, that three years after, in 1813, they became three presbyteries, and constituted a synod. In this year a committee was appointed to prepare a Confession of Faith, Catechism, and Form of Church Government, in conformity with the avowed principles of the body. The Confession of Faith and Catechism are a modification of the Westminster Confession, and contain substantially the following doctrines: that the Scriptures are the only infallible rule of faith and practice; that God is an infinite, eternal, and unchangeable spirit, existing mysteriously in three persons, the three being equal in power and glory; that God is the Creator and Preserver of all things; that the decrees of God extend only to what is for his glory; that he has not decreed the existence of sin, because it is neither for his glory nor the good of his creatures; that man was created upright, in the image of God, but that by the transgression of the federal head, he has become totally depraved, so much so that he can do no good thing without the aid of divine grace; that Jesus Christ is the mediator between God and man; that he is both God and man in one person; that he obeyed the law perfectly, and died on the cross to make satisfaction for sin; that, in the expressive language of the apostle, he tasted death for every man; that the Holy Spirit is the efficient agent in our conviction, regeneration, and sanctification; that repentance and faith are necessary in order to acceptance, and that both are inseparable from a change of heart; that justification is by faith alone; that sanctification is a progressive work, and not completed till death; that those who believe in Christ, and are regenerated by his Spirit, will never fall away and be lost; that there will be a general resurrection and judgment, and that the righteous will be received to everlasting happiness, and the wicked consigned to everlasting misery.

Cumberland Presbyterians baptize the children of believing parents, and adult persons who have not been baptized

in infancy, upon a credible profession of religion. They administer baptism by affusion, and sometimes, when the subject has conscientious preferences, by immersion. At the session of the synod in 1828, three new synods were erected, and measures were taken for the organization of a General Assembly. The first meeting of the General Assembly occurred at Princeton, Ky., in 1829.

The reports for the year 1885 gave the following interesting details: Number of presbyteries, 117; ministers, 1,503; licentiates, 249; congregations, 2,462; communicants, 122,240; persons in Sunday-schools, 68,585; value of church property, $2,259,510; contributions for year, $460,172; missions supported, 15, including one each among the Choctaw, Cherokee, and Chickasaw Indians.

CHAPTER XXXII.

THE METHODIST CHURCH.

The Origin of Methodism—The New Connexion—Bible Christian Methodists—Primitive Methodists—Protestant Methodists—Association Methodists—Wesleyan Reformers—The United Methodist Free Church.

THE ORIGIN OF METHODISM.

THE word "Methodist," applied descriptively to one of the largest and most influential denominations of Protestantism, is a derisive appellation that was used against John and Charles Wesley when they were sowing the seeds of the great church of to-day. The Methodici were physicians in ancient Rome, and the allusion of scoffers at the Wesleys' work to that very old word was occasioned by the doctrines they taught and personally practiced, of, among others, visiting the poor and sick.

The history of the inception and subsequent growth of Methodism forms one of the most entertaining narratives in the whole range of ecclesiastical records. The achievements of the Wesley brothers and their immediate followers are now known and honored "to the uttermost parts of the earth."

The Wesley brothers sprang from a family of strong religious convictions, which gave to the world several clergymen distinguished in their day. John was born at Epworth, Eng., June 17 (O. S.), 1703. He entered Christchurch, Oxford, when seventeen years old, and was ordained in 1725. Soon after his ordination he went to officiate as curate to his father at Wroote, where he remained two years. During

this brief residence he received priest's orders. Towards the close of 1728 he was summoned back to college, in accordance with a regulation that such of the junior fellows as might be chosen moderator, should perform the duties of their office in person. There he found his younger brother, Charles (born in 1708), then an undergraduate of Christchurch, one of a small association of students already distinguished in the university by the sarcastic appellations of the Holy Club, the Godly Club, the Bible Moths, the Bible Bigots, the Sacramentarians, and the Methodists. At first their religious enthusiasm only carried them the length of devoting Sunday evenings to the reading of divinity, the other nights being given to secular study. Very soon, however, religion became the sole business of their meetings. They communicated once and fasted twice a week; they employed much of their time in visiting the prisons and the sick; gave away whatever they could spare in charity; observed among themselves a regular system of prayer, meditation, and self-examination, and, in a word, exhibited in all things a zeal and abstraction from the world such as has scarcely been surpassed by the most rigid order of religious devotees.

John Wesley immediately joined this gathering, which now (1729) consisted of about fifteen individuals, of whom the most remarkable, besides the Wesley brothers, were Mr. Morgan, a commoner of Christchurch; James Hervey, author of the well-known "Meditations," and George Whitefield, who became the celebrated revivalist. In the spring of 1735, Mr. John Wesley was called to attend his dying father, who desired him to present to Queen Caroline a book he had just finished. Soon after his return to Oxford, he went to London on this account, where he was strongly solicited by Dr. Burton, one of the trustees for the new colony at Georgia, to go there to preach to the Indians. At first he peremptorily refused. He particularly mentioned the grief it would occasion to his widowed mother. The case being referred to her, she is said to have made this reply: "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more."

His way appeared now plain, and he made arrangements for this enterprise. On Tuesday, October 14, 1735, he set off from London for Gravesend, accompanied by Mr. Ingham, Mr. Delamotte, and his brother Charles, who had taken holy orders, to embark for Georgia. There was a little company of Germans on board, members of the Moravian Church, with whose Christian deportment Mr. Wesley was much struck, and he immediately set himself to learn the German language, in order to converse with them.

The piety and devotion which Mr. Wesley and his companions manifested during the voyage indicated a becoming impression of the importance of their undertaking. Charles returned to England with despatches from Governor Oglethorpe early in 1737, and John remained until the close of that year. His work was taken up by his valued friend, Mr. George Whitefield, who arrived at Savannah on May 7, 1738, and was received by Mr. Delamotte and many of Mr. Wesley's hearers. It may be proper to notice the success which attended Mr. Whitefield's labors in this quarter of the globe. He returned to England at the close of the same year to receive priest's orders. On his return to America in 1739, he landed at Philadelphia, and immediately began his spiritual labors, which he continued as he passed through the colonies of Virginia, Maryland, and North and South Carolina, being attended by considerable audiences. Upon his arrival at Savannah, he found the colony almost deserted, which moved him to carry into effect his scheme of building an orphan-house, which he had the happiness to see completed through his exertions, and the liberal donations of his friends. Upon his third visit to the western continent, he took a voyage to the Bermuda Islands, where his ministry was successfully attended, and some contributions made for his orphan-house at Savannah. Upon his sixth voyage to Georgia, he received the thanks of the governor and principal people for the advantage which the colony had derived from his benevolent exertions. In 1769 he made his seventh and last voyage to America; but although his labors were so extensive, he formed no separate congregation.

In the meantime John Wesley, soon after his arrival in London, hastened to renew his connection with the Moravians. In the summer of 1738 he visited these brethren at their original seat of Herrnhut, Germany. He remained, in belief, with this sect until July, 1740, when he separated himself from them on account of differences on some fundamental points of doctrine.

The first separate meeting-house for the Methodists was begun to be built in the Horse Fair, near St. James' Church, Bristol, May 12, 1739. Upon his withdrawal from the Moravians and return to London, John Wesley devoted himself to preaching, traveling, writing books, and laboring in all other possible ways for the consolidation and extension of the new church.

Mr. Whitefield died Sept. 30, 1770, at Newburyport, near Boston, worn out by his extraordinary exertions. Charles Wesley died in London, March 29, 1788, while the life of his brother John was prolonged to his eighty-seventh year, and when he died, in March, 1791, he had been sixty-five years in the ministry, and fifty-two years an itinerant preacher. He lived to see in Great Britain and Ireland about 300 itinerant preachers, and 1,000 of what are called local preachers, raised up from the midst of his own people, and 80,000 persons in the societies under his care.

Whitefield is regarded in England as the founder of the Calvinistic section of Methodists. Of this sect the original chapels have become, not adopting any connectional bond, Independents; but from it arose two separate sects, the Countess of Huntingdon's connection, and the Welsh Calvinistic Methodists.

EARLY BRANCHES OF THE CHURCH.

In 1793 great dissensions sprang up among the Methodists in England about the sacraments, as to whether they should or should not be administered by the ministers, in the chapels to the members of the society who required them, as a part of Christianity. These led to secessions in Bristol and elsewhere. In 1795 many influential societies chose

delegates, and sent them to the Conference then held at Manchester, for the purpose of claiming some share in the government of Methodism. This led to concessions that may be found in the Plan of Pacification. These concessions, however, did not satisfy all. The dissenters formed themselves into a body under the leadership of the Rev. Alexander Kilham, and, withdrawing from the church, established the "NEW CONNEXION," in 1797. By the year 1853 this body had 301 chapels, 95 circuits, 814 local preachers, and 16,070 members; while at the close of 1860 they reported 473 chapels, including those in Ireland and Canada, 189 preachers, 1,204 local preachers, 29,331 members, and 60,753 Sunday-school scholars. Thirty years later these figures had been increased as follows: 514 chapels, 472 societies, 188 circuit preachers, 1,271 local preachers, 29,299 members, and 92,703 Sunday-school scholars.

THE BIBLE CHRISTIAN METHODISTS were consolidated into a denomination by Mr. O'Bryan, of the North Cornwall district. They were not seceders from the Wesleyan stock, but an independent sect that gradually adopted the Wesleyan tenets. In 1852 they had 403 chapels, 113 itinerant preachers, 1,059 local preachers, and 13,862 members.

THE PRIMITIVE METHODISTS originated in Staffordshire. Their first camp-meeting was held May 31, 1807. It commenced at six o'clock in the morning, and continued till eight in the evening. These camp-meetings being disapproved of by the old connection, a separation took place, when H. and J. Bourne enlarged their views, and the cause spread in every direction. Societies were established at Boylstone, Todely, and Hallington in Derbyshire. A general meeting was held at Tunstall, February 13, 1812, and a preparatory meeting at Nottingham, August 18, 1819, when arrangements were made for annual meetings. Quarterly meetings were held in March, June, September, and December, under which "the work mightily enlarged." Missionary exertions, which had been declining, were revived at Belper "very powerfully," while "the praying people, in returning home, were accustomed to sing through the streets of Belper!"

It is said, that this circumstance procured them the name of Ranters, and the name of Ranter, which first arose on this occasion, afterwards spread very extensively. The work then spread to Derby and Nottingham, whence circuits were established, one circuit having been hitherto sufficient for the connection. The camp-meetings also had declined, but were thus revived.

In June, 1860, the Primitive Methodists in England had 2,267 chapels, 3,268 rented chapels and schools, 675 traveling preachers, 132,114 members in society, and 167,533 Sunday-school scholars. In 1883 they reported 1,147 traveling preachers, 15,982 local preachers, 10,994 elders, 4,437 chapels, 1,812 other preaching places, 4,184 Sunday-schools, 400,597 scholars, and 196,480 members.

In 1829 dissensions in Leeds gave birth to the PROTESTANT METHODISTS, who declared that the Wesleyans had violated their own laws by the erection of an organ in one of their own chapels in that town, contrary to the decision of a leaders' meeting.

In 1835 the establishment of the Theological Institution, the expulsion of Dr. Samuel Warren, and differences on the rights of leaders' meetings, gave existence to the ASSOCIATION METHODISTS. This denomination was so prospered that within a period of seventeen years it had secured 329 chapels and 171 rooms and other places for preaching, 90 itinerant ministers, 1,016 local preachers, 1,353 class leaders, and 19,411 members.

In 1850 the WESLEYAN REFORMERS were organized, in consequence of the expulsion, by the Conference, of certain ministers accused of anonymous writings against the powers claimed by the Conference. At a conference of delegates in the month of March, resolutions were adopted declaring that they approved of and adhered to the doctrines of John Wesley; and that they denied the right on any just or Scriptural ground of the Conference to assume to be the sole legislative body. They also resolved that leaders and office-bearers should be chosen by the church; that admission into and expulsion from the church, and all disciplinary

acts, should be determined by a leaders' meeting, subject to an appeal to the quarterly meeting; that the quarterly meeting should consist of the traveling preachers of the district and an equal number of lay representatives, to be chosen at the March quarterly meetings; and that the Connectional Committees should consist equally of preachers and lay members of the society.

It was estimated that this secession drew off 100,000 members from the parent stock. Subsequently, a large number of the Reformers having joined the Wesleyan Association in forming the UNITED METHODIST FREE CHURCH, the Reform Union numbered about 60,000 members, with upwards of 3,000 places of worship, 3,000 preachers, and 500 class leaders. In 1883 the Wesleyan Reform Union had 216 chapels and preaching places, 457 preachers, 480 elders, 7,950 members, 187 Sunday-schools, with 3,140 teachers and 19,715 scholars. At the third annual meeting of the United Methodist Free Church in 1859, there were reported 825 chapels, 422 preaching places, 163 itinerant preachers, 2,522 local preachers, 2,095 leaders, 50,133 members, and 97,961 Sunday-school scholars; while in 1884 they had 1,350 chapels and 184 other preaching rooms, 373 itinerant preachers, 3,330 local preachers, 4,068 leaders, 75,841 members, 1,350 Sunday-schools, with 26,631 teachers and 196,509 scholars.

CHAPTER XXXIII.

THE METHODIST CHURCH.

The Methodist Episcopal Church of America—The Articles of Religion—Government of the Church—Centenary of American Methodism—Lay Representation—The Progress of the Church.

THE METHODIST EPISCOPAL CHURCH OF AMERICA.

IN the preceding chapter a description has been given of the origin of the Methodist Societies in England under the Wesley brothers, and of the first attempts to introduce their peculiar doctrines into the United States. In 1758 John Wesley visited the county of Limerick, Ireland, where he found a singular community, settled in several villages, that were not native Irish, but of German descent; and being for nearly half a century without pastors who could speak their own language, had become greatly demoralized and noted for an utter neglect of religion. The Methodist itinerants penetrated to their homes and preached to them the Word of God. Many were converted, and the entire community were now a reformed and devout people. These German-Irish were called "Palatines," from the fact that they had been driven from the Palatinate on the Rhine, by the Papal troops of Louis XIV. They found refuge under the kindly government of Queen Anne. In the spring of 1760 a company of these Palatines sailed from Limerick to America. A large company gathered on the quay to say farewell for the last time. One of their number, a young man with thoughtful look and resolute bearing, was evidently the

leader of the party. He was their spiritual adviser and helper, and had often preached to them the Word of Life; many had been converted under his preaching, and then, surrounded by his spiritual children, he once more broke to them the bread of life. His name was Philip Embury. The company landed at New York, August 10, 1760, and were scattered abroad. It is not known that any meetings were held by them until in 1766 they were joined by other relatives and fellow-countrymen, and although the religious life of many had declined, Embury, at the earnest solicitation of his cousin, Mrs. Barbara Heck, called them to worship in his own house, on Barrack Street, now Park Place, where, after a stirring sermon, a class was organized. They continued to meet weekly thereafter, and in a short time Embury's house could not accommodate all the hearers, and he hired a large room in the neighborhood, providing for the rent by gratuitous contributions, and preaching to them regularly on the Sabbath.

In the year following they were visited by Captain Thomas Webb, a quartermaster in the British army, stationed in Albany, N. Y., who had been licensed by Wesley as a local preacher. In 1767 a rigging-loft, sixty by eighteen, on William Street, was rented, where Webb and Embury preached twice a week to crowded assemblies. It could not contain half the people who desired to hear the Word of the Lord and to join in the services of his devout company.

In 1768 the first effort was made to build a church. A site was selected and leased on John Street, and purchased two years later, and a stone building, faced with blue plaster, sixty feet by forty-two, was erected. Embury was chief architect, and also worked on its walls with other voluntary or paid workmen. On the 30th of October, 1768, he ascended its pulpit, and dedicated the building by the name of "Wesley Chapel," preaching a sermon on the occasion from Hosea x. 12: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you."

Thus was Embury the originator of Methodist meetings in the New World, being its first preacher, first class leader, first treasurer, and first trustee of the first society organized. Captain Webb made frequent excursions to other parts of the country, preached, and formed classes in Philadelphia, Wilmington, and New Castle, and extended his labors as far as Baltimore.

While these two local preachers were laying the foundations of a great work in New York and elsewhere, Robert Strawbridge, another Methodist Irish emigrant, had arrived in the country and settled on Sam's Creek, in Frederick County, Maryland. As an evangelist he preached through all that neighborhood, and formed a Methodist Society, and not long after built a log meeting-house on Sam's Creek, and also founded societies in Baltimore and Harford Counties. The first chapel in the county was built near Baltimore, and here Richard Owen was converted, who, after laboring as a local preacher for some years, entered the itinerant rank and died in it, being the first native Methodist preacher in this country. Joined by Sater Stephenson, Nathan Perigo, Richard Webster, and others, they carried Methodism into the heart of Pennsylvania, aroused the population of the eastern shore of Maryland, thence passed to Georgetown and Alexandria, on the Potomac, through Fairfax County, Virginia, and winning great victories through Delaware and Maryland, and the entire peninsula. In 1769 Robert Williams, one of Wesley's preachers, came to America and gave himself up wholly to the work of an evangelist, and labored with great success in Petersburg, Norfolk, and through Eastern Virginia and North Carolina. John King, a local preacher, came from England in the same year and began his labors in Philadelphia, and extended them through Delaware, Maryland, and New Jersey.

On August 3, 1769, John Wesley announced in the Conference in England the cry that came from America for help, and asked, "Who is willing to go?" Richard Boardman and Joseph Pillmore responded to the call, and were set apart and returned on the Conference Journal as Mis-

sionaries to America. They arrived in Philadelphia in 1769, and were warmly welcomed by Rev. George Whitefield, who was then laboring in that city. They set themselves at once to systematize the work, and in 1770 "America" appears for the first time on Wesley's printed minutes, with four preachers, Boardman, Pillmore, Williams, and King; and the following year recorded 316 church members. In 1771 two other regular preachers were sent over by the Conference, Francis Asbury and Richard Wright. The former, then a young man of twenty-six, was destined to be the most influential and successful of laborers and the most historical of its preachers.

Other ministers arrived in 1772, and on July 14, 1773, the first American Methodist Conference was held at Philadelphia, consisting of ten preachers, with a church membership of 1,160. All the preachers agreed to labor under the authority of Mr. Wesley, and to abide by his doctrine and discipline, and not to administer the sacraments. The Second Annual Conference met again in Philadelphia, May 25, 1774, Thomas Rankin presiding, with 17 preachers and 2,073 members.

In the succeeding ten years the Societies were very much distracted by the political excitements growing out of our Revolutionary contest. The Societies were still identified with the Wesleyans of England, and many of the preachers had left the country. In 1776 all had returned to England except Mr. Asbury, who found retirement at the home of Judge White, of Delaware.

In 1779 the Seventh Annual Conference assembled in Virginia. The ordinance question again came up. A former Conference had passed a resolution by which they had agreed to "exhort the people to attend the established church and receive the ordinances there only." This was very obnoxious to the people; the ministers not being ordained could not administer the sacraments; hence in many places they were destitute of the Lord's Supper, and their children were growing up without baptism. After much discussion a committee of four of the oldest preachers were appointed to ordain min-

isters. They first ordained each other, and then some of the other members of the Conference. Those thus ordained administered the ordinances during the year. The question continued to agitate the Conferences until the close of the war, when a special Conference was called by Mr. Wesley to take measures to adapt this religious society to the new condition of affairs.

Up to this time Mr. Wesley had enjoined at home and in the Colonies the necessity of loyalty to the Church of England. No sacraments were received or administered by them outside of the churches of the establishment. All the Methodist preachers except the Wesleys and a few other clergymen were unordained lay preachers. Episcopal churches are still standing in New York and elsewhere in which Embury, Pillmore, Boardman, Rankin, and Asbury received the sacrament. Mr. Wesley now foresaw that an independent society was inevitable, and he at once set to work to give direction to the important movement that was now assuming definite shape in the new Republic. The preachers were clamorous for ordination, and satisfying himself that a Presbyter and a Bishop were one and the same order in the Church of Christ, Mr. Wesley assumed the office of Bishop, and, assisted by other Presbyters of the Church of England, he set apart and ordained Rev. Thomas Coke, LL.D., already a Presbyter of the Church of England, as "General Superintendent" of the American Societies. He arrived in America November 3, 1784, and summoned all the preachers to meet him at Baltimore on December 25th.

On that day sixty preachers assembled in a special, though not a regular General Conference. "After some deliberation," says Mr. Asbury, "it was agreed to form ourselves into an Episcopal Church." Rev. Richard Whatcoat, afterwards Bishop, says, "We agreed to form a Methodist Episcopal Church."

Here the "Methodist Episcopal Church of America" was launched forth as a separate and distinct church, with Superintendents, Elders, and Deacons.

Dr. Coke and Mr. Asbury were chosen Superintendents;

the former being already in orders, proceeded to ordain Francis Asbury. On Saturday he was ordained Deacon, on Sunday Elder, and on Monday was set apart as General Superintendent. Three Deacons and twelve Elders were also ordained. Articles of religion were adopted, and a general system of government established. The work was divided into three Conferences, and the following year, 1785, the Bishops met them, transacted the usual Conference business, and stationed the preachers.

THE ARTICLES OF RELIGION.

Its doctrines are embraced in twenty-five "Articles of Religion" declaring:

1st. Faith in the Holy Trinity.

2d. That the Word or Son of God was made very man, possessing two whole or perfect natures whereof is one Christ very God and very man.

3d. A belief in the resurrection of Christ.

4th. The Divinity of the Holy Ghost.

5th. The sufficiency of the Holy Scriptures, as containing all things necessary to salvation.

6th. Obedience to the commandments of the Old Testament to be required.

7th. A belief in original sin as attaching to the nature of every man.

8th. A belief in the free moral agency of man.

9th. A belief in the doctrine of justification through faith in Christ.

10th. Good works to be pleasing and acceptable to God, though not a ground of justification.

11th. The utter absence of power to perform works of supererogation.

12th. The possibility of sin after justification.

13th. The true Church of Christ is declared to be a congregation of faithful men in which the pure word of God is preached and the sacraments duly administered.

14th. Declares purgatory, worshipping and adoration of images and saints as repugnant to the Word of God.

15th. Requires all speaking in the congregations to be in such tongue as the people understand.

16th. Declares the sacraments to be signs of grace, and recognizes two only as Divinely established.

17th. Declares Baptism to be a sign of regeneration as well as of profession of faith.

18th. The Lord's Supper—a sacrament of our redemption by Christ—disclaims all proof of transubstantiation.

19th. Both the wine and the bread should be received by the laity.

20th. The perfect oblation of Christ, finished upon the cross.

21st. Declares it lawful for ministers to marry at their discretion.

22d. Allows of freedom in its rites and ceremonies.

23d. Requires respect for rulers of the United States and allegiance to all their authority and laws.

24th. The riches and goods of Christian men are not common property; requires liberality in alms-giving.

25th. Allows of judicial oath-taking.

GOVERNMENT OF THE CHURCH.

The only canon law of the church is found in the "*General Rules*," which are the same as those adopted by Mr. Wesley. The legislative authority is in the General Conference, which is composed of ministerial delegates from the annual conferences, and holds its sessions once in four years. The annual conferences are composed of all the traveling ordained elders and deacons included in a district of country defined by the General Conference, and averaging about one hundred and twenty-five members each. They are presided over by one of the bishops, who, with the advice of the presiding elders, meet in private council, arrange the work for all the preachers, the appointments being made every year, and no pastor may return to the same charge more than three years in six. The Conference passes every preacher's character under careful examination, and if complaints are made against any, a court of investigation or trial is appointed, who may suspend or expel him if found guilty of moral wrong. Reports are received from the several denominational interests, and action taken in reference thereto. Ministers who have traveled two years, and who pass a satisfactory examination before a committee, on general literary and theological qualifications, are admitted to membership in the Conference and ordained deacons, and such as have traveled four years and passed satisfactory examination are ordained elders. Action is also had on many moral and religious questions. The territory of each annual conference is again

subdivided into districts comprising several stations or circuits under the superintendence of a traveling preacher, denominated presiding elder. He holds a business meeting with each charge quarterly, the members of the quarterly conference being the traveling and local preachers, exhorters, class leaders, stewards, trustees, and Sunday-school superintendents. It is from this body that all recommendations of persons to preach must originate, so that the laity guard the door of approach to the annual conference, and none are admitted until recommended by them.

Class meetings are weekly social meetings for the relation of Christian experience, presided over by a layman appointed by the preacher in charge, styled the class leader. It is usual to have from twelve to forty persons in each class, and any number of classes required in a church to accommodate all the members. In the class-meeting an hour or more is spent in the relation of Christian experience by the members, responded to by the leader in words of encouragement, reproof, exhortation, or counsel, as the spiritual well-being of the individual may seem to require.

Love feasts are held quarterly, in which all the members of a society unite ; bread and water are partaken of by all, as an evidence of their good-will and fellowship, after which the time allotted is spent in the relation of religious experience, singing, and prayer.

Members are received on probation for six months, are placed under the watchful care of class leaders, and at the expiration of the above period, if they still give satisfactory evidence of religious character and experience, are admitted into full membership.

THE CENTENARY OF AMERICAN METHODISM.

One of the most interesting events in the history of this denomination was the Centenary Celebration held in 1866.

The General Conference of 1864 made careful provision for permanent results to the church from the occasion, and laid broad plans for great financial contributions. The

primary object of the celebration was the spiritual improvement of the membership, and a cultivation of a feeling of devout thankfulness by a careful review of the great things God had wrought through the church.

The first Sunday in January was observed throughout the Church as a day of special and united prayer for the Divine blessing upon the centenary services of the year ; for a general revival of religion, and that the year might prove to be an epoch in the spiritual progress of the church. A memorial sermon was preached before each annual Conference as their sessions occurred. The celebration proper began on the first Tuesday of October, and continued throughout the month. Immense meetings were held during the month of a general character in all the cities and towns of the country, at which addresses were made by leading ministers and laymen. One Sunday of the month was set apart as the children's day of jubilee, and was celebrated with great interest and grand results. Appropriate medals were distributed to all contributors. The last Sunday of October was observed as a day of thanksgiving.

The contributions of the church amounted to the munificent sum of $8,032,755.

LAY REPRESENTATION.

The movement in favor of lay delegates being admitted to the legislative councils of the church excited great interest for many years. Twice the General Conference expressed its willingness to legalize lay representation as soon as convinced that the membership of the church desired the change. This was in 1860 and 1864. In the latter year the question was submitted to a vote of the people, and was rejected by a small majority, by far the larger number of the membership declining or neglecting to vote. This was thought to be very largely on account of the absorbing interest of our national affairs, and the hesitation of the people to interfere with any system of government that had, under God, been productive of such sublime results. The demand still continued from leading and influential minis-

ters and laymen. Some of the regular church papers strongly urged the claim, while Bishop Simpson and other prominent ministers strongly urged the change. In 1868 the General Conference again voted in favor of submitting the question to a popular vote, and called upon the membership, both lay and clerical, to express their preference.

The lay vote was taken in the month of June, 1869, all members, male and female, having the privilege of voting "for" or "against lay delegation." The election was held in each society, presided over by the pastor. The total vote cast was about 250,000, of which 170,000 were cast in favor of the change and about 80,000 against it. This was considered a large vote, and being above the required majority vote, was made an argument in urging all the ministry to vote in their several annual Conference sessions for the change. The clerical vote was taken in the fall of 1869 and spring of 1870, and resulted in giving the required three-fourths vote of approval, and the General Conference of 1872 was authorized to make the change. The General Conference of 1872 gave an approving two-thirds vote, making the change complete, and lay delegates were admitted to the General Conference.

THE PROGRESS OF THE CHURCH.

The statistical history of this church and its affiliations are both complete and impressive. A Conference in commemoration of the centenary of the organization of American Methodism, by the meeting of the first General Conference of the M. E. Church, commonly called the "Christmas Conference," Dec. 25, 1784, was held in Baltimore, Md., beginning Nov. 10, 1884. The following comparative view of the strength of the Methodist Churches in 1784 and 1883 was presented:

1784.	METHODISTS IN THE UNITED STATES.	1883.
83	Itinerant preachers,	25,839
....	Local preachers,	34,714
14,988	Lay members,	3,993,820

1784.	METHODISTS IN CANADA.	1883.
....	Itinerant preachers,	1,688
....	Local preachers,	1,979
....	Lay members,	171,903
	TOTAL METHODISTS IN THE WORLD.	
197	Itinerant preachers,	33,385
....	Local preachers,	77,935
49,219	Lay members,	5,064,564
	Total Methodist population,	25,489,745

The last official reports made the following exhibit: Number of local preachers, 12,239; itinerant preachers, 11,624; preachers on trial, 1,299; members probationary, 187,771; full, 1,647,719; infant baptisms during year, 62,028; adult baptisms, 69,148; number of churches, 19,128; estimated value, $73,199,223; number of parsonages, 6,764; estimated value, $10,335,825; Sunday-schools, 21,527; teachers and officers, 234,159; scholars, 1,729,216. There were 10 theological institutions; 45 colleges and universities; 60 classical seminaries; 8 colleges and seminaries for young women; and 19 schools of a high grade connected with the foreign missions. The number of teachers was 1,409; of students, 28,621. The church was maintaining 21 institutions of learning among the freedmen, with 106 teachers and 3,623 students; and 18 institutions for the instruction of the poor in the white population of the South, with 86 teachers and 2,000 students. During the year 1884 the Church Extension Committee aided by donations and loans 483 churches, and conditional grants were made to 194 others, while applications from 91 more were placed on file for consideration. The General Missionary Committee appropriated $850,000 for home and foreign missions for the year 1885.

The bishops of the church, on Jan. 1, 1886, were: Thomas Bowman, William L. Harris, Randolph S. Foster, Stephen M. Merrill, Edward G. Andrews, Henry W. Warren, Cyrus D. Foss, John F. Hurst, William X. Ninde, John M. Walden, Willard F. Mallalieu, Charles H. Fowler, and William Taylor, Missionary Bishop of Africa.

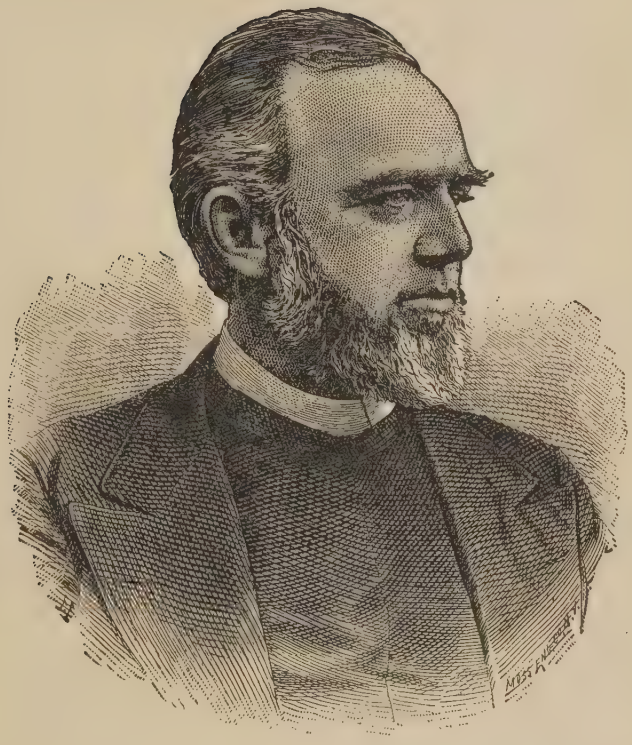
CHAPTER XXXIV.

THE METHODIST CHURCH.

The Methodist Episcopal Church, South—The Methodist Protestant Church—The Wesleyan Methodist Church—The Evangelical Association—The Colored Methodist Episcopal Church in America—The African Methodist Episcopal Church—The Zion African Methodist Episcopal Church.

THE METHODIST EPISCOPAL CHURCH, SOUTH.

THIS denomination sprang from the Methodist Episcopal Church and was organized in 1845. It is a well-known fact that the parent church had been greatly agitated almost from its inception in the United States by the question of slavery. The new church was the result of a carefully planned and conservatively executed separation: in nowise a secession, as many now suppose. At the General Conference of the Methodist Episcopal Church in 1844, the subject of the withdrawal of the members of the church in the slave-holding States was discussed with "painful interest." A separation being deemed inevitable, measures were adopted with a view to the organization of a distinct church in the most friendly manner possible. A convention of delegates was held in Louisville, Ky., May 1, 1845. Acting under the provisions of the "Plan of Separation," they declared the jurisdiction thitherto exercised by the General Conference of the Methodist Episcopal Church over the conferences in the slave-holding States entirely dissolved, and erected the Annual Conference into a separate ecclesiastical connection under the style and title of the Methodist Episcopal Church, South. The "Plan" was framed, considered, and



Affectionately & faithfully
Yours
Charles F. Deems

adopted in a friendly spirit, and contained ample provisions for a division of the property of each branch and the independence of each jurisdiction.

The first General Conference was held in Petersburg, Va., May 1, 1846. Joshua Soule, senior Bishop of the Methodist Episcopal Church, and Bishop Andrew, adhered to the new church, and were recognized in their episcopal character; and William Capers, D.D., and Robert Paine, D.D., were elected and consecrated as their colleagues. A subsequent misunderstanding, relative to the division of the property of the two branches, led to litigation, which was terminated by a decision of the United States Supreme Court, which recognized as valid the "Plan of Separation," and sustained the claim of the Southern branch.

In this organization no change was made in the doctrine, polity, usages, or form of government peculiar to Methodism. On the dividing question the Southern branch held that "slavery, wherever established and protected by constitutional law, is a civil question with which ecclesiastical bodies have no authority to meddle, and that the true function of the church is to preach the gospel and administer the sacraments and discipline of Christ's religion alike to master and slave." The Methodist Episcopal Church condemned slavery, proclaimed themselves in duty bound to do all in their power for the extirpation of what they regarded as a great evil.

At first the bishops of the church, North, declined to exercise their functions in the South; but during the civil war, and since, in obedience to instructions of their General Conference, they have organized annual conferences in all parts of the South.

The General Conference of the Methodist Episcopal Church held in Chicago in 1868 appointed fourteen commissioners to treat with a similar commission from any other Methodist church on the subject of union. The bishops who also constituted a part of the commission, in May, 1869, communicated to the bishops of the church, South, the fact of the appointment of the commission, and urged the appointment

of a similar one from that church. A further communication was made to the Southern Methodists, and presented to the General Conference of 1870. In reply the Southern Conference unanimously adopted resolutions appreciative of the spirit of the communications, but declaring "that if this distinguished commission were fully clothed with authority to treat with us for union, it is the judgment of the conference that the true interests of the Church of Christ require and demand the maintenance of our separate distinct organizations."

At the General Conference of the church, North, in 1872, ambassadors were appointed to bear fraternal greetings to the church, South, whose General Conference met in Louisville, in 1874. The ambassadors were most cordially received, and the church, South, reciprocated the courtesy by appointing ambassadors to the church, North, for the General Conference of 1876, and directing them to adjust, if possible, any existing difficulties between the two connections.

In 1885 this church had five bishops, Holland N. McTyeire, John C. Keener, Alpheus W. Wilson, John C. Granbery, and Robert K. Hargrove. The total number of conferences was 38, besides missions in China, Brazil, and Mexico; traveling preachers, 4,319; local preachers, 5,858; white members, 925,290; colored members, 504; Indian members, 5,356; total membership, 941,327. During the previous year, there were 30,624 infant and 50,567 adult baptisms; and 10,268 Sunday-schools in operation, with 67,869 teachers and officers, and 530,585 scholars. The contributions for conference purposes amounted to $86,677.16, and for the missions of the church, $245,722.82.

The Indian Mission Conference was under the presidency of Bishop Hargrove, and was comprised of the Cherokee, Muscogee, Choctaw, Chickasaw, and Paul's Valley districts. There were 1,800 white members, 5,269 Indians, and 23 colored members, under the care of 121 local preachers. The China Mission had 24 preachers, 26 locals, 163 white members, and 478 Sunday-school scholars; the Brazilian Mission had five traveling and four local preachers, 131

white members, and 119 Sunday-school scholars; and the Mexican Mission had 13 traveling and 82 local preachers, 2,552 white members, and 70 Sunday-schools with 1,668 scholars.

The Colored Methodist Episcopal Church in America (*quod vide*) sprang from the Methodist Episcopal Church, South, in 1870.

THE METHODIST PROTESTANT CHURCH.

This denomination had its origin in a controversy that arose in the Methodist Episcopal Church, and was organized in Baltimore, Md., in 1830. Among the various reasons alleged for the protestations of its founders was that the government of the church had been too exclusively clerical. They protested against the rule which secured to the itinerant ministers an unlimited exercise of the legislative, executive, and judicial powers of the church, to the exclusion of all other classes of ministers and of the people. Members of several General Conferences had exhibited marked dissatisfaction with some of the leading features of the church government, and a goodly number, although a vast minority, had struggled hard to effect changes that appeared to them not only important but vital. Various conventions were held to deliberate, and many ministers were expelled from the parent church for the simple act of participating in them. In November, 1827, a general convention, composed of ministers and lay delegates, elected by the State conventions, assembled in Baltimore. This convention, determining to make a last effort, drew up a memorial to the General Conference of the church of 1828, in which it was claimed that the government of the church ought to be made representative, and more in accordance with the mutual rights of the ministers and the people. To this memorial the General Conference replied adversely. The reformers then withdrew in considerable numbers, and called another general convention, to be held in Baltimore, Nov. 12, 1828.

This convention drew up seventeen Articles of Association to serve as a basis for the provisional government for

the Associated Methodist Churches. A subsequent convention which was held in Baltimore in November, 1830, adopted a Constitution and Discipline, and the Methodist Protestant Church was launched as an independent denomination.

The Rev. Francis Waters, D.D., was elected president. The office of bishop was not recognized, and the presidents of the General Conferences were to be chosen by ballot. The basis on which the government was founded embraced two very important particulars: First, "The Lord Jesus Christ is the only HEAD of the Church, and the word of God is the sufficient rule of faith and practice, in all things pertaining to godliness." Second, "A written constitution establishing the form of government, and securing to the ministers and members of the church their rights and privileges, on an equitable plan of representation, is essential to, and the best safeguard of, Christian liberty."

It will doubtless be remembered right here that the right of lay representation was not accorded by the Methodist Episcopal Church until 1868–1872.

In 1858 most of the conferences of this church in the Free States became intensely anti-slavery, and demanded of the General Conference which met in Lynchburg, Va., in May, such legislation as should exclude slaveholders from the communion of the church. As the General Conference refused to comply with this demand, nineteen annual conferences sent delegates to a convention which met in Springfield, Ohio, Nov. 10, 1858. This convention suspended all communication with the other portions of the church so long as they tolerated slaveholding. Subsequently this conference seceded from the Methodist Protestant Church, and with a number of other non-episcopal Methodist bodies organized "The Methodist Church."

The Methodist Protestant Church increased steadily and was soon in possession of a Board of Foreign and Domestic Missions, a theological seminary, several colleges, and a publishing department.

The official reports for the year 1884 showed a most en-

couraging condition, viz.: Annual conferences, 48; local ministers, 977; itinerant ministers, 1,409; members, probationary 3,758, full 121,853; Sunday-schools, 1,624, with 14,222 officers and teachers, and 83,225 scholars; churches 1,318, parsonages 300, both valued at $2,988,490. During the year 1884 they built 95 churches and 22 parsonages.

In 1880 the General Conference adopted a proposition for holding a convention for the consideration of constitutional changes, upon the ratification of which by two-thirds of the Annual Conferences the General Conference of 1884 would be empowered to constitute itself such a convention. The necessary authority was voted, and the session of that year was of unusual interest. Among other subjects of legislation committees were appointed to consider the advisability of a union with the Congregational Methodist Church, and the Cumberland Presbyterian Church.

The institutions of the church in 1885 were: the Adrian (Mich.) College; the Western Maryland College; the Yadkin (North Carolina) College; and the Gittings Seminary, at La Harpe, Ill. The denomination was sustaining a mission among the Choctaw Indians, and one in Japan.

THE WESLEYAN METHODIST CHURCH.

Some of the most zealous preachers in the Methodist Episcopal Church were early leaders in the anti-slavery cause. As they carried their convictions on this public question into their churches, a controversy among the preachers became inevitable. Like the founders of the Methodist Protestant Church, these worthy brethren also found a grievance in the government of the church. They, accordingly, took steps to organize a church that should be in more perfect accord with their convictions; and in 1843, at a convention held in Utica, N. Y., the new church was duly formed, on a basis identical in theology and internal discipline with that of the elder body, but excluding the episcopacy and presiding elders, and providing lay representation. Opposition to slavery, as well as to intemperance, was a leading feature of the new church. Its rules forbade the manufac-

ture, sale, or use of intoxicants as beverages, and even the intentional aiding of others so to do. Fellowship with Free Masonry and kindred societies was also forbidden, as incompatible with the spirit and precepts of the Christian religion. Its itineracy was voluntary, and the pastorate was considered purely as a subject of agreement between the pastors and the people.

The elementary principles of the denomination are:

1. A Christian church is a society of believers in Jesus Christ assembled in any one place for religious worship, and is of divine institution.

2. Christ is the only Head of the Church; and the Word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the gospel of God our Saviour, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment in matters of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow-men.

5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality, the propagation of unchristian doctrines, or for the neglect of duties enjoined by the Word of God.

6. The pastoral or ministerial office and duties are of divine appointment, and all elders in the Church of God are equal; but ministers are forbidden to lord it over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only as are in accordance with the Holy Scriptures, and may be necessary, or have a tendency, to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the church; but so much of that power may be delegated, from time to time, upon a plan of representation as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

At the time of their organization they reported 6,000

members and 300 preachers. The reports for the year 1876 showed 20,000 members and 600 preachers; and their latest ones, 250 itinerant preachers, 200 local preachers, and 25,000 members.

THE EVANGELICAL ASSOCIATION.

The followers of this denomination are sometimes called Albrights and German Methodists. It took its rise about the year 1800 in the State of Pennsylvania. The members were first called Albrechtsleute, on account of Jacob Albright having been, by the grace of God, the instrument of their solemnly uniting themselves for the service of Almighty God. About the year 1790, Jacob Albright became the happy subject of the awakening influences of the Holy Spirit. After a long and very severe struggle, he received at last the remission of his sins and the spirit of adoption. In this state he spent several years in the service of God. Pained at the evidences of immorality that prevailed among the people of his nationality in the western part of the State, and resolved to attempt the work of reforming them, he united himself in the year 1800 with a number of persons, who by his preaching had been awakened and converted to God, into a Christian society. Three years later the society determined to introduce and institute among and for themselves an ecclesiastical regulation. Mr. Albright was chosen pastor or bishop, and was authorized to exercise all the functions of the ministerial office over the members of the society. They unanimously chose the Sacred Scriptures for their guide in faith and action, and formed their church discipline accordingly. Their Articles of Faith are twenty-one in number, and conform closely to those of the Methodist Episcopal Church. They have classes, circuits, districts, conference districts, and quarterly, annual, and general conferences.

The first General Conference was held in Union County, Penn., in 1816, and consisted of nine elders and ministers. Since 1843 this body has met once every four years. At first, when their principles and designs were but little known, the denomination met with considerable opposition, and

suffered much persecution, but it has since achieved a substantial success. In 1871 the denomination had fifteen annual conferences, 587 itinerant and 401 local preachers, 965 churches, 1,033 Sunday-schools, with 11,646 officers and teachers and 56,028 scholars, and 72,979 members. In 1876 their membership had increased to 80,000, and in 1885 to 100,000. In the latter year their institutions were: North Western College, Naperville, Ill.; Union Seminary, New Berlin, Pa.; Blairstown (Ohio) Seminary; and the Ebenezer Orphan Institution at Flat Rock, Ohio.

THE COLORED METHODIST EPISCOPAL CHURCH IN AMERICA.

This denomination is an outgrowth of the Methodist Episcopal Church, South, and was organized in a General Conference, which met at Jackson, Tenn., December 16, 1870. It arose out of provisions made by the General Conference of the parent church, which met at New Orleans in 1866, authorizing the organization of the colored members of the church into congregations, districts and annual conferences, and ultimately into a general conference, with bishops of their own. Five colored conferences were speedily organized, and at the ensuing meeting of the General Conference the steps already taken were warmly sanctioned, and the completion of the organization was authorized. William Henry Mills and Richard H. Vandenhorst were duly elected and ordained bishops. Steps were taken, at the organization of the new church, to prepare a discipline and hymn-book, and a condition of membership was adopted which excluded all whites.

Upon the completion of the organization, the Methodist Episcopal Church, South, legally transferred to it all the property it had been holding in trust for the colored brethren; and the parent church cordially assisted the younger in getting into practical ecclesiastical order. The success of the measure has since fully justified all that was urged in its favor previous to the organization.

At the General Conference held in June, 1885, the number of bishops was reported at 4; local preachers, 1,385; itin-

erant preachers, 820; members, 100,000; Sunday-schools, 1,226; teachers, 3,818; scholars, 52,505; educational institutions, the "Paine Institute," at Augusta, Ga., and the "Lane Institute," at Jackson, Tenn. The church was also supporting two monthly publications, *The Christian Index*, of Jackson, Tenn., and *The Colored Methodist*, of Dallas, Tex.

THE AFRICAN METHODIST EPISCOPAL CHURCH.

This denomination was organized by colored members of the Methodist Episcopal Church worshipping in Philadelphia, Pa. The determining cause was a conviction that their color and station created a prejudice against them. They first built a Bethel church, which Bishop Asbury dedicated for them. Instead of peace they found their troubles increased; and when one of their number received ordination at the hand of Bishop White, of the Protestant Episcopal Church, they hastened to effect an independent organization with their ordained brother for leader. The church thus started in 1816, with the Rt. Rev. Richard Allen as its first Bishop. Its career since has been one of substantial growth. The reports for the year 1884 gave: Number of bishops, 9; annual conferences, 41; ministers, 2,540; church organizations, 3,978; church buildings, 2,742; members, 405,000; Sunday-schools, 3,417, with 26,420 officers and teachers, and 178,284 scholars.

The educational institutions of the church are controlled by a Board appointed by the General Conferences. They are: Wilberforce University, Ohio; Johnson High School, Raleigh, N. C.; Allen University, Columbia, S. C.; William Paul Quinn College, Waco, Tex.; St. James' Academy, New Orleans; Divinity and High School, Jacksonville, Fla.; Ward Normal Collegiate Institute, Huntsville, Tex.; Turner College, Hernando, Miss.; Western University, Quindora, Kan.; Morris Brown University, Atlanta, Ga.; and Garfield University, Montgomery, Ala. All but the first two of these became active between 1880 and 1885. Besides these institutions the church was supporting 33 subordinate schools in South Carolina in 1884, and 25 missions in the

Indian Territory. The negotiations which had been pending several years for a union with the British Methodist Episcopal Church having been carried to a successful termination, the General Conference in 1884 ordered that a declaration be issued announcing the consummation of the union. The territory covered by the British church, which included chiefly Canada and Bermuda, was made the tenth district of the African M. E. Church, and placed under the jurisdiction of Bishop R. R. Disney.

THE ZION AFRICAN METHODIST EPISCOPAL CHURCH.

This church originated in a withdrawal of colored people from the Methodist Episcopal churches of New York City, in 1819. They retain all the distinctive features of the parent church, except that they elect their bishops annually, and that they do not consecrate them by formal ordination. They have bishops, elders, and deacons, and General, Annual, and Quarterly Conferences. At the last General Conference reports were presented showing the following condition of the church: Number of conferences, 21; elders, 500; deacons, 347; traveling preachers, 234; local elders, deacons, and preachers, 1,800; members in full connection, 154,807; churches, 1,180; Sunday-schools, 2,071; officers and teachers, 9,222; scholars, 90,323; value of church property, $4,109,321. They had a Zion Wesley Institute at Salisbury, N. C.; a Book Concern; and a missionary force of one missionary, fourteen exhorters, five elders and deacons, 500 members, and 158 probationers. At this Conference a financial "plan" was adopted, the basis of which was an assessment of fifty cents a year upon each member of the church over fifteen years of age and able to pay. The proceeds of this fund were to be apportioned, (1) to the payment of the salaries of the bishops and the expenses incurred in their regular episcopal tours; (2) to the Zion Wesleyan Institute; (3) to the Book Concern; (4) to the periodical *The Star of Zion;* (5) to the superannuated ministers; (6) to the payment of the salaries of the General Steward and Secretary.

CHAPTER XXXV.

THE BAPTIST CHURCH.

Origin of the Baptists—English Baptists—Welsh Baptists—Scotch Baptists—Irish Baptists—Continental Baptists.

ORIGIN OF THE BAPTISTS.

IN the popular mind the chief distinctive feature associated with that body of Christians comprising a number of subdivisions and known as Baptists, is their practice of Immersion, as, in their judgment, the only Scriptural form of Baptism. They are supposed to differ from all others mainly on the mode and subjects of Baptism. This is in part true; but to give our readers a more accurate conception of this large body, we will first glance at their claim to a place in history, and then give a synopsis of their beliefs and practices.

Baptists, or as formerly derisively designated Anabaptists, *i. e.*, rebaptizers, claim to have a history antedating the Reformation. Indeed, they assert substantially, that the advocates of their views and principles were the true precursors of Jerome of Prague, of John Huss, of Martin Luther, of Zwingli, of Calvin, and of Knox. It is sometimes charged that they sprung from those wild, lawless, enthusiastic, Iconoclastic peasants in Germany, who appeared in the time of Luther, and who are known in the records of that era as "The Madmen of Munster." This they emphatically deny. D'Aubigne, the well-known historian of the Reformation, says: "Some persons imagine that the Anabaptists of the times of the Reformation and the Baptists of our day are the same, *but they are as different as possible.*"

That they were numerous in Germany, Switzerland, and England during the early part of the sixteenth century, is an unquestioned fact of ecclesiastical history. At that time they were known as Anabaptists, *i. e.*, rebaptizers, because they then, as now, regarded nothing, except the immersion of a believer in water, in the name of the Trinity, as Scripture baptism.

But they claim a higher antiquity than the eventful era of the Reformation. They affirm that their views of the Church and the ordinances may be traced through the Paterines, the Waldenses, the Albigenses, the Vaudois, the Cathari, and the Poor Men of Lyons—the Paulicians, the Donatists, the Novatians; to the Messalians, the Montanists, and the Euchites of the second and closing part of the first century, to the Apostles and the churches they founded. Mosheim says: "The true origin of that sect which acquired the name of Anabaptists *is hid in the remote depths of antiquity.*" Zwingli, the Swiss Reformer, says: "The institution of Anabaptism is no novelty, but, for fifteen hundred years, has caused great disturbance in the Church." Cardinal Hossius, Chairman of the Council of Trent, bore this testimony: "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists, since there have been none, for *these twelve hundred years* past, that have been more grievously punished." This latter is certainly a very strong concession to the claims of Baptists, as the cardinal was an eminent and learned prelate of the Catholic Church, living in the earlier portion of the fifteenth century; thus, it will be seen, he concedes their existence from the third century.

To these we add two quotations from the popular English historian, James Anthony Froude. Of the Anabaptists of the Netherlands he says: "On them the laws of the country might take their natural course, and no voice was raised to speak for them. For them no Europe was agitated; no courts were ordered into mourning; no royal hearts trem-

bled with indignation. At their deaths the world looked on complacently, indifferently, or exultingly. *For them history has no word of praise.*"

In describing the policy of the Duke of Somerset in England, in 1549, he says: "A commissioner was appointed to hunt out and try Anabaptists; to examine them and report on their opinions, and, if mild measures failed, to deliver over the obstinate, in the old fashion, to the secular arm." And Jeremy Taylor, as quoted by Palfrey, says: "Anabaptists are as much to be rooted out as anything that is the greatest pest and nuisance." This evidence is sufficient to show that Baptists are well sustained by those not of them, when they assert their growth and present power in the religious world to have been attained despite the most bitter persecutions, both secular and religious.

There is much Baptists hold in common with all Evangelical Christians. They believe in the Divine authenticity and credibility of the Bible, accepting all its books as inspired. They believe in the Trinity, in man's creation in holiness, in his fall through transgression, and the consequent sinfulness of the whole human race; in man's guilt and condemnation, and the consequent impossibility of justification "by deeds of the law." They believe in what is termed the "vicarious atonement." That Christ paid the penalty due our sins, and that we can be justified only by faith in his word. That "we are saved from wrath through him." They believe in the necessity of regeneration, and that this is effected by the Holy Spirit. In a word, in those respects in which they agree with the great body of Evangelical Christians, they are Calvinists, especially holding in common with the great Presbyterian family the doctrine of election to eternal life in Jesus Christ.

They differ from others in holding that no person is, on any pretence, or for any reason, to be admitted into membership in the visible church until he or she has professed regeneration. Until this is claimed and satisfactory evidence given, they will not administer the ordinance of baptism. Hence they oppose infant baptism, regarding baptism in the name

of the Trinity as the "outward sign of an inward and invisible work." Consequently, they stoutly oppose everything savoring of "Baptismal Regeneration," believing a man must be regenerated and give evidence of saving faith before being baptized; and they say baptism must be the voluntary act of a qualified agent. They do not ask an applicant for membership to subscribe to a creed or to commit a catechism. They rely on the Holy Spirit, by means of the written word, guiding him into all truth, while causing him to grow in grace. They hold the Church of Christ to be a spiritual temple, "built up of lively stones." Hence, they have always protested against all alliances of Church and State, believing that Christ's kingdom is not of this world. Their churches are all independent of each other, each member, whether man or woman, black or white, having the same privileges as any other member. They deny the right of conference, or synod, or bishops, or any other ecclesiastical body to legislate for His churches; nor have they any creed binding all to subscribe to it. The Bible is pre-eminently their only creed. They contend for but one order in the ministry, that of ordained pastors. They have deacons, but their functions are not spiritual, they are temporal and secular, or at most assistants of the pastor in attending to details, as the care of the poor of the church, the pastor's salary, and the communion service, providing the bread and wine, and distributing at the table. The pastor presides in the examination of candidates for membership, but such examination takes place in the presence of the entire membership, and any member is at liberty to ask any appropriate question of the candidate respecting what is termed his "Christian experience," and views of Bible doctrine. The admission is by the vote of the entire membership, the majority deciding. They regard the ordinances as but two, Baptism and the Lord's Supper, holding the former to symbolize regeneration and the new life of faith in Christ, and the latter our dependence on Christ for spiritual life.

ENGLISH BAPTISTS.

These undoubtedly, in part at least, had their origin in the introduction of Baptists' principles from the continent. We say "in part," for there is a strong probability that the Welsh contributed towards the establishment of Baptist churches in England, as the Welsh claim to have had Baptist churches among them before the Reformation. King Henry VIII., in 1534, issued an edict against certain persons called foreigners, "who had been baptized in infancy, but had renounced that baptism, and having been rebaptized, had entered England, and were spreading their opinions over the kingdom." They were commanded to withdraw in twelve days on pain of suffering death. This fact makes it evident that these persons were Baptists, and that they were foreigners, probably Germans. This threat did not, it is certain, cause them all to leave England, for, in 1535, ten were burned in pairs, and fourteen more in 1536. In 1538 six Dutch Baptists were detected and imprisoned, two of whom were burned. Bishop Latimer, in a sermon preached before King Edward, in 1549, said: "The Anabaptists that were burned here in divers towns in England—as I heard of credible men—I saw them not myself—went to their death even *intrepide*, as ye will say, without any fear in the world, cheerfully."

That Baptists became sufficiently numerous in England to create much fear lest their principles should prevail, is evident from the edicts issued against them, and the bitter and protracted persecution they suffered. In the sixteenth century they suffered very severely. Henry VIII. appointed a commission, of which Cranmer was chairman, which he charged to adopt severe measures against the alleged heretics, if they should be detected, to burn all Baptist books, and, if they did not recant, to burn the Baptists themselves. In carrying out this cruel edict, on the 24th of November, 1538, five persons escaped the fire, by bearing fagots at St. Paul's Cross, to signify that they deserved to be burned. Three days after, a man and a woman were committed to

the flames in Smithfield. They were natives of Holland. This spirit of persecution increased, and in 1538, 1540, and 1550, edicts were issued, decreeing that those who held that "infants ought not to be baptized," were excluded from the general acts of pardon issued to all offenders against civil law during those years. This, of course, fanned to a hotter flame the fires of persecution. Many suffered. Joan Boucher, a lady of rank and well known at court, was the first victim, showing that Baptist principles included among those ready to die for them persons of distinction. Annie Askew, a lady of quality, whose name stands high on the rolls of the Christian martyrology of the sixteenth century, was the next to seal her testimony by her death. She was first cruelly tortured, and afterwards burned alive in 1546. Bishop Story preached on the occasion of her burning, and Strype, in his memorials, says, he "tried to convert her. But she was unmoved and told him he lied like a dog," and bade him "go and read the Scriptures." John Rogers suffered in Queen Mary's reign, and when urged to recant, by the cruelty of his death, like a true hero, replied: "Burning alive is no cruel death, but easy enough, if it is God's will."

But, whatever others may have contributed, it is evident English Baptists bore a conspicuous and effectual testimony to the principle of religious liberty. Baptist churches sprung up all over England, when the light of the Reformation dawned on her hills and valleys. But there is good reason for the claim Baptists make, that they had churches in England before that day. The Baptist church at Hillcliffe, England, claims to have been in existence, and to have an unbroken record for about 500 years. A tombstone, lately exhumed from a burial-ground attached to the place of worship, bears date 1357. All the traditions of the place confirm the claim made by the church. That it existed, and was somewhat noted, in 1523, is undoubted. Martin Luther was born in 1483, consequently this Baptist church unquestionably existed when he was but 40 years of age, which was about the time the Reformation began to dawn in England. As this church at that time had become

so prominent as to attract the attention of the civil and ecclesiastical magnates of the land, it must have been in existence for some years. If we concede their claim, confirmed as it is by all the local traditions of the place, then this Baptist church was in existence 113 years before Luther was born.

Baptists in England can claim as belonging to their number many men of great eminence as scholars, preachers, and philanthropists. Dr. John Gale, who was educated at the University of Leyden, and died in 1721, aged forty-one years, was conceded one of the best scholars and able polemics of his day. Dr. John Gill, the celebrated commentator, born in 1697, was one of the best Hebraists of his time. His commentary on the Old and New Testaments and his "Body of Divinity" are still standard authorities, having a reputation for learning and orthodoxy, far beyond the limits of his own denomination. The eminent Dr. Toplady, an Episcopalian, wrote, that "If any man can be supposed to have trod the whole circle of human learning, it was Dr. Gill." He was a man of noble integrity of character. When his income was likely to be reduced if he pursued a certain course he regarded as right, he replied to a friend who expostulated with him: "Sir, I am not afraid to be poor." John Macgowen, author of "Dialogues of Devils," was a Baptist; so was Robinson, author of the well-known "History of Baptism and of Ecclesiastical Researches" bearing his name. Our limits forbid our mentioning, with any attempt at detail, however, the men of God whose names have become eminent in the English Baptist pulpit. We can only mention, by name, Dr. Ryland, Dr. Andrew Fuller, John Foster, the preacher, and concededly the ablest of English essayists; Robert Hall, the most eloquent of divines, and Dr. Stennett. The names of many others of not less note we must omit. John Howard, the philanthropist, attended Dr. Stennett's church in Little Wilde Street, London, and is thought to have been a member of it. John Milton, author of "Paradise Lost," was a Baptist, so was De Foe, the author of "Robinson Crusoe," and John Bunyan, the immor-

tal dreamer, whose "Pilgrim's Progress" has cheered and instructed thousands on thousands. Thomas Hollis, one of the earliest and most liberal supporters of Yale College in America, was a prominent Baptist layman. The constituency of a Christian body represented by such names must, certainly, have had no insignificant influence in English politics, and in moulding the religious thought of the people.

English Baptists inaugurated the work of Foreign Missions in 1792, organizing in the parlor of Deacon Bebee Wallis, of Kettering. Dr. Andrew Fuller, pastor of the church there, was the ardent friend and lifelong supporter of this enterprise. William Cary, a poor shoemaker, was its moving spirit. The first collection amounted to but thirteen pounds two shillings and sixpence, and furnished occasion for the eccentric Sydney Smith to say, sneeringly, "The Baptists propose to convert the world with a consecrated cobbler and thirteen pounds two shillings and sixpence." How greatly was he mistaken in the men and the character of that obscure movement he made the object of his keen wit! That was the origin of modern Protestant missions. It not only roused Baptists, but all others. Mr. Cary became one of the most eminent of Oriental scholars, having a most remarkable aptitude for the acquisition of language. The names of Marshman and Ward, his co-laborers, are household words among all who love and pray for missions. Dr. Marshman's daughter became the wife of the celebrated General Havelock, the deliverer of Lucknow, India, from the horrors of the Sepoy control. The General was himself a Baptist, and a man of eminent piety as well as great bravery.

The Baptists of England early turned their thoughts to the subject of education, and did what, under the adverse condition of their earlier state, they could. They have now seven colleges combining classical and theological instruction in England. They are located at Bristol, Rawdon, Regent's Park, Haverford West, Chilwell, near Nottingham, and Chambers' Hall, where Sir Robert Peel was born. The seventh is the Pastor's College, located in London, and under the jurisdiction of Rev. C. H. Spurgeon. It is in

BUNYAN'S COTTAGE AND FORGE AT ELSTOW.

connection with Spurgeon's Metropolitan Tabernacle, and is sustained entirely by voluntary contributions.

The Baptists at the present time occupy the foremost position among the Dissenters of England. Rev. Mr. Douglass, a clergyman of the Established Church, has recently thus written of them: "It is a fact that the Baptists have been growing, in recent years, in a more rapid ratio than any of their neighbors. In London and neighborhood the increase of Baptist chapels within, say, fifteen years, has been out of all proportion to previous growth. Their rate of increase is twice that of the Independents, and three times that of the Wesleyans. We do not believe, in a word, that we would be far from the truth, were we to say that the most promising and extending denomination in England at this monent is the body of Christians of which we speak." Doubtless the wonderful prosperity of Baptists, of which Mr. Douglass speaks, is due largely to the instrumentality of that remarkable man, Rev. C. H. Spurgeon, pastor of the Metropolitan Tabernacle, London. The circumference of which this man is now the centre is immense. His place of worship has sittings for seven thousand persons, and is filled whenever he preaches. His membership is now over three thousand; while during the past few years the impetus he has given to the denomination has been the means, mainly, of establishing over thirty new churches, and erecting as many chapels in the city of London alone. Besides preaching for this immense congregation, Mr. Spurgeon superintends the college for young men preparing for the ministry. The design of this institution is not to give young men a thorough classical culture, or make them polished rhetoricians, but to assist them in the study of the Word of God, so that they may be thoroughly furnished unto all good works, being able ministers of the New Testament. Naturally enough they catch the spirit of their eminent leader, teacher, and pastor.

Mr. Spurgeon is, however, not the only eminent minister among English Baptists, though he is like Saul among his brethren, "head and shoulders above them." Beside Mr.

Spurgeon, the English Baptists point with pride to Dr. Baptist W. Noel, formerly Queen's Chaplain; Dr. Landells, Dr. Brock, Dr. Chowan, Rev. Hugh Stowell Brown, of Liverpool, and Rev. Drs. Gotch and Angus, eminent as scholars, and as having a place on the Royal Commission engaged in the work of revising the Old and New Testaments.

While the Baptists of England are all united in one organization, known as the British Baptist Union, there are two chief subdivisions. The General Baptists, a smaller body, are regarded as Arminian; The Particular, as Calvinists, while some of both are open communion, and others are strict or close in their communion. It is thought the close communion party are gaining the ascendency, that the "drift" of *conviction* on the *logic* of the communion question among Baptists in England is towards close or strict communion, as practiced by American Baptists. The open communion schism found in the eloquent Robert Hall its most influential champion. Spurgeon practices it to a limited extent, but is not known to be a very decided advocate of its continuance. With these exceptions, Baptist churches are a unit in their views of the ministry, of church government, and of the mode and subjects of baptism.

WELSH BAPTISTS.

From England we pass to Wales. Baptists here lay claim to great antiquity, affirming that they date back to the first century, and holding a tradition that the Apostle Paul visited their mountains, preached among them two years, founding churches which continue unto this day. This, however, seems quite certain: Claudia, a Welsh princess, being at Rome, was converted under the ministry of Paul, and returning in the year 68 brought many of her people to the knowledge of Jesus, inducing them to abandon idolatry.

Mosheim, the learned German Church Historian, says of the early Welsh churches, that "no persons were admitted to baptism but such as had been previously instructed in the principal points of Christianity, and had also given satisfactory proofs of pious dispositions and upright intentions."

It is conceded that during the dark ages the Welsh churches remained pure and never bowed the knee in submission to the Roman church. An eminent Welsh clergyman claims that there is a Baptist church in Glamorganshire which, they have evidence to prove, has been in existence for 800 years. But be the fact as it may, respecting the antiquity of Welsh Baptists, this is certain, they were numerous, having many churches in the time of Henry VIII., and previously, and the entrance of Welsh Baptists into England about that time contributed largely in disseminating their principles.

In 1871 they were numerous and influential, having in this little mountainous principality 551 churches, 550 chapels, 54,853 communicants, and 50,626 Sunday-school scholars. They had colleges at Pontypool and Llangollen, both of which were in a flourishing condition.

They have had among them some noted ministers, but none more so than Christmas Evans, who was one of the most eloquent men of his day. He was a most laborious man, traveling on horseback and preaching in both the English and Welsh tongues, winning many thousands to Jesus.

SCOTCH BAPTISTS.

Scotland claims a word at this point. There are but few Baptists. Presbyterianism in that land has won its grandest trophies, and has maintained since the days of Knox almost undisputed possession. Baptists, however, are found there, and have been for nearly two centuries. Some influential families have been associated with them; most prominent the Haldane brothers, known to the world as eminent preachers and philanthropists. One of them wrote an able commentary on the Epistle to the Romans, and was instrumental in the conversion of D'Aubigne, the historian of the Reformation, and Adolph Monod, the accomplished Genevan pastor and writer. Dr. McLean, who wrote on the Epistle to the Hebrews, was also a Scotch Baptist. In 1871 they were a vigorous body, and growing aggressive. They had 110 churches, 109 chapels, 7,035 members, and 4,396

scholars in their Sunday-schools. They had a prosperous theological school at Glasgow, under the presidency of Rev. Dr. Calross. They are banded in a union meeting annually, and sustain a prosperous Home Mission Society.

IRISH BAPTISTS.

In Ireland there are but few Baptists. Of Protestants, Presbyterians and Methodists are the most numerous. Baptists are the least so of all, but since the disestablishment of the Irish church, are reaping no inconsiderable advantage from the reconstruction of all ecclesiastical matters, and the agitation of public thought since that event. For 250 years there have been Baptist churches in Ireland. Perhaps at a former period they were more numerous than now, as in the drain of population by emigration, Baptists have lost their proportion. They have been favored with the ministry of some eminent men. John Foster, the celebrated essayist, was for some years pastor of one of the Baptist churches in Dublin. Dr. Alexander Carson, of Tubbermore, whose work on Baptism is by Baptists and Pedobaptists conceded the most exhaustive and scholarly discussion of the question, as it relates to the meaning of the Greek verb "baptidzo" in the Bible and in the Greek classics, was the most eminent man and minister of the Irish Baptist churches. Their ministry, as a whole, was stronger in 1885 than ever before. Many efficient missionaries were at work, and the whole aspect was most encouraging.

CONTINENTAL BAPTISTS.

The Baptists in Continental Europe are deserving of a far more extended notice than our space allows. On the night of the 22d of April, 1834, Rev. Barnes Seares, temporarily residing in Germany, baptized Mr. Oucken and six others in the river Elbe. This was the beginning of one of the most remarkable works of modern times, and Mr. Oucken became one of the most successful missionaries of this missionary age. It is doubtful whether, in the same time, the apostles

witnessed results more marvellous than those since achieved in the German States. Sweden is not less remarkable than Germany. There one man, a little more than a quarter of a century ago,—Rev. Andreas Weiburg, a young man who had been educated for the ministry in the Lutheran Church,—was led to a change of views and was "buried with Christ in baptism." Since then, God has wrought marvellously by means of this man. Sweden, in 1871, contained 201 Baptist churches, having a membership of 8,120, with a theological school in Copenhagen.

The following summary will give the reader an idea of the strength of the Baptists throughout the old world, in the year 1885: EUROPE: Associations, 67; churches, 3,191; ministers, 2,290; members, 346,918. ASIA (including Assam, Burmah, Ceylon, China, India, Japan, and Palestine): Associations, 5; churches, 754; ministers, 279; members, 61,493. AFRICA: Associations, 3; churches, 85; ministers, 31; members, 6,627. AUSTRALIA: Associations, 6; churches, 136; ministers, 88; members, 11,039. Total: Associations, 81; churches, 4,186; ministers, 2,688; members, 426,077.

CHAPTER XXXVI.

THE BAPTIST CHURCH.

The Baptist Church in the United States—Roger Williams and his Work—The first Church established in America—Statistics of the Church—The Free-will Baptist Church.

THE BAPTIST CHURCH IN THE UNITED STATES.

THE name of Roger Williams must have the honor of being placed at the head of every account of the introduction of Baptists into America. Roger Williams was born in Wales in the year 1598. At an early age he was sent to Oxford College, and educated through the munificence of Sir Edward Coke. He was a member of the Church of England, and was designed for the priesthood. But he became a Puritan, and emigrated to America in 1630, settling at Salem, Mass., and was soon after called to the office of teacher in connection with the Rev. Mr. Skelton. He was not there long before his liberal views on the question of conscience in matters of belief rendered him obnoxious to the Puritan settlers of the colony. He contended against religious persecution in all forms. He protested against the union of Church and State, which then and long after existed in both Massachusetts and Connecticut. He was not then a Baptist, though in advocating these views he was defending principles of which Baptists had ever been the representatives. This the authorities of the colony would not tolerate. He was therefore condemned for no other reasons than holding those opinions which now none think of questioning, and expelled from the colony in 1635. In the spring of 1636 he settled in

Adoniram Judson

what is now the State of Rhode Island, on the site where the opulent city of Providence stands. There he founded a colony, obtaining a charter from the king. A fundamental principle of this colony was, that there should be no persecution for conscience sake in matters of religion, but that every man was to have perfect freedom to worship God after his own conviction of truth and duty.

THE FIRST CHURCH ESTABLISHED IN AMERICA.

There being no minister in New England who had been baptized by immersion on a profession of faith, in March, 1639, Ezekiel Holliman baptized Roger Williams, who then administered the rite to Holliman and ten others. Thus was founded, under Roger Williams, as Governor of Rhode Island, and by Ezekiel Holliman, Deputy Governor, with ten others, the first Baptist church on the continent of America. To those members twelve others were soon added, and from that day to this that church has been "a burning and a shining light."

This position has not been easily gained. It cost the early churches and preachers much suffering. The laws of Massachusetts Colony against Baptists and Quakers were severe. The more their principles prevailed, the more violent became the punishment. The penalties inflicted were the severest the spirit of the age—which had softened down as compared with previous years—would allow; banishment, whipping, fine, and imprisonment, beside being taxed to support the clergy of the "Standing Order." For failure or refusal to pay this tax, regarding it as unjust, they "oftentimes had their bodies seized upon and thrown into the common jail, as malefactors, and their cattle, swine, horses, household furniture, and implements of husbandry, forcibly distrained from them and shamefully sold, many times at not a quarter of their first value." In 1728 a law was passed by the General Court relieving Baptists from this tax. But it relieved their persons only, not their property. In Connecticut, Baptist ministers were put in the stocks, and afterwards thrown into prison for preaching the Gospel contrary

to law. In Virginia, Dr. Hawks, an Episcopalian, says: "No dissenters experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance." This spirit of persecution long lingered after the strength of popular feeling had bound it hand and foot, and the laws it enacted remained unrepealed on the statute books of the New England Colonies and of Virginia years after public sentiment had made their execution impossible.

Into the details of persecution suffered in the effort to force compliance with those laws we cannot here enter. One episode, however, deserves mention on account of its eminence. In Virginia, on June 4, 1768, three Baptist ministers, John Walker, Lewis Craig, and James Childs, were taken before the magistrates in Spottsylvania County, and bound over for trial as "disturbers of the peace," charged with preaching the Gospel, their accusers saying they could not meet a man "without putting a text of Scripture down his throat." This trial has been made memorable in history because of the part taken in it by the eloquent Patrick Henry, who, on hearing of their arrest, rode sixty miles, that he might be present at their trial, and volunteer in their defence. Seating himself in the court room, he listened to the reading of the indictment. The words "For preaching the Gospel of the Son of God" caught his ear. Rising immediately on the concluding of the reading, he stretched out his hand, received the paper, and then addressed the Court. He dwelt on the charge "For preaching the Gospel of the Son of God." He asked, at the close of a most eloquent appeal, "What law have they violated?" And then, for a third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment about his head. The effect was electrical. The Court and audience were at the highest pitch of excitement. The prosecuting attorney and the witnesses against these three men grew pale and trembled. The Judge shared in the excitement, now becoming extremely painful, and with tremulous voice gave the authoritative command, "Sheriff, discharge those men."

The first Baptist church was organized in America in 1639, in Providence, R. I. Other churches were soon after organized in the different colonies. The First Newport, in 1644; Second Newport, in 1656; First Boston, in 1665; Middletown, N. J., in 1688; and the Piscataway and Cohansy churches, in the same State, the former in 1688 and the latter in 1689; First Philadelphia, in 1698; Brandywine, Pa., in 1715, and First Church in New York City, in 1724. Churches were organized at many other points where new settlements sprung up, so that within about a century after Roger Williams became a Baptist there were about seventy-five in existence, notwithstanding the oppressive laws against them. Connected with some of those early churches were laymen who became prominent in civil positions, and while the ministry of that early day among Baptists was not, as a whole, a well-educated body, they comprised some who ranked high as scholars.

Very early attention was given to education by the American Baptists. A literary and theological school was opened at Hopewell, N. J., in 1756; Brown University, R. I., was founded in 1762; and another theological school was opened at Penepack in 1766. From these early nurseries of learning and theological knowledge came forth scholars, who, mingling in with their less cultivated but strong-minded and self-educated brethren, the pastors in those times, laid a foundation for the prosperity and success which has attended the progress of the denomination ever since.

Beside Brown University, their best known colleges are Rochester and Madison in N. Y., Lewisburg in Penn., Chicago University in Ill., and Waterville in Me. Two of their theological seminaries are quite handsomely endowed. Newton, Mass., has endowment and real estate worth $400,000, and Crozier, at Upland, Delaware County, Pa., $317,000, the gift of one family, the heirs of the late John P. Crozier, a prominent, wealthy, and liberal Baptist, well known for his abundant liberality towards the Christian Commission during the Civil War. In addition to the col-

leges, universities, and theological seminaries mentioned, they have a number of other institutions of lesser grade. We must not omit, however, to mention Vassar College, located at Poughkeepsie, N. Y., and founded by the princely munificence of Matthew Vassar, Esq., whose entire gift amounted to $825,000. It is designed to be for young women what Harvard, Yale, and Brown are for young men.

The origin of the Foreign Mission work among the Baptists was most providential. Rev. Adoniram Judson and Luther Rice left the United States in 1812, sent out by the Congregationalists of New England as missionaries to India. On the voyage, the study of the New Testament made both them and their wives Baptists, and on landing at Serampore they were all baptized by Rev. William Ward, an English Baptist missionary at that place. Rice returned to lay the matter before the Baptist churches of America and urge the formation of a Mission Board among them. Judson remained, but God led him to Burmah. His sufferings and his work there are too well known to require recital here. Judson toiled in Burmah. Rice, with trumpet tones, roused the churches at home. The work has since moved forward gloriously.

As the Baptists of the British Provinces are in perfect accord with the great body of whom we have just given an account, a word respecting them is fitting at this point. The first Baptist church was constituted in New Brunswick, October, 1778, at Horton. Soon after, churches were organized at various points; and on June 23, 1800, the first Baptist Association of British North America was organized in Lower Granville, Nova Scotia. Their growth has been quite rapid. They have four colleges, and publish three English and one French periodical, each weekly. They co-operate in Foreign Missions with the American Baptist Missionary Union.

STATISTICS OF THE CHURCH.

If the reader will add the statistics concerning the Baptists in the Old World, already given, to the following, a pretty

accurate estimate of the strength of the denomination in the world, up to the close of the year 1885, will be obtained: Total number of associations, 1,196; churches, 27,913; ministers, 17,327; members, 2,474,771; Sunday-schools, 15,939, with 134,395 officers and teachers, and 1,118,129 pupils. The benevolent collections amounted to $6,996,105. In institutions there were reported 6 theological seminaries, 33 colleges and universities, and 60 academies, seminaries, and female colleges. During the year 46 churches were constituted, and 597 Sunday-schools established by their missionaries, who also supplied 1,599 churches and out-stations, connected with which were 26,962 members and a Sunday-school force of 46,129 persons. In the German missions there were 138 churches, 150 mission stations, 130 pastors, 11,000 members, 196 Sunday-schools with 1,655 teachers and 12,262 pupils. In the Scandinavian missions there were 108 churches, 48 pastors, 5,705 members, 57 houses of worship, 72 Sunday-schools with 382 teachers and 2,786 pupils. In the Norwegian and Danish missions there were 29 churches, 35 ministers, and 1,500 communicants.

THE FREEWILL BAPTIST CHURCH.

This denomination appeared for the first time, as organized and distinctive, in the year 1780. The causes leading to the separation from the Baptist Church were two. The first is found in the Arminian tendencies, existing, to a limited extent, among some of the early Baptist churches. It is true that, generally, the early Baptist churches of this country were Calvinistic, yet there were members, and some ministers, who having belonged in England to that division of Baptists called "*General*," and who have always been moderate Calvinists, and some of them Arminian, brought those views with them and sought to propagate them in the churches in the United States. This would, of course, awaken opposition, and in time cause just such a separation as led to the denomination under consideration. The second cause is found in the Antinomianism evidently spreading to a considerable extent about this time, and which, in a quarter of a

century later, caused the secession of another body, known as Old School Baptists, leaving the great body of Baptists, of whom we have given an account, Calvinists, without falling into Antinomianism on the one hand, or Arminianism on the other.

The founder of this body was the Rev. Benjamin Randall. He was an uneducated man, but of sound sense and fervent piety. He was converted at New Castle, N. H., under the preaching of the celebrated George Whitefield, when twenty-two years of age. About four years after his conversion, in 1776, he united with the Calvinistic Baptist church in Berwick. Feeling called to preach, license was granted him by the church to "exercise his gift," which he did with remarkable success. He was instrumental in the promotion of an extensive revival of religion in Dover, N. H., the place of his birth, and in many other places. He imbibed Arminian notions, thus dissenting from the body with which he had connected himself. The Baptist church in Berwick met, considered his case, and withdrew the hand of fellowship from him.

There was not a denomination in existence in America to which he and his followers could naturally ally themselves. On the mode and subjects of baptism they were Baptists, but Baptists were Calvinists, while they were Arminians. The year that he was expelled from the Berwick church the church in London and Canterbury, with its minister, and the church in Strafford and minister, protested against Calvinism and stood independent, until they united with Mr. Randall and his little band. By these ministers Mr. Randall was ordained, in March, 1780, and on June 30th, following, he organized in New Durham, N. H , the first Freewill Baptist church. Like all new sects, terms of reproach were used in describing them. They were called Randallites, General Provisioners, New Lights, and Freewillers, the last of which has clung to them, and which they have accepted, being known now as Freewill Baptists. The "little vine soon ran over the wall," and in less than two years several churches were organized in the State of Maine, and their whole num-

ber was nine. In the fall of 1781 Mr. Randall made an eastern tour, and preached in several towns west of, and on, the Kennebec River, in most of which places he saw revivals begin. Churches and ministers continuing to multiply, for the purpose of preserving unanimity of views and co-operation of efforts, as well as for mutual edification, a quarterly meeting was organized in four years from the first church organization. Within the first twelve years these Baptists had come to be quite numerous in Maine and New Hampshire, had extended into Vermont, and soon after into Rhode Island and several other States. The first yearly meeting was held in New Durham, in June, 1792. Elder Randall died in 1808, and was ably succeeded by Elder John Colby. This successful evangelist carried the doctrines of the church into the West, and had entered upon a southern tour when he died in Norfolk, Va., in 1817.

A General Conference was organized in 1827, and was at first an annual session. It has since become biennial and triennial, as at present. They are a unit with the great body of Baptists on the subject of baptism and the question of church government, but they do not accept the doctrines of Calvinism. They deny personal, unconditional election to eternal life in Christ, in consequence of an eternal decree. Hence, they repudiate the doctrine of final perseverance, as explained in harmony with the Calvinistic theory, but that election is made sure by perseverance only. They differ also on the subject of communion, practicing what is known as "open communion," and do not, like the Regular Baptists, regard immersion as essential to communion. In fact, they do not regard baptism at a Scriptural prerequisite to the Lord's table. In this they differ from others, as much as from the great body of their Baptist brethren. Their latest reports gave: Number of churches, 1,496; preachers, 1,445; members, 80,913. Adding the membership of several other bodies which hold closely to their principles, we have a total of 169,249 persons of identical religious belief. Although their numbers are comparatively small, they have accomplished much in the educational line. Encouraging reports

were made to the Conference by Hillsdale (Mich.) College; Bates College and the Theological School, Me.; New Hampton (N. H.) Institution; Nichols Latin School, Me.; Maine Central Institute; Green Mountain Seminary; Pike (N. Y.) Seminary; Storer College, Va.; Rio Grande College, Ohio; and Ridgeville (Ind.) College.

CHAPTER XXXVII.

THE BAPTIST CHURCH.

The Church of Christ—The Mennonites—The Church of God—Seventh-Day Baptists—Liberal Baptists of America—German Baptists or Brethren—Southern Baptist Associations.

THE CHURCH OF CHRIST.

THIS denomination had its origin in an effort made to effect a union of the pious of all parties by the ties of a common Christianity. They regard the title "Campbellite Baptists" as a reproach; for, though Rev. Alexander Campbell was the leader of the movement resulting in the denomination, they claim to be the restorers of "Primitive Christianity," and hence object to denominating a church by any other designation than is found in Scripture. The followers of Christ having been termed disciples they have chosen this as their appellative.

The character and life of a man who possessed the mental abilities and force of character to formulate, organize, and establish such a monument as this denomination has become, are worthy both of study and emulation. He was of Scotch-Presbyterian education and parentage. His father, Rev. Thomas Campbell, had long been a minister of high standing in the "Secession" branch of the Presbyterian Church in the North of Ireland, who, with his family, emigrated to this country early in the beginning of the present century. His liberal views soon rendered him the object of persecution among his Presbyterian brethren, for which reason he encountered much opposition. He was at one time formally

arraigned before an ecclesiastical tribunal of his brethren on the charge of heresy. His fundamental position, while yet in connection with the Presbyterians, was, that the divisions existing among Christians were caused by a want of conformity to Scripture, and that the true and certain way to insure such unity was to cast aside all creeds and follow only the teachings of the Bible. The more rigorously he advocated his peculiar views, the stronger the opposition to him became, until on September 7, 1810, he and his family, and a considerable number of others who had imbibed his sentiments, separated from the Presbyterians and organized a church at Brush Run, in Washington County, Pa., where a house of worship was erected. Of this church, Rev. Thomas Campbell and his son, Alexander, became joint pastors. In this church much devotion was manifest, and perfect concord prevailed. At length a subject of difficulty presented itself—a member raised the question, "Is Infant Baptism Scriptural?" Mr. Campbell and his son entered into the discussion occasioned by this query, and having been educated in its belief, undertook the defence of "Infant Baptism." The result of the investigation was, that they, and many members of the Brush Run church, were convinced not only that infant baptism was without Bible authority, but that immersion alone was Scriptural baptism.

True to their convictions they became Baptists; and on the 12th of June, 1812, were immersed by Rev. Mr. Luce, and forming a Baptist church, were admitted, in the fall of 1813, into the Redstone Baptist Association, carefully and expressly stipulating at the same time, in writing, that "no terms of union or communion other than the Holy Scriptures should be required." About this time Rev. Alexander Campbell came more prominently into notice. He had been educated at Glasgow University in Scotland, and was, from a student, eminent for energy of character, brilliancy of talents, and love of learning, together with a wonderful ability in debate. He first attracted attention by a speech in the Redstone Baptist Association in defending the above

agreement. He subsequently became famous as a debater. He loved what he regarded truth, and brought to its defence rare abilities, wide reading, and much learning. A debate with Rev. J. Walker, in Mount Pleasant, O., on the subject of baptism, raised him high in the estimation of Baptists, and gave wide celebrity to his talents and knowledge for the first time. Three years after he held a debate with Rev. Mr. McCalla, of the Presbyterian Church, in Washington, Ky., which contributed largely to increase his fame and extend his influence. Beside these, he held other debates in the course of his remarkable career; the two most prominent being those with the late Archbishop Purcell, of Cincinnati, O., on the Roman Church, and with Rev. Dr. N. L. Rice, at Lexington, Ky., on the subject of baptism. The latter was one of the most noted of his numerous encounters with theological opponents, his opponent, Dr. Rice, being one of the ablest disputants the Presbyterian Church in America ever produced. Henry Clay, the great statesman of Kentucky, presided at this debate, and thousands gathered to hear it.

From the time of his union with the Baptists in 1812, and especially his speech before the Redstone Association, it was evident that while he was in his views essentially a most decided Baptist, yet he was not, on some points, in full sympathy. Those points he pressed. Perhaps his growing popularity and his remarkable abilities made him an object of jealousy with some, and thus caused his points of dissent to be magnified beyond their true value. The chief point of dissent was on the design of baptism. The Baptists required of all candidates for admission into their churches the relation of what they term "Christian experience"; that is, they required a statement in evidence of the power the truth in which belief has been avowed has had upon the heart, as an indispensable condition to baptism. The Disciples opposed this as unscriptural, referring to the confession of the Eunuch (Acts viii. 37), as all we are to demand. Like Baptists, they do not require submission to a creed as a condition of membership. They, however, attribute to the

act of immersion an effect Baptists will not allow, and which, in the judgment of the latter, is regarded as akin to, if not identical with, the ritualistic theory of baptismal regeneration. We will, however, give their peculiar conception of the efficacy of baptism in their own language: "No one is taught to expect the reception of that heavenly monitor and comforter (the Holy Spirit) as a resident in his heart until he obeys the Gospel. Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission of sins, and the gift of the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed, after the Holy Spirit was bestowed after the glorification of Jesus, 'Be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.'"

Their "Year-Book" for 1885, while acknowledging the imperfection of their statistics, gave the following estimate of membership:

Alabama, 2,600; Arkansas, 15,000; California, 13,000; Colorado, 2,000; Dakota, 500; District of Columbia, 500; Florida, 2,500; Georgia, 10,000; Idaho, 500; Illinois, 56,800; Indiana, 75,600; Iowa, 35,000; Indian Territory, 100; Kansas, 30,000; Kentucky, 63,800; Louisiana, 1,000; Maryland, 2,500; Michigan, 7,800; Minnesota, 4,000; Mississippi, 10,000; Missouri, 56,000; Montana, 500; New England, 2,000; Nebraska, 20,000; New York, 5,400; North Carolina, 9,600; New Jersey, 100; Ohio, 40,000; Oregon, 5,000; Pennsylvania, 10,000; South Carolina, 2,500; Tennessee, 35,000; Texas, 30,000; Virginia, 16,000; West Virginia, 12,000; Washington Territory, 3,500; Wisconsin, 2,000—Total, 582,800. *Foreign:* Australasia, 6,000; Canada, 10,000; France, 89; Great Britain, 7,000; Denmark, 104; Turkey, 197; India, 10; Japan, 17; Jamaica, 3,000 —Total, 26,417; Grand total, 608,417.

The number of ministers was computed at 4,000 for the United States. They had 23 church, 11 Sunday-school, and 7 foreign periodicals. Their educational institutions embraced 43 colleges, institutes, normal schools, and universities, of which Kentucky had the largest number, 10. Six institutions were founded in 1880–1885.

The General Christian Missionary Convention was organized October 24, 1849, in the city of Cincinnati. It was then called "The American Christian Missionary Society," and was incorporated by the Legislature of Ohio the following year. Alexander Campbell was elected president, and served as such until 1866. In 1869 its name was changed to "The General Christian Missionary Convention." It gave attention to both home and foreign missions until 1875, when, upon the organization of "The Foreign Christian Missionary Society," it turned attention exclusively to home missions. In 1885 there were 26 State missionary and 6 State Sunday-school organizations. The foreign missionary society had 17 stations, 29 missionaries, and over 2,000 converts.

THE MENNONITES.

These Christians derive their name from Menno Simons (b. 1496, d. 1561), who had been a Roman Catholic priest. After the attack on Münster, and the execution of the leaders of the Anabaptists, June 24, 1535, he began to gather the remnants of these people and to settle them in the Netherlands and in North Germany. They were organized after what was regarded as the primitive church model. They had ministers and deacons; they rejected infant baptism, and did not immerse, and some adopted feet-washing in connection with the preparation for the Lord's Supper. They received toleration, first in the Netherlands, then in England and Germany. Subsequently they divided into several classes, but all were again united in 1801. In Prussia they were relieved of the obligation to bear arms in 1802, and of the necessity of taking judicial and official oaths in 1827.

How long the followers of Menno Simons adhered to the doctrines he had inculcated, how long they practiced his precepts, and guarded with a jealous eye those truths that he had promulgated, is not exactly known; but it is asserted by some of the most intelligent Mennonites, that soon after the persecution ceased there was a gradual falling off from their former purity, and that they did not carry into effect

the doctrines they had formerly taught and professed. It was when viewing their fallen state, and on reflecting how they had deviated from the path in which they had formerly trod, that a few individuals contemplated the design of restoring them to their old-time purity. For this purpose they met repeatedly. They warned the Mennonites of their delusion; but as they were unwilling to be convinced of the errors under which they were laboring, and as these few enlightened people found it impossible to take part in their proceedings, they found it necessary to renovate and renew the whole Mennonite doctrine. They accordingly began "the Church of Christ anew." This occurred in the year 1811. As their number was continually on the increase, they soon found it necessary to appoint one from among their number to superintend this important work. Their choice fell upon John Herr, who at once devoted himself heartily to the reform, and lived to see the accomplishment of much that was dear to the hearts of the few "reformers" of 1811.

In 1867 the North German Confederation imposed upon them the obligation to bear arms, and an exodus to the United States was the immediate consequence. Four years later Russia subjected them to the conscription laws, which action, clashing with their conscientious scruples against bearing arms or engaging in mortal strife, led at once to a large emigration from that country to this. Like their co-religionists in Germany, the Russian Mennonites were an unusually thrifty people, well-educated and practical adepts in some sustaining occupation. The majority were agriculturalists and well-to-do financially. A single party of sixty which landed in New York in 1871, brought with them upward of $125,000 in gold. They immediately went to Kansas, bought large tracts of farming land, and laid the foundation for an immense, self-sustaining community.

The Mennonites who came to the United States in 1867 did not find themselves "strangers in a strange land." Members of their faith had arrived here in considerable numbers between 1683 and 1698, upon very advantageous invitations extended by William Penn, who was desirous of populating

his vast possession with frugal, industrious, and God-fearing people. By 1735 there were about 500 families settled in Lancaster County, Pa., alone.

In 1885 they had about 500 churches, 250 regular ministers, and upward of 70,000 members in the United States.

THE CHURCH OF GOD.

This denomination sprang from the German Reformed Church, and the members are popularly known as "Winebrennerians." They agree with Baptists on the mode and subjects of Baptism; regarding believers as the only Scriptural subjects, and immersion as the only Scriptural mode. They dissent from regular Baptists on Calvinism, being strongly Arminian in their doctrinal views, approaching more nearly the Methodists than to Baptists, or to the Presbyterians. They practice feet-washing generally, but not regarding it as an ordinance in the same positive sense as baptism and the Lord's Supper, they do not hold it as a church ordinance, and therefore do not regard its non-observance as sufficient cause for discipline. Its general observance is the result of the strength of sentiment in the denomination in its favor, rather than of any law. Their church government is somewhat similar to that of the Methodists, excepting that they have no Bishops. They have local Elderships, and a General Eldership, the latter owning and controlling all property, superintending printing, having charge of the publication of hymn-books, and all periodical literature.

They take their popular name from their founder, Rev. John Winebrenner. This divine became, in 1820, pastor of the German Reformed church in Harrisburg, Pennsylvania. His ministry was remarkable for the extensive revivals of religion that occurred under it. These were not confined to Harrisburg, but, as he preached and labored in all the region round about, they were shared by numerous other German Reformed churches. As revivals of religion were new and almost unheard-of events in those days, especially among

the German people of that region, this work of God did not fail to excite wrath and opposition. This state of affairs lasted five years, and then resulted in a separation from the German Reformed Church. About this time (1825), more extensive revivals began in the neighboring towns, and several hundred conversions were reported. During those revival scenes the mind of Mr. Winebrenner underwent a radical change as to the true nature of a Scriptural organization of churches, and his sentiments were accepted by many who had been awakened under his preaching. This led to the call for a convention to consider the duty of a separate organization. This convention met at Harrisburg in October, 1830, and resulted in the formation of "The Church of God," agreeing on the great subject of salvation through Christ, with all evangelical Christians, and holding those peculiar views we have stated.

At the last Triennial General Eldership progress was reported on the erection of the educational institution at Findley, Ohio. A number of missions reported on the condition of the "Church" in Michigan, Missouri, Nebraska, Kansas, Texas, and the Indian Territory. They decided to co-operate with the Freewill Baptists in their foreign missions. Resolutions were adopted requesting the brethren to oppose the desecration of the Lord's day by the publication of Sunday papers, theatrical performances, railroad excursions, and the opening of beer-gardens and places of amusement; declaring the prohibition of the liquor-traffic to be the most important issue before the people; and recommending to the Annual Elderships to require a pledge from all candidates for licenses to preach that they abstain from the use of tobacco. They reported 450 ministers and 45,000 communicants.

SEVENTH-DAY BAPTISTS.

The term Sabbatarians was applied in the fourth century to the followers of Sabbatarius; and in the sixteenth century some Anabaptists, who observed the seventh instead of the first day of the week, were similarly denominated. It

is uncertain when they first appeared in the Protestant Church, but they existed, as a sect, as early as 1633. There are two congregations of Sabbatarians in London, the first dating as far back as 1678. One is among the General, and the other among the Particular Baptists. Various historians have given them a very great antiquity, and in proof have cited people who paid special religious regard to the seventh day of the week, in the earliest days of noted Eastern countries. But, without entering the domain of conjectural argument, we shall accept the first date here given, as the most remote one needed for our present purpose, because from it there are indisputable evidences of the progress and persecutions of the class of believers best known as Seventh-day Baptists. John James, a Seventh-day Baptist minister of London, was hung at Tyburn, and afterwards quartered, in 1661. Seven years later Edward Stennett, another minister, wrote to some friends in America that the churches in England had their liberty, "but we hear that strong bonds are making for us."

In 1665 Stephen Mumford, a Seventh-day Baptist, came from England to Newport, R. I., and soon Samuel Hubbard, a Baptist, embraced his views. The first Seventh-day Baptist church in America was founded in 1681, with William Hiscox as pastor. Churches were established in New Jersey in 1705; at Hopkinton, R. I., in 1708; in Virginia in 1745; in Salem, N. J., in 1811; in Clark County, Ohio, in 1824. From these points as centres they spread rapidly, particularly in New York, New Jersey, Pennsylvania, Ohio, Iowa, Illinois, Virginia, Rhode Island, Connecticut, Michigan, and Wisconsin. As a denomination they practice what is termed close communion. They consider that the Pedobaptist brethren have perverted the ordinance of baptism, by abandoning the original institution, which was dipping or immersion, and using that of sprinkling or pouring. In their views of the Sabbath they differ from all other denominations. And this is the only essential point of difference between them and the regular Baptists. They reported at their last annual convocation the number of churches, 95;

membership: Eastern Association, 2,192; Central Association, 1,533; Western Association, 1,936; Northwestern Association, 2,230; total, 7,891; Sunday-schools, 77; whole membership of the schools, 535 teachers and 6,000 pupils.

LIBERAL BAPTISTS OF AMERICA.

An important convention was held in Minneapolis, Minn., October 2, 1883, having for its object the union of all "open communion" Baptists. A paper on "The Liberal Baptists of America" gave the following significant facts:

In 1823 a movement, under Elder Stimson, began in Indiana. The people took the name of "General Baptists," and now have in the Western States not less than 13,000 members. About 1828 a few churches separated from the United Baptists and took the name of "Separate Baptists." Churches have been planted by them, and we now know of ten associations, with a membership of not less than 7,000 communicants. We have also Free Christian Baptists in Nova Scotia and the Free Baptists of New Brunswick. The people known as the "Church of God," organized in Pennsylvania in the year 1830, now embrace upward of 30,000 members, and sustain several newspapers and institutions of learning. If we give a summary the showing is: Free Baptists of New England, 78,000; Church of God, 30,000; Nova Scotia and New Brunswick, 14,000; General Baptists, 13,000; Free Baptists in North Carolina, 10,000; Separate Baptists, 7,000; Free Baptists in Western States, 5,000—total, 157,000.

A report was adopted declaring that the several associations of churches of Jesus Christ in America, who held the evangelical faith, practicing believers' baptism, and excluding no recognized Christian from the Lord's table, *are one* by the strongest ties, that of a common faith and spirit, unity of purpose, mutual respect, and paternal love, and hence should be one in formal fellowship and methods of co-operation. Measures were projected for hastening the union of all these believers.

GERMAN BAPTISTS, OR BRETHREN.

The German Baptists, or Brethren, are a denomination of Christians who emigrated to the United States from Germany between the years 1718 and 1730. They are commonly called

Dunkers, but they have assumed for themselves the name of Brethren, on account of what Christ said to his disciples: "One is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8). The first appearance of these people in the United States was in the fall of 1719, when twenty families landed at Philadelphia. They have now dispersed themselves almost through every State in the Union; but they are most numerous in Pennsylvania, Maryland, Virginia, Ohio, and Indiana. They use great plainness of dress and language, like the Quakers, and like them also, they will neither take an oath nor bear arms. They commonly wear their beards, and keep the first day. They celebrate the Lord's Supper, with its ancient attendants of love-feasts, washing feet, kiss of charity, and right hand of fellowship. They anoint the sick with oil for recovery; and use the trine immersion, with laying on of hands and prayer, the person kneeling down to be baptized, and continuing in that position until both prayer and imposition of hands are performed. Their church government is the same as that of the English Baptists. When they find one of their number becoming eminent for knowledge, and possessing aptness to teach, they choose him to be their minister, and ordain him with laying on of hands. None of their ministers receive any pecuniary compensation for any services they perform pertaining to the ministry. They are a quiet, peaceable, industrious, pious people. They are remarkably simple in their habits and spiritual in their worship. They are generally wealthy, kind to the poor of their own number, and have ever been decided in their testimony against slavery. It is impossible to give any statistical account of these people, as they make it no part of their duty to keep an account of the number of communicants, or a record of such events as usually comprise the history of other denominations.

SOUTHERN BAPTIST ASSOCIATIONS.

The Associations of Southern Baptists employed 144 missionaries during the year 1884, and these served 338 churches

and stations. They had 141 Sunday-schools, with 5,387 teachers and pupils. A church building department was organized in 1883 for the purpose of assisting district churches, by loans, in building and repairing their edifices. In 164 associations in the Southern States there were 612 church organizations which had no houses of worship. The department reported that 2,000 church buildings were needed at once.

CHAPTER XXXVIII.

THE LUTHERAN CHURCH.

Martin Luther, His Times and Work—The Augsburg Confession—Forms of Worship and Church Order—American Lutheranism—Condition of the Church.

MARTIN LUTHER—HIS TIMES AND WORK.

LUTHERANS is a term applied to the followers of Martin Luther, born at Eisleben, in Thuringia, Nov. 10, 1483, and is used denominationally to describe a vast number of German Protestants. At an early age Luther became acquainted with the views disseminated by Wycliffe and John Huss, and is said by his biographers to have received those impressions which induced him to separate from his church on a visit to Rome in 1510. At Wittenberg, where he filled the theological chair, Tetzel, the legate of Pope Leo X., arrived to raise money by the sale of indulgences; whereupon Luther drew up his famous Ninety-five Theses, condemning the abuse of indulgences, and he transmitted a copy of them to the Archbishop of Magdeburg, Oct. 31, 1517. Summoned to appear before Cardinal Cajetan at Augsburg, after several conferences Luther appealed "from the Pope ill informed to the Pope better informed," Nov. 28, 1518. After a conference with Militz, in January, 1519, he wrote an explanatory and submissive letter to the Pope, March 3, 1519. In a disputation at Leipsic he denied the Pope's supremacy, June 27, 1519, and published an address to the Emperor and the Christian nobility of Germany in June, 1520. A bull against Luther

and his writings was issued by Eck in August, and in the same month Luther's treatise on the Babylonian Captivity of the Church appeared, denouncing the papacy as the kingdom of Babylon and antichrist. In October he had a conference with Militz, and having been excommunicated, he destroyed the bull before an immense multitude, Dec. 10, 1520.

At the Diet of Worms he maintained his opinions, April 16, 1521, and an edict was consequently issued commanding his apprehension and the destruction of his writings, May 8, 1521. He was conveyed to Wartburg, under the protection of Frederick, Elector of Saxony, where he began his translation of the Bible into German, completing the New Testament in 1521. Luther repaired to Wittenberg, where religious disturbances had arisen, and restored order in 1522. He abandoned the monastic life, and his monastery being deserted, was given into the hands of the Elector in 1524, when a league of German princes was formed to check the progress of his opinions, which had spread over Switzerland, found entrance into Scotland, and were adopted as the national faith in Sweden and Denmark, 1524. His Liturgy and Order of Divine Worship were published in 1526, and he presented the Articles of Torgau to the Elector of Saxony in 1530. At the Diet of Augsburg, the Protestants read their celebrated "Confession," June 25, 1530. Luther died at Eisleben, Feb. 18, 1546.

THE AUGSBURG CONFESSION.

This celebrated profession of faith was presented by the Protestants at the Diet of Augsburg in 1530 to the Emperor and the Diet, and being signed by the Protestant States, was adopted as their creed. Luther made the original draft at the command of the Elector of Saxony, at Torgau, in seventeen articles; but as its style appeared to be too violent, it was altered by Melanchthon, at the command of the Elector, and in compliance with the wishes of the body of Protestant princes and theologians. Thus changed it was pre-

sented and read in the Diet, June 25. Two certified copies, one in German and the other in Latin, were delivered to the Emperor. The Confession was immediately afterwards printed, and being translated into various languages, was spread over Europe. It has ever since continued to be the rule of the Lutheran Church in matters of faith. It consists of twenty-eight articles, twenty-one of which state the belief of the Lutherans on the principal tenets of religion; and the other seven consist of "refutations" of certain points of either dogma or discipline as maintained by the Roman Catholic Church, and on account of which the Lutherans separated from the communion of Rome.

The following are the leading doctrinal points in the Confession:

1. That there is one divine essence, which is called, and is God, eternal, incorporeal, indivisible, infinite in power, wisdom, and goodness; and yet that there are three persons who are of the same essence and power, and are co-eternal; the Father, the Son, and the Holy Spirit.

2. That the Word, that is the Son of God, assumed human nature in the womb of the blessed Virgin Mary, so that the two natures, human and divine, inseparably united into one person, constitute one Christ, who is true God and man.

3. That since the fall of Adam all men, who are naturally engendered, are born with a depraved nature; that is, without the fear of God, or confidence toward him, but with sinful propensities.

4. That the Son of God truly suffered, was crucified, died, and was buried, that he might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all the actual sins of men. That he also sanctifies those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the devil and the power of sin.

5. That men cannot be justified before God by their own strength, merit, or works; but that they are justified gratuitously, for Christ's sake, through faith.

6. That this faith must bring forth good fruits; and that it is our duty to perform those good works which God commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him.

7. That in order that we may obtain this faith the ministerial office has been instituted, whose members are to preach the Gospel and administer the sacraments (viz., Baptism and the Lord's Supper). For through

the instrumentality of the word and sacraments as means of grace, the Holy Spirit is given, who in his own time and place produces faith in those who hear the Gospel message, viz., that God, for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ.

8. That at the end of the world Christ will appear for judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end.

FORMS OF WORSHIP AND CHURCH ORDER.

In her rites of worship the Lutheran Church in Europe employs liturgies differing in minor points, but agreeing in essentials, similar to those of the Protestant Episcopal Church, except in extension, being not more than one-third as long. In the United States a short uniform liturgy has been adopted, the use of which, however, is left to the option and discretion of each minister, as he may deem most conducive to edification. The festivals of Christmas, Good-Friday, Easter, the Ascension, and Whitsunday are retained and observed in the Lutheran Church, as commemorative of the fundamental facts of the Christian religion, and for the purpose of leading her clergy to preach annually on the events which they severally represent. The church maintains the institution of infant church membership and baptism, and in connection with it, the rite of confirmation; and, as from the beginning, so now, she extends her parental care and vigilance over the religious education of her baptized children. With respect to her clergy, entire parity is maintained in the United States, and even in those kingdoms where the Lutheran is the established church, and where she retains nominal bishops, she discards the "divine right" of ministerial imparity as anti-Scriptural, holding with her founder, that in the primitive church the terms bishop and presbyter were but different names for the same office. The church in the United States, in common with her Protestant sister churches, deprecates as unwarranted and dangerous, all interference of civil government in religious affairs, excepting the mere protection of all denominations and all individuals in

the unrestricted right to worship in any and every way they think proper.

The government and discipline of each individual church is substantially like that of the Presbyterians. The Synods in structure and powers most resemble their Presbyteries. The General Synod is wholly an advisory body, resembling the consociation of the Congregational Church. In addition to these regular ecclesiastical bodies constituting the system of government the Lutherans have special conferences for the purpose of holding stated protracted meetings. These are subdivisions of Synods, containing five to ten ministers each, who are annually to hold several protracted meetings within their district. This feature mainly resembles the quarterly meetings of the Methodists.

AMERICAN LUTHERANISM.

The earliest settlement of Lutherans in this country was made by emigrants from Holland to New York, soon after the first establishment of the Dutch in that city, then called New Amsterdam, which took place in 1621. This fact, which is of some historical interest, rests upon the authority of the venerable patriarch of American Lutheranism, Henry Melchior Muhlenberg. In his report to Halle he says: "As I was detained in New York I took some pains to acquire correct information concerning the history of the Lutheran Church in that city. This small congregation took its rise almost at the first settlement of the country. Whilst the territory yet belonged to Holland the few Low Dutch Lutherans were compelled to hold their worship in private, but after it passed into possession of the British, in 1664, liberty was granted them by all the successive governors to conduct their worship publicly, without any obstruction." Indeed, so great was the number of Lutherans, even at this time, that the very next year (1665) after the English flag had been displayed from Fort Amsterdam, they petitioned for liberty to send to Germany a call for a regular pastor. This petition Governor Nicols of course granted, and in February, 1669, two years

after he had left the government, the Rev. Jacobus Fabricius arrived in this colony and began his pastoral labors.

On the 13th of October, 1669, Lord Lovelace, who had succeeded Governor Nicols, publicly proclaimed his having received a letter from the Duke of York, expressing his pleasure that the Lutherans should be tolerated.

But, although the first settlement of Lutherans was in New York, that city cannot claim the distinction of having established the first Lutheran churches. On the authority of Rev. J. C. Clay, in his "Annals of the Swedes on the Delaware," and of Schubert, in his "Schwedische Kirchenverfassung," we find that the first Lutheran churches in the United States were established by the Swedes, who emigrated to this country and settled on the banks of the Delaware during the reign of Queen Christina, and under the sanction of her prime minister, Oxenstiern, about the year 1636, sixteen or seventeen years after the settlement of New England by the Pilgrim Fathers, and about thirty years after the establishment of an English colony in Virginia.

In 1703 a Lutheran church was erected in the city of New York by Lutherans from Holland, in which worship was conducted in the Dutch, the English, and afterwards also in the German tongue. To preserve the chronological order of the establishment of Lutheran churches in America, then, we have, first, the churches of the Swedes on the banks of the Delaware; second, the church at New York; and third, the German Lutheran churches in Pennsylvania, of which we are now to speak.

From the date of the grant of Pennsylvania to William Penn, in 1681, until 1700, many hundred German families emigrated to that colony. It was not until a few years later, however, that the tide of German emigration fairly set in. In the year 1710 about 3,000 Germans, chiefly Lutheran, who went from the Palatinate to England in 1709, to escape religious persecution, were sent over to New York by Queen Anne. In 1713, 150 families of these settled in Schoharie, in New York, and so rapidly did German settlers flock into Pennsylvania, that in 1717 the Governor felt it

his duty to call the attention of the Provincial Council to the fact "that great numbers of foreigners from Germany, strangers to our language and Constitution, had lately been imported into the province." In 1727 large numbers of Germans went to Pennsylvania from the Palatinate, Wurtemberg, Darmstadt, and other parts of Germany. This colony was long destitute of a regular ministry, and until they were supplied the Swedish ministers labored among them as far as their duties to their own churches would permit.

In 1733 a number of Lutherans established themselves in Georgia, and to designate the gratitude of their hearts to God, who had protected them, styled their location Ebenezer. These emigrants were from Salzburg, formerly belonging to Bavaria, and restored to the Austrian dominions at the peace of 1814. Through the aid of the British Society for the Promotion of Christianity these people were enabled to find a refuge in the wilds of America. Those two able and faithful ministers, Messrs. Bolzius and Gronau, came to them shortly after their arrival, and settled among them as pastors, in which capacity they continued to serve them until their death. Gronau died twelve years after his arrival in Georgia, but Bolzius was spared to the church about thirty years. In 1738 these colonists erected an orphan house at Ebenezer, to which work of benevolence important aid was contributed by the distinguished George Whitefield, who also furnished the bell for one of the churches erected by them. Soon after the above colonization numerous Germans, coming from Pennsylvania and other States, settled in North Carolina, and there enjoyed the services of many excellent ministers, among whom were Nussman, Arndt, Storch, Roschen, Bernhard, and Shober.

In 1735 a settlement of Lutherans was formed in Spottsylvania, as Virginia was then sometimes called. A church was formed, and the pastor, the Rev. Mr. Stoever, visited Germany for aid. He obtained £3,000, part of which was expended in the erection of a church, the purchase of a plantation and slaves to work it for the support of the min-

ister, and the balance for a library and the necessary expenses of the town.

The year 1742 was a memorable one for the church. It was signalized by the arrival of Henry Melchior Muhlenberg, the patriarch of the American Lutheran Church. He possessed high intellectual and moral qualifications, and his whole life had been one of indefatigable zeal and arduous and enlightened labor for the Master's cause. His education was of the very first character. In addition to his knowledge of Greek and Hebrew, he spoke English, German, Hollandish, French, Latin, and Swedish.

Soon after his arrival Muhlenberg was joined by other highly respectable men, of excellent education, and of spirit like his own, the greater part of whom came like himself from Germany. Among them were Brunnholtz and Lemke, in 1745; Handshuh, Hartwick (the founder of the flourishing Seminary which bears his name), and Weygand, in 1748; Heinzelman and Schultz, in 1751; Gerock, Hausil, Wortman, Wagner, Schartlin, Shrenk, and Rauss, in 1753; Bager, in 1758; Voigt and Krug, in 1764; Helmuth and Schmidt, in 1769; and Kunze, in 1770.

The first synod was held in 1748, and there were then only eleven regular Lutheran ministers in the United States. In 1751 the number of congregations was rated at about forty, and the Lutheran population in America at 60,000. In 1787 the Legislature of Pennsylvania, out of gratitude for the Revolutionary services of the Germans, and respect for their industry and excellence as citizens, endowed a college in Lancaster for their special benefit, to be forever under their control. Of this institution Dr. Muhlenberg, then pastor in Lancaster, was chosen president. In 1791 the same body passed an act appropriating 5,000 acres of land to the flourishing free school of the Lutheran Church in Philadelphia, in which at the time eighty poor children were receiving gratuitous education.

CONDITION OF THE CHURCH.

That the Lutherans have manifested great zeal in the cause of education may be seen from the splendid roster of institutions which they had established previous to 1871, viz.:

Theological Seminaries: Hartwick; Theol. Sem. of Gen'l Synod; Theol. Dep't Wittenberg College; Theol. Dep't Capital University; Theol. Sem. of Philadelphia; Theol. Sem. of Gen'l Synod; (Southern) Theol. Sem. Missouri Synod; Theol. Dep't M. Luther College; Augustana Seminary; Theol. Seminary, St. Sebald, Iowa; Scandinavian Theol. Seminary. Colleges: Pennsylvania; Muhlenberg; Thiel; Wittenberg; Capital University; Roanoke; North Carolina; Newberry; Concordia; Carthage; St. Paul's; Augustana; Mendota; Luther; North Western University; Martin Luther; Colorado. Female Seminaries: Lutherville; Hagerstown; Susquehanna Col.; Burkittsville; Mont Amoena; Staunton; Lexington; St. Joseph's; Conestoga; Hartwick; St. Matthew's; Missionary Inst.; Washington Hall; The "Hill" School; Conoquenessing; Greenville; Bethel; Swatara; Overlea; Tableau; Normal Scientific School; Teacher's Sem'y; St. Ansgar; Marshall; Stoughton; Holden; Classical Seminary, Miss. Eleemosynary Institutions: Tressler's Orphan Home; Orphans' Farm School; Orphans' Home, (Rochester); Wartburg Orphans' School; Passavant's Infirmary; Emmaus Institute; Immigrant Mission; Scandinavian Orphan House; Deaconess' Hospital; Soldiers' Orphan School; Infirmary, (Milwaukee); and Orphan Homes at the following points: Germantown, Toledo, Buffalo, Jacksonville, Wasa, and St. Louis.

The General Synod, North, was organized in 1820, and holds biennial meetings. The General Synod, South, was organized in 1863. In the field of Foreign Missions the two General Synods co-operate. In Nov., 1884, a Diet was held to effect a union of all the synods south of the Potomac River, and a basis of negotiation was completed for the future consideration of the parties interested.

The General Council was organized in 1867. The work of the Home Missions was reorganized in 1881, and intrusted to German, English, and Swedish committees. The German committee took charge of the missions in Canada, Michigan, Nebraska, Texas, New York, and Pennsylvania. In order to carry on their extensive operations, the committee made an appeal to the church in the Fatherland for assistants. As a result a company of forty-three young men was placed under special instruction in the mission-house at Kropf, Holstein. The English committee were assigned to the missions in Ohio, Illinois, and Minnesota, and given charge of the traveling missionary in Dakota. The Swedish committee occupy fields in Illinois, Minnesota, Kansas, Utah, California, Oregon, Nebraska, Idaho, Washington Territory, and some parts of the Middle and Eastern States. The Immigrant Mission in New York City reported receipts in 1884 of $18,291.22, the addition of a new wing to the mission-house, and the personal care of 15,750 persons during the year.

The Synodical Conference was organized in 1872. It has under its special control missions among the colored people in the South, the chief stations being in Louisiana, Arkansas, and Virginia. It raised for its mission work in 1884 $10,378.41, and completed the erection of a theological seminary in St. Louis, Mo., at a cost of $140,000.

The following summary of the official reports indicates the progress and condition of the church at the close of the year 1885:

1. EUROPE—Ministers, 21,184; churches, 26,571; members, adherent, 41,880,165; 2. ASIA—Ministers, 208; churches, 145; members, 88,769; 3. AFRICA—Ministers, 359; churches, 186; members, 76,532; 4. AUSTRALIA—Ministers, 44; churches, 94; members, 100,170; 5. NORTH AMERICA—Ministers, 3,720; churches, 6,642; members, 5,210,000; 6. SOUTH AMERICA—Ministers, 37; churches, 55; members, 95,500; TOTAL: Ministers, 25,452; churches, 33,693; members, 47,451,130; Publications in the United States—129 periodicals in seven languages; Schools in the United States—81 institutions, with 5,559 pupils, of whom 1,319 had the ministry in view.

CHAPTER XXXIX.

REFORMED CHURCHES.

The Reformed Church in America—Established in New Amsterdam, 1619—Early Dutch Ministers—Doctrine, Government, and Condition—The Reformed Church in the United States—Established in Pennsylvania—The Difference between the Two Churches—Statistics of the Church.

THE REFORMED CHURCH IN AMERICA.

THIS is the title that has been chosen by the American descendant of the Reformed Protestant Church of Holland, in place of the Reformed Dutch Church, by which it was known for many years. It is the oldest body of Christians, working on the Presbyterian plan, in the country, and its history is inseparable from that of New York City, as the Collegiate Reformed Dutch Church of New York was the first formed in North America, dating its origin from the earliest settlement on Manhattan Island.

The colony of New Amsterdam (now New York) was settled in 1612. Missionaries and pious immigrants arrived there in the very beginning of the colony, but precisely at what time a church was first organized is not known. The Collegiate Church is supposed to have been formed in 1619, though the earliest period to which its records conduct us is the year 1639. An authentic document is said to be still extant containing a list of its members in 1622.

The Dutch Church was the established church of the colony until it surrendered to the British in 1664, after which its circumstances were materially changed. Not long after

the colony passed into the hands of the British an act was passed which went to establish the Episcopal Church as the predominant party, and for almost a century afterwards the Dutch and English Presbyterians and all others in the colony were forced to contribute to the support of that church.

The first judicatory higher than a consistory among this people was a Coetus, formed in 1747. The object and powers of this assembly were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastical disputes without the consent of the classis of Amsterdam. The erection of this Coetus was the result of a movement made in 1737 to throw off the authority of the parent classis. For a number of years prior to this time many leading minds in the American church had been discussing the expediency of forming entirely independent church judicatories and training and ordaining their own ministers. The result was a protracted controversy which agitated the church for thirty-four years, embracing the period from 1737 to 1771, and finally resulting in the mutual adoption of the Articles of Union proposed by the classis of Amsterdam. The distinct organization was then unitedly and harmoniously made, since which time the church has had a peaceful history.

The following appears, from the most reliable authorities, to be the order in which the churches of this faith were planted in America. We have before mentioned the Collegiate Church as the first; after it followed the churches in Albany, Flatbush, New Utrecht, Flatlands, and Esopus, now Kingston. The first church edifice erected by the colony in New Amsterdam (now New York) appears to have been located near the lower end of Stone Street. The second stood close down by the water's edge, within the fort of New Amsterdam, and on the spot now called the Battery. The old church in the fort was called "St. Nicholas," in honor of the tutelary and guardian saint of New Amsterdam; and there for half a century, from 1642 to 1693, the early Dutch settlers worshipped God. The church was seventy-two feet long, fifty-two wide, and sixteen high. The

Rev. Everardus Bogardus arrived at New Amsterdam from Holland in 1633, and was the first pastor of the church. He was lost at sea in 1647. His immediate successors in the pastorate were: Joannes Backerus, 1647–1649; Joannes Megapolensis, 1649–1670; Samuel Drisius, 1652–1673; Samuel Megapolensis, 1664–1668; Wilhelmus Van Nieuvenhuysen, 1671–1682; and Henricus Selyns, 1682–1701. These ministers and their successors, Gualterns DuBois (1699–1751), Boêl (1713–1754), Ritzerna (1744–1784), and DeRonde (1751–1784), were all educated in the universities of Holland, and were well trained for their work in this country. In addition to preaching and teaching in New Amsterdam, these dominies also officiated in various parts of the State where Dutch settlements had been made.

In 1693 the House of Assembly yielded to the plan of Governor Fletcher, and passed an act establishing the Episcopal Church in the city and county of New York, and in the counties of Westchester, Richmond, and Queen's. From that year until 1776, the Dutch, English, and Scotch Churches, and all other non-Episcopal inhabitants of the counties named, were obliged not only to support their own ministers, but to sustain through a heavy taxation the small body of Episcopalians. During this civil establishment many of its members were alienated; the legitimate work of the churches in their mission of saving souls was neglected in a great measure, and in the heat of strife the spirit of humble piety which had characterized it before could no longer be regarded as its distinguishing feature.

The church also during this period experienced severe losses from another cause. Despite the fact, which was plainly apparent, that the English language was to become the common language of the country, there was a questionable persistence in the use of the Dutch language in the services of the church, notwithstanding that a very large body of the younger members clamored for a change which would accommodate both German and English hearers. Finally, the point was yielded and English sermons permitted, though not until many of their members were

driven off into other denominations. The first minister who preached exclusively in English was the Rev. Dr. Laidlie, a native of Scotland and a graduate at Edinburgh. He was called by the consistory of the Collegiate church, and entered on his ministry in 1764. His first sermon, preached to an immense audience, was founded on 2 Cor. v. 11: "Knowing the terrors of the Lord we persuade men." A signal revival of religion soon commenced under his ministration, and the church greatly flourished. Space will not permit us to follow the intensely interesting history of this denomination up to the present time; and we can merely give the results of patient labor and Christian fidelity.

The doctrines of the church are those handed down by the Reformers, and are shared in common with all branches of the Reformed Churches. The church receives as its creed the Confession of Faith, as revised in the national Synod of the Council of Dort, 1618–1619, consisting of thirty-seven articles; with the Heidelberg Catechism; the Compendium of the Christian religion; the Canons of the Council of Dort on the famous five points: Predestination, Definite atonement of Christ, Man's entire corruption and helplessness, His conversion by God's grace alone, and Perseverance of the Saints in grace.

In government the church is strictly Presbyterian. They only use a different nomenclature in some respects in speaking of ecclesiastical affairs. Their primary court is that of the *Consistory*—the same as that called a session in the Presbyterian Church. This consists of the three distinct offices: ministers or bishops, elders, and deacons. The pastor and elders meet as a spiritual court to admit members, exercise discipline, etc., and the deacons meet statedly to provide for the poor, etc. The pastors, elders, and deacons meet as a consistory for the transaction of all temporal business relating to their own church. On important occasions, such as calling a minister, the *Great Consistory* is called together. This is composed of all those who have at any time been elders and deacons in the church. The next court is the *Classis*, which corresponds precisely with the

presbytery in the Presbyterian Church. This is composed of a minister and an elder from each distinct church under the care of the classis. Next is the *Particular Synod*, which consists of two ministers and two elders from each classis within its bounds. The *General Synod* is the highest court, and from it there is no appeal. It is composed of three ministers and three elders from each classis throughout the entire church. Its meetings are now annual for the transaction of the business of the church.

Her college and theological seminary at New Brunswick, N. J., are an honor to the church. Amply endowed and furnished with able professors, they exert their full share of influence in raising up a learned and able ministry. The charter of the college was obtained in 1770. The seminary was founded and opened in 1810, with Rev. Dr. John H. Livingston at its head.

The statistics of the denomination in 1885 were: Number of classes, 34; churches, 543; ministers, 573; families, 45,654; members in communion, 83,702; baptized non-communicants, 28,417; Sunday-schools, 758; enrollment, 95,931; contributions, benevolent, $233,996.46; congregational, $871,387.26. They had missions in India, China, and Japan, with a total of 41 churches and 3,196 communicants. Two new churches were organized in Japan in 1884; nine academies and 93 day-schools were maintained in these missions. In their domestic missionary work, 85 missionaries were employed; 48 in the East, with 56 schools, 6,301 scholars, and 3,922 communicants, and 37 in the West, with 54 schools, 4,220 scholars, and 2,458 communicants. The church has, beside the theological seminary and college, at New Brunswick, N. J., a theological seminary and college at Holland, Mich., also under liberal endowment.

THE REFORMED CHURCH IN THE UNITED STATES.

This denomination was formerly known as the German Reformed Church in the United States. The difference between this church and the one just described may be briefly

stated thus: The Reformed (Dutch) Church in America is an exact counterpart of the Reformed Church of Holland, while the Reformed (late German) Church in the United States bears a similar relation to the Reformed or Calvinistic Church of Germany. This was founded by Ulrich Zwingli, who was contemporary, and for a long time intimate with Martin Luther. The great controversy between them was on the subject of the Lord's Supper. Luther's views were regarded as involving the dogma of a real material presence. Zwingli contended that the sacramental elements were merely symbols. It was this point alone which prevented Zwingli from adhering to the Augsburg Confession.

The church dates its establishment in the United States from about 1727.

Members of the denomination in Europe began to emigrate to Pennsylvania soon after the province was confirmed to William Penn. They formed congregations and schools, and, for want of regular church ministrations, sought to edify each other by singing and listening to sermons and prayers read by the schoolmasters. In 1727 the Rev. George Michael Weiss was sent over by the classis of the Palatinate, accompanied by about 400 emigrants. They settled at Skippack, in Montgomery County, Pa.; organized a consistory; built a log church, and placed Mr. Weiss over them as pastor. Through him the wants of the Reformed people in America were made known to the parent church, and the classis of Amsterdam furnished men and means to carry forward the work. In 1730 the number of the Reformed faith in this country was 15,000, and thereafter there was a large annual increase. Settlements were made in the colonies of New York, New Jersey, Maryland, Virginia, and the Carolinas, but owing to a lack of ministers, the work of organizing churches was greatly retarded until about 1746, when the Rev. Michael Schlatter arrived in this country on a mission from the church of Holland. He was commissioned to gather together the Reformed people, organize them into churches, arrange for supplying churches with ministers, and form an annual synod, besides adjusting all

difficulties in churches, and visiting them statedly. In September of that year the first synod met in Philadelphia, holding their sessions with the First Reformed Church. This synod numbered thirty-one ministers and elders, representing a few thousand members, though it was by no means a full representation of the strength of the denomination, which at that time was forty-six congregations, embracing some thirty thousand members.

From this time forward the progress of the church was very slow. The French and Indian war, and later the Revolutionary war, sadly interfered with its prosperity by breaking off in a great measure its communication with the parent body in Europe, and thus losing its material aid. In 1792 the church severed its connection with the European body, which caused it to languish to a still greater degree. The absence of an educated capable ministry, the great lack of funds, the unfortunate prostration of business and spiritual interests by wars, the separation from the discreet, able, wise, and liberal parent church, all served to prostrate the energies and reduce piety to a low ebb in a denomination which bade fair, in its early history, to prevail over all others in America. This condition of affairs continued until 1812, when the church began to exhibit a measure of its old energy. In that year it was resolved to extend her borders, and a missionary (Jacob William Dechaut) was sent to Ohio and stationed at Miamisburg, Montgomery County. Shortly afterwards two others (Messrs. Weiss and Winters) joined him, and their united labors were rewarded with gratifying success. A classis was formed in 1819, followed, in a short time, by others. In 1820 the numerical strength of the entire church was fifty ministers and about 300 congregations, in most of which services were held only at intervals of one and two months. In 1824 a majority of the Ohio classes erected an independent judicatory under the name of the "Synod of Ohio," and, for many years thereafter, the Reformed Church consisted of two independent synods, viz.: the Synod of the German Reformed Church in the United States, which was the Eastern and parent body, and the

Synod of Ohio and the adjoining States. These bodies were slightly bound together by a triennial convention, which, however, was not a court of appeal, and possessed none of the powers of a general synod. Until 1825 the church had no institutions of learning with which to fill its clerical ranks, but in that year a theological school was established at Carlisle, Pa., in connection with Dickinson College. In 1829 this was transferred to York, and in 1835 to Mercersburg, Pa., and thence to Lancaster, Pa., where it still remains, enjoying a good measure of prosperity. From 1825 onward, the growth of the church was more rapid, and in 1845 the published minutes of the two synods made the following exhibit: The Eastern Synod comprised ten classes, 145 ministers, 471 congregations, and 31,170 communicants. The Western Synod comprised six classes, 72 ministers, 236 congregations, and 7,885 communicants. The whole Reformed Church, then, consisted of two synods, sixteen classes, 227 ministers, 707 churches, and 39,055 communicants. In 1871 there were, instead of two independent synods, one General Synod and four particular synods, viz.: Eastern, Pittsburg, Ohio, and Northwestern. These comprised 32 classes, 547 ministers, 1,214 congregations, and 189,964 members, of whom 121,314 were communicants. In 1885 there were reported 52 classes, 783 ministers, 1,465 congregations, 169,530 confirmed and 103,112 unconfirmed members; 1,378 Sunday-schools, 114,720 scholars; benevolent contributions, $327,899; congregational contributions, $2,193,018.

Considerable zeal has been manifested, of late years, in advancing the educational interests of the denomination, and it may now be said to be fairly supplied with institutions of learning which are generally well sustained; among them Heidelberg College, Franklin and Marshall College, Ursinus College, and Mercersburg Theological Seminary are worthy of special mention. In the department of Home Missions a commendable degree of activity has been displayed. The aggregate number of missions under the care of the Board during the three years ending with 1869, was 97. At the end of the year 1885 this number had been

increased to 142. At the annual meeting of the General Synod in May, 1884, the third Sunday in June of each year was fixed upon as a day to be observed in all the churches as a "Reformation Festival." This date was selected because it comes nearest the 19th of the month, the day on which, in 1563, the Heidelberg Catechism was first published.

CHAPTER XL.

THE CONGREGATIONAL CHURCHES.

Modern Congregationalism—The Creed—Church Discipline—Foreign Missionary Work—Home Missionary Work—Condition of the Churches.

MODERN CONGREGATIONALISM.

THE Congregational form of church organization is one which recognizes no human authority over the local church or Christian congregation. The term is, however, limited by ordinary usage to churches holding what is called the orthodox system of theology. There are also numerous churches, Congregationally organized, which by their own choice, or by common consent, have received some other title, and are never included in the term Congregationalists. With this explanation we proceed to give a sketch of those churches known to each other, and more or less associated under the title—the Congregational Churches of the United States.

Congregationalism in modern times had its beginning in the sixteenth century. Previous to that time, Christianity had been in most countries where it prevailed a State religion, governed as to its forms, and influenced not a little, even in its doctrines, by the same power that controlled the nation. But separation between Church and State was a necessary condition of human progress, an inevitable consequence of free thought. The State refused to be governed by the Church, and the Church began to learn that if God never organized it for the administration of civil affairs, He certainly never placed it in the power of the State to destroy

individual responsibility, or limit the faith and practice of Christians to the uniformity of a State religion. From many quarters at once there came a cry for liberty of conscience. A cry which was met on the other hand by those who, seeing nothing in liberty but anarchy, insisted that the State should produce uniformity, only they could not agree by whose conscience that uniformity should be regulated. But uniformity had then become impossible, and organizations independent of the State began to prevail. There were two possible directions which these new organizations could take. The one was to attempt the establishment of national churches, with governments and ecclesiastical powers, similar to those formerly exercised in connection with the civil power. The other was to renounce all idea of national religious institutions, and resolve church organization into the mere fact of the organized fellowship and co-operation of Christians living near together. Most of the churches which express the former of these tendencies have been at one time or another connected with the State, while the latter tendency expressed from the beginning the strongest aversion to State interference or control.

The idea of the Church as it is now held by Congregationalists, had doubtless a somewhat gradual development. The independence of the local church was first recognized, for the notion of it grew naturally out of the existence of feeble congregations, who knew no larger body with which they could conscientiously fraternize. Afterwards these churches learned what seemed to them almost as important as their own independence—the fellowship of churches; an idea still rejected by some, who are called Brownists, or Independents, rather than Congregationalists. As early as the year 1562, when the separation of the Church of England from that of Rome may be said to have been finally completed, we begin to find casual notices of persons called Separatists, and in 1567 a company of them meeting in Plummer's Hall, in London, were committed by the Lord Mayor to the Bridewell. In that prison they organized what seems to have been the first Independent church in England. The pastor, the deacon,

and several members of this church died in prison, of the plague, but that was the beginning of a movement yet in progress both in England and America. An active persecution failed to repress it. The new Protestant church was scarcely more tolerant of dissent than its predecessor. Nor should this seem strange when we know that such men as Richard Baxter approved of persecution for conscience sake, under certain circumstances.

In the year 1606 at Scrooby, a village in the north of England, there was organized an Independent church, probably a branch of one before existing at Gainsborough, which proved the germ of Congregationalism in America.

Their second pastor was John Robinson, and among the early members were elder Brewster and William Bradford, both afterwards famous among the "Pilgrim Fathers" of New England. This church, to escape from continual annoyances, and the peril of martyrdom, which had already come upon several of their brethren, was transplanted in the year 1608 to Leyden in Holland. In the year 1620 the same persons organized a colony which emigrated, 102 in number, to the wilderness of New England, where they landed upon Plymouth Rock, on the 21st of December of the same year. By this time the doctrines of Congregationalism, as now understood, were pretty clearly developed. Other colonies speedily followed this one, settling in Salem, Boston, and other places.

They were composed, for the most part, of men of like spirit with the Pilgrims. But these new immigrants lacked the advanced views of the Pilgrims, and only gradually came under the influence of their liberal and enlightened convictions. They were not at first prepared for such ideas as that of the independence of the local church. But the logic of New England history more and more separated the colonists from the institutions of the mother country, and so favored the ideas prevalent in the Plymouth Colony, that they soon pervaded nearly all the religious institutions of the region. New England became generally Congregational, and has remained so to a great extent ever since.

With such a foothold in a part of the country prolific in emigration and influential from the beginning, especially through its institutions of learning, which are still the most prominent in the land, and still for the most part in Congregational hands, the denomination might naturally have been expected to fill a larger place than it does in the religious statistics of America. The fact is, that for several years it made little progress towards the West. When, near the commencement of the present century, the New England emigrants, who were rapidly filling up the State of New York and establishing there churches of their own order, found in the same region a simultaneous emigration from Maryland and Pennsylvania—where Presbyterianism had taken root about the year 1790—it was felt that denominations so similar in their views of theology should be practically united. Various discussions finally produced a plan of union which influenced the movements of the two denominations for several years, not only in New York, but farther west. Both parties entered upon this plan in an honest and Christian spirit. But when we consider that with one party the church meant only the local body, while the other was thoroughly imbued with the idea of a national organization which their convictions compelled them as far as possible to realize, and that the union was to be only such as the Constitution of the Presbyterian Church would admit, and especially when we consider that the New Englanders were educated to think little of forms, it will not seem strange that the plan of union tended for the most part to build Presbyterian churches. Congregationalists found what was for them the essential thing—living local churches—among the Presbyterians, and the desire for more perfect union continually drew them towards the centralized system of their brethren. Twenty-five years later Congregationalists, who had by this time many churches scattered in the West, began to take a different view of the relation of their polity to the ecclesiastical history of America. They began to see that centralized church governments might be multiplied indefinitely without bringing us any nearer to the much-

desired union of Christians. They came to believe, on the other hand, that, in the independence of the local church—the union of Christians simply on the ground that they *are* Christians—they saw the final cure for the divisions of Christendom. A general council of Congregational churches, held at Albany in the year 1852, did much to spread these ideas and to promote sympathy between the different churches of the denomination throughout the land. The same movement was strengthened, six or seven years later, by the separation of the New School Presbyterians from the American Home Missionary Society, in which the two denominations had co-operated ever since the early days of the plan of union. Since that time Congregationalism has been far more progressive and earnest. Its friends claim that it has the polity taught in the New Testament, and that it is peculiarly adapted to American ideas, and especially fitted to harmonize the discordant religious elements of our land. Another general council was held at Boston in the year 1865. This council sought to effect a more perfect union of the denomination, and while it studiously avoided all centralization of power and put forth no claim of authority, it did much to give practical efficiency to the Christian efforts of those who are united by their membership with churches holding the same faith and order.

At the fourth session of the National Council of the Congregational Churches, held in St. Louis, Mo., Nov. 11–15, 1880, memorials "Concerning a Confession of Faith" were presented from the Congregational Association of Ohio, the Central South Conference of Tennessee, and the General Congregational Conference of Minnesota. Also a paper upon the subject of "A New Declaration of Faith" was read by Rev. Hiram Mead, D.D., Oberlin, O.

By resolution, a Commission was appointed to prepare in the form of a creed or catechism, or both, a simple, clear, and comprehensive exposition of the truths of the glorious Gospel of the blessed God for the instruction and edification of the churches. This Commission accordingly reported, Dec. 19, 1883, two important documents—one, a Statement of Doctrine; the other, a Confession of Faith.

THE CREED.

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of life, who is sent from the Father and Son, and who together with the Father and Son is worshipped and glorified.

II. We believe that the Providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God, that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to Him; that to this end He has made Himself known, not only through the works of nature, the course of His providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above all, when the fulness of time was come, through Jesus Christ His Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son; who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who, by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and of reconciliation with Him.

VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one Mediator between God and man, He carries forward His work of saving men; that He sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith; and that those who through renewing grace turn to righteousness, and

trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth and love, righteousness and peace; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct; and that to Him all have immediate access without mediatorial or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship; may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the gospel throughout the world.

XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship; in the ministry of the Word; and in the two Sacraments, which Christ has appointed for His church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit; and the Lord's Supper as a symbol of His atoning death, a seal of its efficacy, and a means whereby He confirms and strengthens the spiritual union and communion of believers with Himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

CHURCH DISCIPLINE.

These churches claim that church discipline is in the New Testament the act of the local body, not of its officers or of any higher court. In accordance with these views they are careful to speak of Congregational Churches, never using the phrase, the Congregational Church. They arrange their systems of co-operation by the consent of the churches, and

are careful by no means to interfere with their independence. The same idea also accords with their theory of church officers and Christian ministry. All churches which have been at one time connected with the State, and others modeled after the same forms, have a class of clergymen who are members, not of the local bodies, but of the national church or some of its subdivisions, and amenable only to its discipline. They differ among themselves in that some of them hold the equality (parity) of the clergy, while others (sometimes called prelatists) divide the clergy into two or more orders. Congregationalists differ from both quite as much as they differ from each other. They hold the equality of the brotherhood. They have, it is true, an order of ministers, but they are members of the churches, and subject to their discipline. Consecrated to a particular work, these ministers are esteemed for its sake; but they have neither office nor authority, except as they are chosen by some church to the pastorate, and they hold that office only during the pleasure of the church. The system of church officers is very simple. They find in the New Testament only two classes of officers, the elders or bishops (called also pastors), who administer the spiritual affairs of the church and are its religious teachers, and the deacons who are charged with its temporal interests. In former times it was customary to have several elders in each church, some of whom were executive officers, but not public teachers. Of late, however, these offices are for the most part concentrated in one elder, or as he is generally called, pastor. A pastor may be called from the membership or even the pastorate of another church, but when he is installed he does not become a member of his own unless he is received by that church by letter or profession like any other member. Installation over a church does not make him a member of it. Some pastors have *not* been and refused to be, members of the church to which they have ministered. In practice the deacons have usually a large share of spiritual care.

FOREIGN MISSIONARY WORK.

The American Board of Commissioners for Foreign Missions was organized at Bradford, Mass., June 29, 1810. At the close of its seventy-fifth year, the Board had 22 missions, 83 stations, 826 out-stations, 156 ordained missionaries (6 of them physicians), 10 physicians not ordained (including 4 females), 4 other male missionaries, 248 female assistant missionaries (147 of them wives); making a total of 422 American laborers. There were of native helpers, 147 pastors, 212 preachers, 1,310 teachers, 505 other helpers—a total of 2,183. There were 292 churches with 23,392 members, 3,008 having been added within the preceding year. There were 90 high-schools and colleges with 3,671 pupils, 803 common schools with 30,941, the total number under instruction being 35,561. During the seventy-five years the Board had sent out 786 male and 1,080 female missionaries—a total of 1,866. There had been added to the churches under its care 94,985 members, while as nearly as can be ascertained 399,353 persons had been under instruction. The aggregate of receipts were $21,113,168.31. The pages issued by mission presses, so far as recorded, numbered 1,690,194,403 pages.

The following were the Missions, with the dates of their organization: East Central Africa, 1883; Zulu Mission, 1835; West Central Africa, 1880; European Turkey, 1858; Western Turkey, 1819; Central Turkey, 1847; Eastern Turkey, 1836; Maratha, 1813; Madura, 1834; Ceylon, 1816; Hong Kong, 1883; Foochow, 1847; North China, 1854; Shanse, 1882; Japan, 1869; North Japan, 1883; Micronesia, 1852; Western Mexico, 1872; Northern Mexico, 1882; Spain, 1872; Austria, 1872; North Pacific Institute, 1872.

HOME MISSIONARY WORK.

The American Home Missionary Society was organized in New York City, May 10, 1826. In 1885 it had eleven auxiliary associations. The number of missionaries employed in

its fifty-ninth year (1884–'5) was 1,447,—993 of them in States and Territories west and south of New York. They preached regularly in 2,990 stations, and at frequent intervals in many hundreds more. The number of Sunday-school and Bible-class scholars was 118,000. The additions to the churches were 8,734; 4,848 of them on confession of Christ. Churches organized, 155; reached self-support, 50.

CONDITION OF THE CHURCHES.

The "Year-Book" of 1886 gave the following statistics of these churches: Number of ministers in the United States, 4,043; churches, 4,170; Sunday-school officers, teachers, and scholars, 510,339; communicants, 418,564; amount of contributions for church purposes, $4,567,731.81; for mission work, $1,700,235.17.

The educational institutions were: Andover (Mass.) Theological Seminary (opened 1808); Bangor (Me.) Theological Seminary (chartered 1814); Chicago (Ill.) Theological Seminary (opened 1858); Hartford (Conn.) Theological Seminary (opened 1834); Department of Theology in Oberlin (Ohio) College (opened 1835); Pacific (Oakland, Cal.) Theological Seminary (opened 1869); Theological Seminary of Yale (New Haven, Conn.) College; besides which there were eighty-five colleges in affiliation with the churches.

CHAPTER XLI.

THE SOCIETY OF FRIENDS.

George Fox and his Labors—Articles of Belief—The Orthodox Friends in the United States—The Hicksite Friends—Statistics and Institutions of the Friends.

GEORGE FOX AND HIS LABORS.

THE Friends, or Quakers, owe their origin to George Fox, who was born in Leicestershire, Eng., about the year 1624. At an early age he became apprentice to a shoemaker. While in this situation, he devoted himself with great diligence to the perusal of the Scriptures, and, as opportunity presented, was wont to exhort his fellow-shoemakers, from whom, however, he received no great encouragement. As he was one day walking alone in the fields, reflecting, according to custom, on the disorderly lives of men, and considering the most proper means to reform them, for the glory of God and their own temporal and eternal happiness, he thought he heard a voice from heaven, or rather he felt one of those sudden impulses, which the Friends receive as special motions from the Holy Spirit. Considering that he had received a call from heaven, he lived in a closer retreat than before. He searched narrowly into the state of his conscience, retrenched whatever he found superfluous, and followed his trade no further than was necessary for his subsistence. He went about preaching from place to place, and boldly entered into disputes with divines and ministers, trusting solely to and being guided only by what he considered to be that divine voice which interiorly speaks to the heart and draws men

as it pleases. This caused Fox to be looked upon as a seditious person, on which account he was seized at Nottingham, in 1649, and imprisoned. This first imprisonment occurred when he was twenty-five years of age. On being released from Nottingham jail, he preached in other places, where he was roughly handled by the mob for his eccentric behavior, and the boldness with which he interrupted the ministers in their sermons. At Derby he was shut up for six months in a house of correction, and when he came out of it, in order to be examined by Jeremy Bennet, a justice of the peace, the name of Quaker was given to him and his disciples, because, in his answers and public exhortations, he often said quaking and trembling were necessary dispositions to hear the word of God with profit.

The Quakers, as they were then called, flattered themselves with the hope of enjoying some quiet at the restoration of Charles II.; but refusing to take the oath of allegiance to that monarch because in their opinion all oaths are forbidden, a grievous persecution was raised against them. While some of the Protestants earlier organized, as the Presbyterians and Baptists, met the force of the persecution, the Friends sustained the severest shocks. It is estimated that during the winter of 1662 between 4,000 and 5,000 of their number were incarcerated in English jails. While suffering these persecutions, they were considerably strengthened by the accession to their fraternity of the well-known William Penn, who, on account of his talents and ample fortune, soon acquired no small influence and reputation among them. In 1686, when partly through his influence a proclamation was issued by the king releasing all persons who were imprisoned on account of religion, among those set at liberty were 1,490 Friends. About the same time the persecution against them abating, they employed themselves in reducing their views to a more regular system, and in adopting rules according to which they were to govern themselves. These we shall briefly notice.

DISCIPLINE OF THE FRIENDS.

Discipline is maintained on certain principles: 1. That Christ is the Supreme and only Head of his church; 2. That Christians are to minister to the temporal and spiritual needs of each other, in privacy and love; 3. Elders and overseers are to be guardians of the flock, in addition to those who preach; 4. No one (or class) is to make himself a lord over God's heritage, which power belongs to the people in their collective capacity; 5. The Holy Spirit has immediate control of all affairs in the church, from the time that the church was established by a most extraordinary outpouring of the Holy Ghost.

The form of the church government was settled as early as 1666, under the lead of George Fox, who advocated the setting up of women's meetings, which very soon were held as regularly as those of the brethren. The chief authority is in the yearly meeting of the body at large, by their representatives, men and women meeting separately. Minor matters are arranged at the monthly meetings, such as the care of the poor, visiting of the afflicted and in prison, marriage and burials, births and deaths, education, and the settlement of legal matters (appeals to courts not being allowed). There are also quarterly meetings, composed of monthly meetings.

ARTICLES OF BELIEF.

The Society of Friends has never formed a creed after the manner of other religious bodies. They accept the doctrines of the divinity of Jesus Christ, and of his atonement for the sins of men. Christ is the true light, which enlightens all men. This is performed by an immediate inspiration, and not alone by the outward doctrine of the gospel, which Christ has preached to men as a rule of their belief and practice; which outward preaching of evangelical truths is not the only method used by God to enlighten mankind; but he sends to each person interior inspirations. This interior light is to be adored, as being Christ himself and God himself.

The source of inspiration is the Holy Spirit, who interiorly teaches us; and the Scripture is a rule given by and subordinate to that Spirit. An immediate inspiration is as necessary to us as to the apostles; it teaches us whatever is necessary to salvation. The promise which Christ made to his apostles, *to teach them all truth by his Spirit*, and that the Holy Ghost *should always remain with them*, was not confined to the apostles only, it belongs to all the faithful; and it is said of them all, that the *unction shall teach them all things;* that is, all spiritual truth which they need.

Outward baptism is not an ordinance of Christ. Whoever pretends that Christ's order is to be understood of water-baptism adds to the text, which does not mention water. The baptism enjoined by Christ is a baptism of spirit, not of water. The water-baptism was John's, and has been abolished. Paul says he was not sent to baptize, but to preach. Water-baptism, and the spiritual baptism, are two entirely different baptisms. The inward baptism alone is the true baptism of Christ.

Friends are opposed to war, under all circumstances; believing it to be contrary to the spirit of Christianity. They also deny the propriety of all oaths, in accordance with Christ's command, "Swear not at all."

Their plain speech, using "thee" and "thou," instead of "you," is believed to be according to Scripture, wherein it is enjoined by the precept and example of our Lord Jesus and his apostles. They do not prescribe a form of speech or of dress as a condition of membership, but they do require of their members the practice of simplicity and truthfulness, becoming the Christian, and to avoid flattery, exaggeration, and untruthfulness, vain compliments and superfluous or gay apparel. (Mat. xxiii. 8; Rom. xii. 9; Eph. v. 9; Phil. iv. 5; 1 Peter iii. 3, 4.)

The eldest of all the Yearly Meetings is that of London, which dates from 1672. At the session of 1884 there were reported 14,200 members. The Yearly Meeting at Dublin, the same year, reported 2,935 members in that city.

THE FRIENDS IN THE UNITED STATES.

Bancroft says: "The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright."

The founding of the Society in the United States was attended with much persecution. In September, 1656, two Quaker women, Mary Fisher and Ann Austin, arrived in Boston from Barbadoes. They were arrested, thrown into prison, stripped of their clothing, convicted on charges of heresy, and expelled from the State. In Rhode Island the Friends were tolerated, but very few settled there until 1672. The great impetus to immigration was given by William Penn after 1682 when he founded Pennsylvania, and great numbers flocked annually to that State. "The purity of their lives, and their constant warfare against all immorality, war, intemperance, and especially against slavery, have exercised an influence over the opinions and practices of the civilized world greater than that of any other body of men of no greater number that has existed in modern times."

THE HICKSITE FRIENDS.

In the year 1827, a portion of the members in some of the American Yearly Meetings seceded from the society, and set up a distinct and independent association, but still holding to the name of Friends. Elias Hicks led the movement of separation. He was born at Hempstead, L. I., March 19, 1748, and died Feb. 27, 1830. At the time of the separation Hicks was eighty years old. Parts of six of the Yearly Meetings then existing in the United States withdrew from the general society, and the followers of Hicks, about one-third or more of the whole number, formed themselves into a new society. Hicks based his movements upon some of the doctrinal points held by the Friends, in particular those relating to the divinity of Christ, and the nature of the atonement, which were regarded by many as being inconsistent

with the belief of the orthodox. A document was issued bearing the date, "the 21st of 4th month, 1827," and stating the causes of the secession in these words: "Doctrines held by one part of the society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious."

From this time the Friends were classed as the Orthodox and the Hicksites, although the latter name is not accepted by those to whom it is applied by others.

In 1868 some of the Orthodox Friends in the United States established a foreign missionary society, and they have been very active in opening schools among the freedmen, and in missionary and educational work among the Indians.

STATISTICS AND INSTITUTIONS.

The following gives an approximate idea of the strength of the Society of Friends on January 1, 1886:

ORTHODOX.

Yearly Meetings.	*Members.*	*Ministers.*
New England	4,400	110
New York	3,700	65
Baltimore	750	15
North Carolina	5,500	45
Ohio	4,300	80
Indiana	20,000	250
Western	11,500	125
Iowa	9,500	140
Kansas	5,000	100
Philadelphia	5,550	40
"Smaller Bodies"	6,500	50
	76,900	1,020
Canada	1,400	15
Total	78,300	1,035

To which add the "Hicksite" Friends, 25,000, and we have a grand total of 103,300.

According to the report of the Yearly Meeting of 1884 there were 1,630 Friends in Canada. In the United States

Bible Schools were officially recognized and supported in all the above Yearly Meetings except Philadelphia; in it, however, a number of such schools exist without official recognition.

The Orthodox Friends had three collegiate institutions: Haverford College, near Philadelphia; Earlham College, Richmond, Ind.; and Penn College, Oskaloosa, Iowa. Bryn Mawr College for women, near Philadelphia, has been managed by Friends, but not as a denominational institution. Yearly Meeting Boarding Schools have existed in Maine, Rhode Island, New York, and Pennsylvania.

CHAPTER XLII.

THE UNITED BRETHREN.

Founding of the Moravian Church—The Bohemian Reformation—The Synod of 1467—Proclamation of Religious Liberty—The Brethren in the United States—The United Brethren in Christ—Doctrines of the Church.

FOUNDING OF THE MORAVIAN CHURCH.

THE United Brethren, sometimes called Moravians, were originally formed by the descendants of the Bohemian and Moravian Brethren, who being persecuted for their religious tenets and non-conformity in their native country, founded a colony, under the patronage of Count Zinzendorf, on an estate of his, called Berthelsdorf, in Upper Lusatia, in the year 1722, to which colony the name of Herrnhut was given, on account of its situation on the southern declivity of a hill called Hutberg.

The original homes of the church are Bohemia and Moravia, two small countries in the heart of Europe, the one a kingdom, the other a margraviate of the Austrian empire. They are inhabited by the Czechs, who form a division of the great Slavonic race which burst into that continent from the far East, and which now holds nearly one-half of its area. The Czechs were converted to Christianity in the ninth century, through the labors of Cyrill and Methodius, the illustrious apostles of the Slavonians. These missionaries came from the Greek Church, translated the Bible into the vernacular, and introduced a national ritual. Hence, although Bohemia and Moravia gradually fell under the jurisdiction of the Roman Hierarchy, they protested, from

the earliest times, against some of its claims, and resisted, more or less, its spiritual authority. Within the mountain barriers which inclose these lands, religious liberty found a refuge; and Rome could not wholly suppress the testimony that fell from the lips of the believers. Even as the Swiss were the first nation in the Middle Ages to proclaim from their Alpine heights the inalienable right of man to govern himself, so the Bohemians and Moravians were the first people to herald, from their Erzgebirge and their Giant Mountains, the coming of that glorious day when the human conscience would be free. In the course of the fourteenth century such testimony grew loud and clear. Preachers like Conrad Waldhausen and John Milic, who, for authority in reforming the masses and power in swaying open-air congregations, which numbered thousands of hearers, may be put by the side of George Whitefield and John Wesley, and writers like Matthias Janow, sent forth truths that swept through the land as the wind, and caused the religious feelings of the people to swell as the sea.

THE BOHEMIAN REFORMATION.

Thus was the way prepared for the Bohemian reformation. Of this reformation John Huss became the distinguished leader, until the Council of Constance, deliberately breaking the pledge of personal safety which had been given him, condemned him to the stake. He suffered, and, as Montgomery says, "To heaven upon a fiery chariot rose," on the 6th of July, 1415. His followers flew to arms, a measure which was contrary to all his teachings, and inaugurated the Hussite war. It raged with fury for fourteen years. God himself used the Hussites as ministers of his vengeance. They were invariably successful, defeating immense armies of imperialists, driving before them, with their iron-pointed flails, the flower of the chivalry of Europe, and spreading the terror of their name far beyond the confines of their own country. But they were divided among themselves. The one faction bore the name of Taborites, from a

fortified hill, which they made the centre of their operations. The other was known as the Calixtines, from Calix, a cup, because they contended mainly for the restoration of the cup to the laity in the Lord's Supper. These two parties the Council of Basle succeeded in arraying against each other. In the spring of 1434, a battle was fought between them, which resulted in the triumph of the Calixtines. Many of the more liberal Taborites thereupon joined them, and they were now constituted the National Church, with certain concessions granted by the Council, such as the Lord's Supper in both kinds, and the use of the vernacular in public worship.

From the midst of this communion those men of God proceeded who founded the church. They were true followers of John Huss, and had discountenanced the Hussite war. They longed to work out their own salvation, and to reform the National Church, which was rapidly passing to affiliation with the Roman Catholic Church. John Rokyzan, the head of the Calixtines, and an illustrious preacher, was inveighing against the corruptness of the times. Around him these fathers gathered, and besought him to begin a reformation. But he was afraid of the danger to which he would expose himself, and loved the praise of men more than the praise of God. Hence, they determined to carry out among themselves the principles of Huss, and to unite in some quiet retreat for the exercise of personal religion. About 100 miles east of Prague, on the confines of Silesia, was an estate called Lititz, owned by the Regent of Bohemia. It had been devastated in the war, was sparsely inhabited, and brought him but a small revenue. The associates begged Rokyzan to induce the Regent to grant them an asylum there. Rokyzan, who was anxious to get rid of them, eagerly consented. The Regent, thinking that such a settlement would tend to develop his estate and increase his income, as eagerly gave the desired permission.

The associates immediately left Prague, and built themselves cottages at Kunwalde. In that village, in the midst

of dense forests, and in the shadow of the Giant Mountains, before ever the Pilgrim Fathers had planted the standard of liberty in our land, before ever the Anglican Reformation had separated the Church of England from that of Rome, before even Luther had kindled the torch of truth at the fire which burns on God's own altar—when, with the exception of the Waldenses, all Europe yet lay in the darkness of mediæval superstition, and America was still undiscovered—in 1457, the church of the United Brethren was founded. "Brethren" was the name which its members adopted, and which has remained to the present day.

The principles that they enunciated were, in brief, the following three: The Bible is the only source of Christian doctrine; public worship is to be conducted, and a discipline is to be administered, in accordance with what the Scriptures teach, and on the model of the Apostolic Church; the Lord's Supper is to be received in faith, to be doctrinally defined in the language of Scripture, and every human explanation of that language is to be avoided.

Lititz soon became the rallying-point for awakened persons throughout Bohemia and Moravia, so that the brethren increased in numbers. During the first ten years of their history, however, they constituted merely a little church within the National Church, from which they had not yet formally separated. Some of its converted priests joined the Association, and ministered to them in holy things. But when this church began a cruel persecution, that added many to the noble army of martyrs, and when the Brethren found that it would be impossible to secure a sufficiency of Calixtine priests, they began to consider the propriety of severing the last tie which united them with the Establishment, and of instituting a ministry of their own. They made the question one of special prayer for several years, and called frequent synods to discuss it, until it was finally decided in the affirmative, in 1464, through the use of the lot.

THE SYNOD OF 1467.

At last, on the occasion of a synod held at Lhota, in 1467, nine men, of high repute for piety, were elected by ballot as the nominees of the church. Then the question was a second time put absolutely into the hands of the Lord. Twelve lots were prepared, nine being blank, and three inscribed with the Bohemian word *Jest.* Thereupon a fervent prayer was offered up beseeching God to designate of these nine nominees, either one, or two, or three, as his ministers; but if this should not be the time which he had ordained for such a consummation, to cause all the nine to receive blanks. In this event, the Brethren would have deferred further action to some future period. Nine lots having been drawn singly from a vase and given to the nominees, it appeared that Matthias of Kunwalde, Thomas of Prelouc, and Elias of Chrenovic, had each received one marked *Jest.* The whole synod instantly rose to its feet, and every member hastened to acknowledge, by the right hand of fellowship, these three men as the future ministers of the church. A thanksgiving hymn, composed for the occasion, was joyfully sung, after which followed the Lord's Supper.

When Martin Luther nailed his theses to the door of the Wittenberg Cathedral, on the 31st day of October, 1517, there existed a church of Reformers before the Reformation in Bohemia and Moravia, numbering at least 200,000 members, among whom were some of the noblest and most influential families of the realm, counting over four hundred parishes, using a hymn-book and a catechism of its own, proclaiming its doctrines in a confession of faith, employing two printing-presses, and scattering Bohemian Bibles broadcast through the land.

As, in the days of the apostles, the great persecution at Jerusalem scattered the Christians abroad throughout the regions of Judea and Samaria, where they converted many, and thus extended the church, so now the cruel hand that thrust the Brethren out of their native country, unwittingly

helped to plant a new branch of them in Poland. This branch grew so rapidly that in 1557, at a general synod, the Polish churches were admitted as an organic part of the Unitas Fratrum, which now became larger and more influential than ever, having three provinces, the Bohemian, the Moravian, and the Polish, each governed by bishops of its own, but all combined as one unity.

PROCLAMATION OF RELIGIOUS LIBERTY.

In 1609 religious liberty was proclaimed in Bohemia and Moravia, and the Brethren were constituted one of the legally acknowledged churches of the land. From the pinnacle of prosperity, however, which they reached in 1609, they were soon cast down by that hand which has, for ages, been smiting at the truth. In 1617, Ferdinand II. ascended the throne. The following year witnessed the beginning of that scourge of Europe, the Thirty Years' War. In the course of the complications which ensued, the Protestants of Bohemia rebelled, and elected Frederick of the Palatinate as their king. But his army suffered a total defeat near Prague in 1620. Ferdinand inaugurated what is generally termed the Bohemian Anti-Reformation. When this work was accomplished, Bohemia and Moravia lay chained, while more than thirty thousand of their Protestant families were in exile. Among these were three or four Brethren to every one Lutheran or Reformed. Their pastors were banished or slain; their churches taken from them; their ecclesiastical organization ceased to exist. For a time, Poland became their refuge, and the town of Lissa their rallying-point.

It was at this juncture that the Brethren accepted the offer of Count Zinzendorf, and made a settlement upon his estate. They have since been allowed to worship in peace.

THE BRETHREN IN THE UNITED STATES.

Count Zinzendorf came to America in 1741, and preached at Germantown and Bethlehem. On February 11, 1742, he

ordained at Oley, Pa., the missionaries Rauch and Buettner; and Rauch baptized three Indians from Shekomeco, east of the Hudson, "the firstlings of the Indians." He soon, with his daughter Benigna, and several brethren and sisters, visited various tribes of Indians.

For an entire century, from 1742 to 1843, the exclusive polity was enforced. Even those churches which were not in Moravian towns, felt the influences of this system. Aggressiveness was no part of their work. They were looked upon by the synods as little more than preaching-places, with a handful of the faithful clustering around them, who were to do all the good they could by evangelizing, without proselyting. Hence the question with regard to the smallness of the Moravian Church in this country cannot apply to the first century of its existence. It remained small on principle. And when a new era had dawned, in 1844, through the abolition of the exclusive polity at Bethlehem, the mother of the whole province, twelve years elapsed before all the settlements followed her example; Salem, in North Carolina, the last Moravian town, not yielding its position until 1856. Since that time, and not before, the American Moravian Church adopts extension as one of its principles, and stands, in all other respects, on the same basis as its sister denominations of Christians.

The ecclesiastical church officers are the bishops, through whom the regular succession of ordination, transmitted to the United Brethren through the ancient Church of the Bohemian and Moravian Brethren, is preserved, and who alone are authorized to ordain ministers, but possess no authority in the government of the church, except such as they derive from being the presidents of the governing boards; the presbyters, or ordained stated ministers of the communities, and the deacons. The degree of deacon is the first bestowed upon young ministers and missionaries, by which they are authorized to administer the sacraments.

The Moravians formerly had separate communities at Bethlehem, Nazareth, and Lititz, in Pennsylvania, and at Salem, North Carolina. The first named of these is still their largest

establishment in America, and they have there an educational institution which enjoys a large patronage and an enviable reputation. The education of youth is regarded by the Brethren as worthy of the greatest attention, and, therefore, wherever their communities are located the most thorough and excellent schools will be found. At Lititz, Nazareth, and Salem, Moravian schools are located, which, although not enjoying the extensive patronage of the Bethlehem institution, are deservedly popular and well sustained.

The Moravians in the United States are divided into the Northern and Southern Districts. The former made strong efforts in 1881–'82 to effect a union of both bodies, but without success. In 1884 the churches enjoyed an increase of 418 communicants and 227 members. The whole number of communicants in both districts, at last reports, was 10,296; of members, 16,775. They supported 29 home missions, having 1,775 communicants and 3,577 members.

THE UNITED BRETHREN IN CHRIST.

This denomination took its rise in the United States about the year 1755, and is distinguished from the Moravian Church by the additional phrase of "In Christ." In 1752 William Otterbein, a distinguished divine in the German Reformed Church, came to America, and immediately began preaching. He formed a connection with two other divines of his church, Messrs. Beohm and Geeting, and in 1771 Messrs. Asbury and Wright, arriving from England, united with the German Brethren in their religious labors. The number of German Brethren increased rapidly, and the work spread through Maryland, Pennsylvania, and Virginia, and rendered necessary a union of workers for the benefit of the cause. The first conference was held in Baltimore, Md., in 1789. At this time the Brethren represented not only the German Reformed, but the Presbyterian, Lutheran, Mennonite, and Methodist interests. The first annual conference was held in 1800, when their present name was adopted. Messrs. Otterbein and Beohm were elected superintendents or bishops, and it was agreed that each should be allowed to

act according to his own convictions as to the mode of baptism. In 1815 the first General Conference was held at Mount Pleasant, Pa., and after prayful deliberation a Discipline was prepared, containing the doctrines and rules for the government of the church.

William Otterbein, the founder of the church, was born March 6, 1726, and died November 17, 1813. He resided twenty-six years in Germany, and sixty-one in America, all of which latter term he labored in the ministry.

DOCTRINES OF THE CHURCH.

The doctrines of the church may be briefly summed up:

1. They believe in the only true God, the Father, Son, and Holy Ghost; that these three are one, the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both.

2. They believe in Jesus Christ, that he is very God and man; that he became incarnate by the Holy Ghost in the Virgin Mary, and was born of her; that he is the Saviour and Mediator of the whole human race, if they, with full faith, accept the grace proffered in Jesus.

3. They believe in the Holy Ghost; that he is equal in being with the Father and Son; and that he comforts the faithful and guides them into all truth.

4. They believe that the Holy Bible, Old and New Testaments, is the Word of God; that it contains the only true way to our salvation; that every true Christian is bound to receive it with the influence of the Spirit of God, as the only rule and guide; that without faith in Jesus Christ, true repentance, forgiveness of sins, and following after Christ, no one can be a true Christian.

6. They believe that the fall in Adam and the redemption through Jesus Christ, shall be preached throughout the world.

7. They believe that the ordinances, namely, baptism and the remembrance of the sufferings and death of Christ, are to be in use and practiced by all Christian societies, but the manner of which ought always to be left to the judgment of every individual. The example of washing the saints' feet is left to the judgment of all to practice or not.

The Brethren in Christ oppose Freemasonry, slavery in every sense of the word, and the distilling and vending of ardent spirits, except for medical and scientific purposes. They have home and foreign missionary societies, church periodicals, and educational institutions, and numbered, in 1885, about 100,000 church members.

CHAPTER XLIII.

UNITARIAN CONGREGATIONALISTS.

Distinguishing Doctrines—Historical Sketch—Unitarianism in the United States —Means of Denominational Work

DISTINGUISHING DOCTRINES.

UNITARIANISM takes its name from its distinguishing tenet, the strict personal unity of God, which Unitarians hold in opposition to the doctrine which teaches that God exists in three persons. They believe in only one supreme, self-existent God, the Father, who exists as one person, one being, infinite in his attributes, and the only proper object of the highest love and adoration. They regard Jesus Christ as a person distinct from God, and dependent on God, from whom he derived his being and power. They accept literally his saying: "My Father is greater than I."

While agreeing in the doctrine of the subordination of Christ to God they differ very much in their views of the nature of Christ and of his precise relation to God. Some regard him as simply a man, distinguished for his goodness and spiritual endowments, the son of Joseph and Mary; others, as the son of the Virgin Mary by supernatural generation, especially enlightened, empowered, and sent into the world by God; others, as the highest representative of humanity and of God; others, again, believe in his pre-existence, and super-angelic nature.

Unitarians have never believed in the Holy Spirit as a person, but regard it as an attribute or influence of God, or

God himself acting on the spiritual nature of man. But there are other doctrines and principles to which Unitarians, considered as a denomination or a class of Christian believers, attach great importance. They believe especially in the fatherhood of God, that his government is paternal, and that his mercy and love are never withheld from his children. As a consequence of this belief, while they maintain that there will be a sure and just retribution for sin, they believe that the punishment for sin which the soul suffers, both in this life and in the future life, is sent in love, not in wrath; is disciplinary in its nature, and is intended to purify the soul, and bring it back to holiness and happiness.

They reject the doctrine of the vicarious atonement of Christ, and deny that he died to make it just and possible for God to pardon man, by satisfying the claims of the law, appeasing the divine wrath, or bearing himself the punishment which the sinner otherwise would suffer. Their theory is that Christ saves men by his truth, by the influence of his example and life, by generating in them his spirit of faith, of love, of obedience, and of self-sacrifice; by bringing them to repentance, and to new and holy living.

HISTORICAL SKETCH.

Unitarians maintain that Christ, the apostles, and the evangelists taught the same doctrine, according to their interpretation of the New Testament. They believe that, as the Jews have ever been tenacious defenders of the unity of God, if Christ had taught a contrary doctrine a violent opposition would have been excited, a record of which would have been preserved in the New Testament writings. In support of the position that only Unitarianism was taught in the Christian Church before the date of John's gospel, which is supposed to have been written after the other gospels and after the Epistles of Paul, about the year 68, they claim that the early Christian fathers knew of no doctrine of the deity of Christ in the Church before John wrote his gospel. In accordance with this admission, all who were converted to

Christianity for nearly forty years by Christ and his apostles, were converted to Unitarian Christianity.

In that awakening of free thought, and in the renewed study of the Scriptures, which accompanied and followed the Reformation, Unitarian opinions began to be adopted and expressed. They were avowed and defended by Cellarius, at one time an intimate friend of Luther and Melanchthon. Several learned men in Germany and Switzerland embraced the same sentiments. In Italy two learned men, Faustus and Lelius Socinus, became Unitarians. They taught that the doctrine of the trinity was no more a doctrine of the Bible than that of transubstantiation. They gained many followers, of whom two were put to death for their faith, others were banished or imprisoned, and they themselves were obliged to flee the country. They finally took refuge in Poland, where Unitarianism had been planted by a Dutchman of the name of Spiritus, in 1546. Poland was the only country at that time where religious liberty was enjoyed, there being severe edicts in other countries, even where the Reformed religion prevailed, forbidding the denial of the trinity. Here Unitarians became very numerous, and their academy or university at Rakow at one time had more than one thousand students from different countries.

But this prosperity excited the jealousy of both Catholics and Calvinistic Protestants. Decrees were passed depriving the Unitarians of the rights of citizens, and closing their churches, schools, and printing-offices. Their pastors and professors were banished, the profession of Unitarianism was forbidden on pain of death, and every Unitarian was obliged to quit the kingdom within three years. They fled, some to England, some to Transylvania, where a large and flourishing community of Unitarians still exists, and others to Holland, where now a majority of the Protestants are Unitarians.

In England there were severe laws against Unitarians. Joan Bocher was put to death by burning, Edward the Sixth signing her death warrant. Under Elizabeth a number of persons were burned alive for being Unitarian Anabaptists.

In the reign of James, two Englishmen and a Spaniard were burned for being Unitarians. These were the last executions in England for this cause, though an act of the Long Parliament, in 1648, makes the denial of the doctrine of the trinity felony, punishable with death; and a Mr. Biddle, for his Unitarianism, was cast into prison, where he died in 1662.

But legal prohibition did not prevent the growth of Unitarianism. Milton and Locke were Unitarians, and afterwards Sir Isaac Newton, Lardner, Dr. Samuel Clarke, and many other men distinguished for their scholarship and learning. Since religious freedom has prevailed in the Protestant countries of Europe there has been great progress of Unitarianism. It prevails extensively in Holland, Germany, Switzerland, and France, where it is embraced and openly professed by many pastors and congregations connected with the national churches.

In the United States the Puritan settlers of New England were Calvinists in their theology, yet they were diligent students of the Scriptures, defenders of the rights of private judgment, and supporters of religious liberty as it was then understood.

UNITARIANISM IN THE UNITED STATES.

The Pilgrim Fathers, who settled at Plymouth, had resided for more than eleven years in Leyden, the seat of a famous university to which Arminius, Grotius, and other distinguished thinkers had belonged, and without doubt shared in the more liberal sentiments which there found expression. The parting address of their pastor, Robinson, warning them not to be bound by the theology of Luther or Calvin, and exhorting them to receive whatever further truth God should reveal to them, he "being very confident the Lord had more truth and light yet to break forth out of His Holy Word," must have had a permanent influence on their minds. The seeds of Unitarian thought were thus early sown in the minds of the Pilgrim Fathers, the covenants of their churches were so indefinitely expressed that they allowed much liberty of interpretation, and, although for more than a hun-

dred years there was no open dissent from Calvinism, yet the parishes of the Old Colony were ready to sympathize with the Unitarian or liberal movement which showed itself about the middle of the eighteenth century.

Unitarianism grew up in New England imperceptibly, not so much because the ministers preached its doctrines, as because they ceased to preach Calvinism. The early Unitarians were called Moderate Calvinists and Arminians. Edwards dates in 1734 the beginning "of the great noise in this part of the country about Arminianism." President John Adams asserted that in 1750 Jonathan Mayhew and a number of other ministers, whose names he gave, were Unitarians. In 1756 Emlyn's Scripture account of Jesus Christ was republished in Boston, and extensively read. During the latter part of the eighteenth century many became Unitarian in their theology. During the first fifteen years of the present century the drift of thought in most of the Congregational churches in Boston, and in the eastern part of Massachusetts, was towards Liberal Christianity, as Unitarianism was then called. In 1805 a controversy arose of considerable violence between the Orthodox and Liberal Congregationalists, on the appointment of Dr. Ware to the Hollis Professorship, of Harvard College.

But there was no open division in the churches, or final severing of fellowship and interchange of pulpits till 1815, when after the republication in Boston of Belsham's article on "The Progress and State of the Unitarian Churches in America," party lines were more strictly drawn, the liberal churches were compelled to occupy the position of a sect, and the name of Unitarian was bestowed upon them, but by which many of the older parishes have never consented to be called. Another controversy, occasioned by a sermon preached by Dr. Channing in Baltimore at the ordination of Mr. Sparks in 1819, arose, in which Professor Stuart and Dr. Woods, of Andover, and Dr. Miller, of Princeton, in behalf of the Orthodox, and Mr. Norton and Dr. Ware, of Cambridge, and Mr. Sparks, of Baltimore, on the side of the Unitarians, took a prominent part.

Since that time the separation between the Orthodox and Unitarian Churches has been complete; except that for the administration of certain charities the ministers of the two denominations in Massachusetts meet annually in convention as Congregationalists.

MEANS OF DENOMINATIONAL WORK.

The American Unitarian Association was organized in Boston, May 25, 1825. Its objects, as defined in the report of the committee on organization, are as follows:

1st. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

2d. To produce union, sympathy, and co-operation among liberal Christians.

3d. To publish and distribute books and tracts, inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.

4th. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

5th. To adopt whatever other measures may hereafter seem expedient, —such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches.

The Church Building Loan Fund, organized Jan. 13, 1885, has for its object the assisting of Unitarian Societies in the erection of churches, and was created by the American Unitarian Association, with the co-operation and assistance of the National Conference. The trustees of the fund are elected by the directors of the Association; but in the transaction of business the trustees are an entirely independent board.

The National Conference of Unitarian and other Christian Churches owes its organization to a special meeting of the American Unitarian Association, held Dec. 7, 1864; at which, in view of the need of enlarged denominational activity, a resolution was adopted calling "a convention, to consist of the pastor and two delegates from each church or parish in the Unitarian denomination, to meet in the city of New York, to consider the interests of our cause, and to institute

measures for its good." This convention was held in New York on the 5th and 6th of April, 1865, and organized the National Conference. The second meeting of the conference was held Oct. 10 and 11, 1866, in Syracuse, N. Y.; the third, Oct. 7, 8, and 9, 1868, in the city of New York; the fourth, at the same place, Oct. 19, 20, and 21, 1870; the fifth in Boston, Mass., Oct. 22, 23, 24, and 25, 1872; the sixth, in Saratoga, N. Y., Sept. 15, 16, 17, and 18, 1874; the seventh, in Saratoga, Sept. 12, 13, 14, and 15, 1876; the eighth, in Saratoga, Sept. 17, 18, 19, and 20, 1878; the ninth, in Saratoga, Sept. 21, 22, 23, and 24, 1880; the tenth, in Saratoga, Sept. 19, 20, 21, and 22, 1882; the eleventh, in Saratoga, Sept. 22, 23, 24, 25, and 26, 1884.

The Women's Auxiliary Conference of Unitarian and other Christian Churches was organized to meet the wish, expressed by women in all parts of the country, that they might share more definitely in the work of the National Conference. To serve the great cause of liberal religion is the purpose of the Association, and it will seek to do this by increasing and quickening faith in the grand, vital truths of religion, and by making practical their power to help and bless all who may be reached by its influence. A preliminary meeting was held at Saratoga, at the time of the meeting of the National Conference in September, 1878, and the organization was completed at the next meeting of that conference, in September, 1880.

The Unitarian Sunday-school Society was instituted 1827; reorganized, 1854; incorporated, 1838. It publishes at a low price a large number of valuable text-books for Sunday-schools, a Sunday-school Service Book and Hymnal, and various other helps for Sunday-school work. Its missionary work is increasing in scope and importance, and it solicits the co-operation of all the Unitarian churches in America in fostering the religious nurture of the young.

A payment of ten dollars at any one time constitutes a person a life-member of this society; and a contribution to the funds of the society by any Unitarian parish or Sunday-school connected therewith entitles such parish, either direct-

ly or by its Sunday-school, to appoint three persons who become members of this society for the term of one year, beginning with the first day of October next following the receipt of such contribution; and such persons are denominated Delegate Members. The society holds a special meeting in Boston in Anniversary Week, and has its annual meeting, for business, election of officers, and discussion of Sunday-school work, in October.

The theological schools are the Divinity School of Harvard University, Cambridge, Mass., formerly established in 1817, and the school at Meadville, Pa., which latter is open to both sexes.

In 1886 there were 359 Unitarian Congregational Societies (churches) in the United States, and 449 ministers. No figures were given in the "Year-Book" of their communicants and Sunday-school strength, as they have not been in the habit of gathering such statistics. Their entire work is well systematized, and they maintain a very large number of State and local conferences, and ministerial, educational, and charitable societies.

CHAPTER XLIV.

THE UNIVERSALIST CHURCH.

The Founders and their Times—Organization—Doctrine—Views on Future Punishment—The Condition of the Church.

THE FOUNDERS AND THEIR TIMES.

AS a denomination, Universalists began their organization in England about 1750, under the preaching of the Rev. James Relly, who gathered the first church of believers in that sentiment, in the city of London. It is claimed by some historians of the church that its doctrines were first preached in the United States by Dr. George De Benneville, of Germantown, Pa., in 1741. In 1754–'59 they were preached by Rev. Richard Clark, of the Episcopal Church, Charleston, S. C. In 1762 Dr. Jonathan Mayhew preached them in Boston; and prefacing his "Dialogues," Rev. Elhanan Winchester speaks of a lawyer and of an Episcopal minister, each of whom, without knowledge of the other, had advocated them "a few years before" 1778, in Virginia. John Murray was the pioneer of the church, and the church dates its history from his first sermon at Good Luck, N. J., September 30, 1770. Thomas Potter dwelt there. Holding peculiar opinions, he had years before built a house of worship, saying that God would send him a preacher. The house was opened for any who wished it, but time passed and the expected one came not. At length, seeing a vessel in Cranberry Inlet, Potter was impressed that his preacher had arrived. Murray was

the man. A Whitefieldian Methodist in England, he had become a Universalist under Relly, and, bereaved and beset by various discouragements, had taken passage for this country, resolved to hide himself among strangers and never to speak in public again. Providentially, the craft in which he made the voyage was thrown into the inlet, and on its becoming necessary to transfer a portion of her cargo to a sloop, he was put in charge, and by a change of wind was left behind. Going ashore for provisions, he was led to Potter's door, to be told that he had been sent there to preach the next Sunday. He protested and refused, but was assured by Potter that he would not be able to leave until he had delivered his message. And so it proved. Murray preached, and thus began the career which made him one of the most distinguished religious pioneers of this continent. Caleb Rich followed in 1778, and Elhanan Winchester in 1781. To them others slowly joined themselves—among the rest, in 1791, Hosea Ballou.

ORGANIZATION.

At first, those who preached Universalism did so in widely separated districts, solely upon their individual responsibility, without personal acquaintance, or the slightest concert of action. But as ministers and congregations increased, the necessity for acquaintance and co-operation asserted itself, and attempts at organization ensued. The first society was formed in Gloucester, Mass., January 1, 1779. Not far from 1780, the believers in Warwick, Mass., and Richmond and Jaffrey, N. H., associated themselves as a society, establishing church discipline, and ordaining Caleb Rich to be their minister. The General Convention—or rather the body which became the present General Convention—was formed in September, 1785. Since that time, and especially during the last thirty years, the elements have been gradually crystallizing, and through various plans and amendments the church has been developing towards an effective and harmonious ecclesiastical system. The prob-

lem has been to combine individual freedom and congregational independence with denominational method and church unity and authority. This problem, those interested think, was solved at the Centenary session of the General Convention held at Gloucester, Mass., in September, 1870, where a plan, reported by a committee, was adopted by a virtually unanimous vote, providing that

The ecclesiastical organization of the Universalist Church in the United States shall be constituted as follows :

1. The General Convention, having jurisdiction over all Universalist clergymen and denominational organizations.

2. State Conventions, exercising within State limits a similar jurisdiction, subject to the General Convention.

3. Parishes, composed of persons associated for religious improvement and the support of public worship.

DOCTRINE.

Murray, Winchester, and all the early Universalists were in substantial doctrinal accord with the existing churches of their time except as to the extent of salvation. But in 1795, Hosea Ballou began to preach the strict unity of God and the corresponding doctrine of the Atonement; and under his lead the opinions of the entire body soon became modified accordingly. In 1803 the General Convention framed a Statement of Faith, which has ever since stood as the basis of fellowship, known as the "Winchester Confession," because adopted at Winchester, N. H. It is as follows :

ARTICLE 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ARTICLE 2. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ARTICLE 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

This Statement is so general as to admit of numerous differences in a common loyalty to it; but agreeing in its substance, whatever their other differences, Universalists are a unit on these points, viz.: the authenticity of the Bible; the absolute unity and universal Fatherhood of God; the universal brotherhood of man; the sonship and dependence, but none the less the infallibility and Divine efficiency of Christ; the impersonality of the Holy Spirit, but its necessity and power as Comforter and Sanctifier; the unescapable certainty of Retribution; the readiness of God to forgive sin; the reality of the Atonement as the process of man's reconciliation to God through Christ; the necessity of faith, penitence, and the new birth as the indispensable conditions of salvation; and the certain ultimate triumph of Christ in the victory of good over evil, as God shall be "all in all."

VIEWS ON FUTURE PUNISHMENT.

Universalism is commonly supposed to be synonymous with the doctrine of no future punishment. But such is not the fact. Until 1816–'17 very little was heard of this doctrine among Universalists. About 1817 Mr. Ballou reached the conclusion "that the Scriptures begin and end the history of sin in flesh and blood"; and for ten or fifteen years subsequent to 1824, on account of his great personal influence, his theory that all punishment is confined to this life became the predominant sentiment of the denomination —resulting, in August, 1831, in the secession of eight ministers, headed by Revs. Adin Ballou, Paul Dean, and Charles Hudson, for the organization of a new sect, under the name of "Restorationists." But Universalism never became identical with this theory of Mr. Ballou; nor has the Universalist Church, as such, ever been committed to it, or responsible for it. Even when most prevalent, many in the denomination, including some of the most esteemed and prominent of its leaders, never accepted the theory. They discountenanced it, and condemned the secession (which soon came to naught) fomented because of it, confident that time

would bring its due reactions. Their anticipations have not been disappointed. Personally, Mr. Ballou is held in the highest honor as the patriarch of the church, and his theory as to punishment still has its believers; but for the last thirty years the movement of opinion has been very decidedly away from it, and a considerable majority, both of ministers and people, now hold to the continuity of character, insisting that those who die in sin must take their character and its consequences with them, and that they are to be saved only because they will at some time comply with the conditions of salvation.

So early as May 25, 1790, "the representatives of sundry societies believing in the salvation of all men," convened in Philadelphia, bore testimony against offensive war and against slavery, recommending "a total refraining from the African trade, and the adoption of prudent measures for the gradual abolition of the slavery of the negroes in our country, and for the education of their children"; and ever since, while it has not been without the usual differences of opinion among its individual members, the Universalist Church, as a church, has been with those most advanced and emphatic in its utterances and labor against slavery, intemperance, and capital punishment, and in favor of peace, prison reform, Christian legislation against the liquor-traffic, and all efforts looking to the relief of the poor, the rescue of the perishing, and the triumph of justice and purity in the world.

THE CONDITION OF THE CHURCH.

The "Register" for 1886 recapitulates the statistics of the church as follows: General Convention, 1; State Conventions, 34; parishes, 933; families, 38,675; churches, 633; members, 34,261; Sunday-schools, 577; members, 55,857; church edifices, 741; value of church property, $7,118,205; number of ministers in fellowship, 680.

There were twelve schools and colleges connected with the denomination, having an estimated property valuation of $2,467,000. They were:

Tufts College, The Divinity School of Tufts College, St. Lawrence University, St. Lawrence Theological School, Lombard University, Lombard Theological Department, Buchtel College, Clinton Liberal Institute, Westbrook Seminary, Dean Academy, Goddard Seminary, and Green Mt. Perkins Academy.

The Universalist General Convention appropriates each year a certain amount to assist worthy young men who may desire to enter the ministry of the Universalist Church, after a course of study in one of its theological schools. This aid is given, when needed, through the Trustees of the General Convention, and on the terms and conditions herewith indicated: He must well sustain an examination in the following branches of learning: Rhetoric, mental and moral science, and English prose composition. It is desirable, also, that he be acquainted with the Greek of the New Testament and with logic. He shall make declaration of his desire and purpose to devote his life to the ministry of the Universalist Church, and affirm his acceptance of the Winchester Profession of Faith. It is only in view of such a desire and purpose that he is aided.

The following days of special observance are recommended by the Universalist General Convention: 1. Christmas Sunday. 2. Easter Sunday, a service of Recognition. 3. The third Sunday in May, as Educational Sunday. 4. The second Sunday in June, as Children's Sunday. 5. The first Sunday in October, as Memorial Sunday. 6. The first Sunday in November, as All-Souls Sunday.

These several Sundays are to be observed each year by pastors and churches for the purposes designated by the topics suggested.

CHAPTER XLV.

THE NEW JERUSALEM CHURCH.

Emanuel Swedenborg—Swedenborg's Doctrines—The Atonement—The Sacred Scriptures—The Resurrection—The Church in the United States.

EMANUEL SWEDENBORG.

THOSE who compose this body of Christians are popularly called Swedenborgians, from Emanuel Swedenborg. They hold to the doctrines of the supreme divinity of the Lord Jesus Christ, the full inspiration of the Sacred Scriptures, and the necessity of a good life.

To understand their system of religious belief, something must be said concerning their founder.

This remarkable man, the son of Jesper Swedberg, Bishop of Skara, in Sweden, was born in Stockholm, January 29, 1688. His father was highly esteemed as a man of piety and learning, and held important positions in the church. His son early received a good education, and careful religious training, and exhibited, at a very early age, a strong inclination towards pious and holy meditations, which seemed to foreshadow his subsequent remarkable spiritual experiences. He was not, however, educated for the ministry, but graduated in his twenty-second year, as Doctor of Philosophy in the University of Upsala. He early manifested a strong taste for mathematics, and soon began to publish works on scientific subjects, after spending four years in travel in Europe, and becoming distinguished as a man of science. Charles XII. appointed him Assessor of the Board of Mines, of Swe-

den, an office which was regarded as one of great importance, requiring an extensive knowledge of metallurgy and mechanics.

From this time Swedenborg devoted himself to science, pursuing various studies and publishing valuable treatises on different subjects, which embraced algebra, mechanics, metallurgy, mining, chemistry, anatomy, and physiology. His largest work, entitled "Opera Mineralia et Philosophica," was published at Leipsic and Dresden, 1733, in three volumes, folio. Two other works which have attracted the attention of the learned are "The Animal Kingdom," and "The Economy of the Animal Kingdom." These works were written in Latin. The last two have been translated into English, and one volume of the first named. After receiving various marks of public favor, having with his family been ennobled by Queen Ulrica—the name being changed from Swedberg to Swedenborg—he resigned his office of Assessor in the year 1747. As a further mark of esteem, the queen continued his salary during life. His retiring from public office was in order that he might devote himself to the study of spiritual and divine subjects. He declared that the Lord called him to a higher office, and that in the year 1745 his spiritual senses were opened so that he could see and hear things in the spiritual world and converse with angels. In justice to Swedenborg, it may here be stated, that it does not appear that he *sought* intercourse with the world of spirits, and he solemnly affirmed that the privilege was granted to him that he might communicate to the world a knowledge of the spiritual sense of the Divine Word, and of the philosophy of the future state, in order that ignorance might be removed and infidelity overcome.

Swedenborg never attempted to establish a church or found a sect, and never preached. He printed his works at his own expense, without profit, and seemed to entertain no doubt of the ultimate reception of his doctrines by large numbers; although, he said, their reception would be very slow. He died in London, March 29, 1772. He was never married. Before his decease, a few distinguished scholars and divines

of Sweden, Denmark, and England received his doctrines, but it was not until some years afterwards that any considerable number of persons openly espoused them, or made efforts to propagate them.

SWEDENBORG'S DOCTRINES.

These doctrines may be summed up as follows: He maintains the absolute unity of God and the identity of Jehovah with Jesus. The Lord Jesus Christ was God manifest in the flesh, having a human nature like other men, but a Divine nature within, as the soul in the body. The human nature was assumed that the work of redemption might be accomplished, which was done through temptations admitted into the human nature, and combats and victories over the powers of darkness, collectively called in the Scriptures "Satan" and the "Devil." He arose from the dead a glorious Divine Man, "God over all, blessed forever." Swedenborg does not deny the trinity in a proper sense, but says there are not three persons, but three essential principles in one Divine Being, all centered in the person of the Lord Jesus Christ. These three he distinguishes as the Divine Love, or essential Divinity, called the Father; the Divine Wisdom, or Word, or the Humanity, called the Son; and the Divine proceeding life or influence, called the Holy Ghost or Spirit. As to the atonement, he teaches that it was not the sacrifice of one being to satisfy the wrath of another; but the reconciliation of man to God, through the power of the truth by which evil was overcome and a way opened for man to approach God, the humanity of Jesus being the medium or mediator through which the reconciliation was effected, according to the saying of the apostle, "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19). As to the Sacred Scriptures, he teaches that such books of the Bible as contain a spiritual sense are the very Word of God, and, consequently, Divinely inspired and holy. These are the five books of Moses, Joshua, Judges, Samuel, Kings, the Psalms and the Prophets in the Old Testament, and the four Gospels and the Book of

Revelation in the New. The others, he says, are good books of instruction for the church, but are not inspired in such a sense as to form a part of the very Word of God. The spiritual sense lies concealed within the letter, as the soul in the body, the Word having been written by correspondences of natural things with spiritual. The science of correspondences was known to the ancients, hence arose the hieroglyphics of Egypt and the mythologies of Greece and Rome. To restore this long lost science and thus to reveal the hidden or spiritual meaning of the Word, is declared to be the main object of his mission. Indeed Swedenborg says that by the second coming of the Lord is not meant a coming in person, but a coming in the spirit and power of His Word. This is what is meant by the "Son of Man coming in the clouds of Heaven, with power and great glory" (Matt. xxiv.); the "clouds of Heaven" denoting the literal sense, and "power and great glory" the spiritual sense of the Word.

Faith in the Lord Jesus Christ is a primary principle, but salvation depends not on a mere profession of belief, but upon a life of obedience to the commandments. The old dogma of justification by faith alone is rejected, and charity and good works are insisted upon as necessary.

As to the Resurrection, Swedenborg teaches that when man dies he puts off the material body never to resume it, and rises in a spiritual body. He is then judged in an intermediate state, called the world of spirits, the judgment consisting in an unrolling of his book of life, in which all his secret motives are written. After this, his state is fixed either in heaven or hell, according to his life in the world. The last judgment, he says, has already taken place in the world of spirits, having consisted in a separation of the good from the evil, who were gathered there from the time of the Lord's first coming. The date is fixed at 1757. When this judgment was effected a new order of things began to prevail in heaven and on earth. A new heaven and a new earth (that is, a new church,) began to be established, and the New Jerusalem began to descend. The effects of this judgment, it is said by believers of these doctrines, may be seen in the

vast changes that have taken place during the past century in the civil, social, and religious condition of the Christian world. For particulars respecting Swedenborg's philosophy of the future state, the reader is referred to his work on Heaven and Hell. It may be stated here that there is little sympathy between the members of the New Church and Modern Spiritualists, as Swedenborg teaches that seeking intercourse with spirits is attended with danger to a man's soul. As to forms of worship he prescribes none, but teaches that Baptism and the Holy Supper are Divinely appointed ordinances. The members of this church are baptized "into the name of the Father, Son, and Holy Spirit."

At the time of Swedenborg's death but few had received his doctrines, but believers gradually increased, a number of the clergy in Sweden and England openly or secretly teaching them. No attempt was made to form a separate organization until the year 1787, when Robert Hindmarsh and others formed a society for worship in London. Soon afterwards twelve men were chosen from the male members of the society to ordain, by the laying on of hands, James Hindmarsh and Samuel Smith as ministers of the New Church. In 1789, the General Conference, composed of representatives from different places in Great Britain, first met and has continued ever since.

In the year 1885, England and Scotland reported 65 societies; Austria, 1; Denmark, 4; France, 11; Germany, 8; Hungary, 1; Italy, 9; Norway, 2; Sweden, 13; Switzerland, 6; Australia, 12.

THE CHURCH IN THE UNITED STATES.

The doctrines were introduced into this country by means of books brought by James Glen into Philadelphia, in the year 1784. The first permanent church was formed in the city of Baltimore, in 1798. The growth of the denomination in the United States has since been quite slow. As there are, doubtless, many believers who hesitate to avouch their faith, no accurate estimate of their strength can be

formed. An approximate idea, however, is found in the fact that in 1885 there were 115 societies in the United States, and five in Canada, each with a minister or leader. The localities were Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Texas, Virginia, and Wisconsin, which returned an aggregate of nearly 5,000 professed members. They have a General Convention meeting annually, and State Associations. They have a university at Urbana, Ohio; a theological school, and a correspondence school (established 1884), at Boston, Mass.; an academy of the New Church, at Philadelphia, Pa.; and three publication societies.

CHAPTER XLVI.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Joseph Smith, Jr., and the Book of Mormon—Brigham Young chosen Prophet—The Edmunds Law of 1882—The Anti-Polygamy Bill of 1886—The Faith and Doctrine.

JOSEPH SMITH, JR., AND THE BOOK OF MORMON.

JOSEPH SMITH, JR., was born in the town of Sharon, Windsor County, Vermont, December 13, 1805. In 1816 his parents, then living in Royalton, Vermont, moved to Palmyra, New York. In 1828 he began to assert vague claims as the founder of a new religion, or the restorer of the genuine faith. According to his claims he began to have visions at the age of fifteen. He declared that on September 21, 1823, Moroni appeared to him, announcing that he had a work for him to perform; that, buried in the earth in a certain spot, was a record inscribed upon golden plates, giving an account of the early inhabitants of America, and of their fate; and that with these plates would be found a kind of spectacles through which they could be read.

Schemes of money-digging, which were carried on at midnight with many solemn mummeries, were started by him over and over again for several years, always drawing what-

ever gold there was in the case from the pockets of his dupes. He was also gifted at telling fortunes, and describing the whereabouts of lost property, by the use of a seer-stone, which was found in digging a well, and was a piece of milky quartz, rudely shaped like a baby's foot. These matters having been often ridiculed in papers, Joseph Smith, Jr., became known for his impostures, and was visited by Rigdon, who suggested the scheme of producing a new Bible, or "Book of Mormon," the foundation for which should be "The Manuscript Found."

This was the work of Rev. Solomon Spaulding, who had retired from the pulpit on account of ill-health and to while away the time engaged in the study of archæology, visiting many of the Indian mounds in the West. He conceived the idea of writing a romance which should pretend to give a history of the ancient inhabitants of the American wilderness, and account for the mounds that have so long baffled the researches of scholars and archæologists. His theory was that the Indians were descendants of the lost ten tribes of Israelites, and a lively imagination, aided by a classical education, developed this into a very entertaining romance, full of mythical and legendary inventions. The work was not kept secret, the author delighting in reading parts of it to friends, at different times, during three years, when, in 1812, he offered it to Mr. Patterson, a printer in Pittsburg, Pa., for publication. "The Manuscript Found" was declined, but not returned at once to its author, and one of Patterson's employés, Sidney Rigdon, made a copy of it for himself. Mr. Spaulding died in 1827, leaving the work with his widow, who was then living in Amity, Otsego Co., N. Y. Rigdon then ventured to use his copy, and called on Smith, near Palmyra, where the business of making the Book of Mormon was soon begun.

The "saints," Joseph, Cowdery, and Rigdon, said that the plates were actually found by Joseph, and translated by him, being aided only by a very large and curious pair of spectacles, made of precious stones.

The title will give an idea of the style of the work.

"THE

BOOK OF MORMON;

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgment of the Record of the people of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel," etc., (including a long sketch of the contents, with an apology and an injunction to charity towards its errors.)

"By JOSEPH SMITH, Junior,
Author and Proprietor.
Palmyra:
Printed by E. B. Grandin, for the Author.
1830."

The theory adopted by the writers was, that at the dispersion from the Tower of Babel, after the confusion of tongues, some tribes found their way into America, by divine guidance, where their history is traced for 1,500 years, in what they call the bountiful land, when, for their sins in forsaking the true religion, they were utterly destroyed, 600 years before Christ. The prophet Ether wrote an account of these things (it would seem that Ether lived 1,600 years), leaving his "plates" hidden by divine direction, where they were found by a prophet who came to the bountiful land with a second colony, composed of Israelites (of the tribe of Joseph), 600 years before Christ, from whom the country was repeopled. They in time divided into two rich and powerful nations, the Nephites and Lamanites. The Lamanites became idolatrous and barbarous, and were the ancestors of the American Indians. The Nephites were spiritually very perfect, having visions, angels' visits, prophecy, and finally a visit from Jesus Christ after his resurrection, who taught them the true gospel, and gave them the power of foretelling the future. Falling into temptation and sin, the Nephites were destroyed by the Lamanites in the fourth century after Christ. Their most noted prophet was Mormon, who wrote the history of his people, and left it with his son Moroni, who hid the metallic (gold) plates in a hill (Camorah) near Palmyra, N. Y., A.D. 420.

The whole book, from the title-page to the end, bears the marks of the meddling of incompetent hands with a work of but ordinary merit; and its only claim to notice is that it is the basis for a religious system. Born in the very lowest walks of life, reared in poverty, educated in vice, having no claims even to ordinary intelligence, coarse and vulgar in deportment, Joseph Smith, Jr., succeeded in establishing a religious creed, the tenets of which have been made known throughout the civilized world. The ministers of "The Church of the Latter-Day Saints" have been welcomed in every continent, by every people to whom they have come, where they have displayed their standard, even on the banks of the Nile and Euphrates, over the hills of Palestine, and among the profound students of Europe.

The first church gathered in form under Smith, the first patriarch and president, was at Kirtland, O., in 1831. Here, in answer to the preaching of several missionaries sent out to preach the gospel of Nephi, many converts gathered, and it seemed to some reflecting minds that the last days were really at hand, when men and women of character and influence could be found to believe such "revelations." The "prophet" Joseph was credited with the power of "speaking in unknown tongues, performing miracles, and healing the sick."

Brigham Young joined the Mormons at Kirtland in 1832, with his father, four brothers, and six sisters, and in 1835 was ordained one of the Twelve Apostles (organized in 1834), the absolute rulers of the church. The "saints" were driven from Kirtland in 1838, when Smith reorganized them at Independence, Mo.

The Mormons at this time were charged with every crime in the criminal code, and were driven from Missouri in 1839, the main body going to Hancock County, Ill., where they founded the city of Nauvoo in 1840 (chartered in 1842). Preachers were sent out in every direction, and proselytes came in great numbers, so that in six years they had a population of 15,000. By 1844 their conduct had become such that their neighbors organized to drive them from the place.

Time after time they were mobbed, as they had been in Ohio and Missouri; but these attacks seemed only to give them renewed ardor. In May a most determined effort was made to expel them, and in the rioting that ensued, Smith and another "saint" were killed on the 27th.

BRIGHAM YOUNG CHOSEN PROPHET.

Immediately after Smith's death Brigham Young was chosen his successor, and became the head of the church, continuing such until his death, Aug. 29, 1877. The legislature having revoked the charter of the city, in 1846 Brigham Young started out with his followers to found a new city. After a remarkable march, they penetrated the Salt Lake Valley in Utah, chose a delightful location, and founded Salt Lake City in July, 1847. In March, 1849, they held a convention, and organized a State under the name of Deseret. A constitution was framed and a legislature chosen. They then applied to Congress for admission into the Union; but Congress refused to entertain the application, and instead, in September, organized the country occupied by the Mormons into the Territory of Utah. Brigham Young was appointed the first Governor. In the following year he forced the United States authorities to leave the Territory, and all Federal laws were openly defied. As a result, Young was promptly removed. In February, 1856, an armed mob broke into the court-room of the United States District Judge and forced Judge Drummond to adjourn the court *sine die*, at the point of the bowie-knife. In the following year the government sent a force of 2,000 troops into the Territory to compel an observance of the laws; and Alfred Cumming and Judge Eckels were appointed Governor and Chief-Justice respectively. In the spring of 1858 an understanding was reached between the Governor and the Mormon leaders, and in May two commissioners from the President of the United States, offering pardon to all Mormons who would submit themselves to Federal authority, reached the city. The offer was accepted by the "Church," and the difficulties were healed for the time being.

From this time until the Edmunds Act of 1882 was put into operation, the Mormons rapidly increased, drawing the great bulk of their converts from the rural districts of Europe, through the agency of traveling bishops. President Young, who was a shrewd business man, kept his people in a constant state of activity, encouraging every kind of industrial and agricultural effort. He was in fact as in theory the ruler of the people. But with all the seeming peace and occasional *quasi* observance of the Federal laws, the Mormons never ceased their hostility to the general government. The "Mormon Problem" was a constant question before Congress. Year after year legislation was had to crush polygamy and to sustain the United States authorities in the Territory in the execution of the laws. All efforts, however, appeared futile.

THE EDMUNDS LAW OF 1882.

At length United States Senator Edmunds, of Vermont, drafted a bill which passed both Houses of Congress, and is known as the Edmunds Act of 1882. Its main provisions are:

That if any male person in a Territory or other place over which the United States have exclusive jurisdiction hereafter cohabits with more than one woman, he shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than $300, or by imprisonment for not more than six months, or by both said punishments, in the discretion of the court; that every person who has a husband or wife living who, in a Territory or other place over which the United States have exclusive jurisdiction, hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, in a Territory or other place over which the United States have exclusive jurisdiction, is guilty of polygamy, and shall be punished by a fine of not more than $500 and by imprisonment for a term of not more than five years; but this section shall not extend to any person by reason of any former marriage, whose husband or wife by such marriage shall have been absent for five successive years and is not known to such person to be living and is believed by such person to be dead, nor to any person by reason of any former marriage which shall have been dissolved by a valid decree of a competent court, nor to any person by reason of any former

marriage which shall have been pronounced void by a valid decree of a competent court, on the grounds of nullity of the marriage contract; that the President is hereby authorized to grant amnesty to such classes of offenders guilty of bigamy, polygamy, or unlawful cohabitation before the passage of this act, on such conditions and under such limitations as he shall think proper; but no such amnesty shall have effect unless the conditions thereof shall be complied with; that the issue of bigamous or polygamous marriages, known as Mormon marriages, in cases in which such marriages have been solemnized according to the ceremonies of the Mormon sect in any Territory of the United States, and such issue shall have been born before the first day of January, Anno Domini eighteen hundred and eighty-three, are hereby legitimated; and that no polygamist, bigamist, or any person cohabiting with more than one woman, and no woman cohabiting with any of those persons described as aforesaid in this section in any such Territory or other place over which the United States have exclusive jurisdiction, shall be entitled to vote at any election held in any such Territory or other place, or be eligible for election or appointment to, or be entitled to hold any office or place of public trust, honor, or emolument in, under, or for any such Territory or place, or under the United States.

The reports of the Commissioners appointed under the Act furnish an interesting view of Mormonism under the new *régime*. In the report to Congress of 1884, the Commissioners stated that after two years' experience it became their duty to advise the government that although the law had been successfully administered in respect to the disfranchisement of polygamists, the effect of the same upon the preaching and practice of polygamy had not improved the tone of the former, or materially diminished the latter. The law of 1882 provided for the punishment of polygamy or unlawful cohabitation by fine and imprisonment upon conviction; also for the disfranchisement of polygamists. Prior to August, 1882, nearly all the offices in the Territory were held by polygamists, but within two years after the Commissioners entered upon their duties, there were elected 1,351 officers, not one of whom was a polygamist. They estimated the number of voters who had been disfranchised by reason of polygamy at 12,000, and declared that in April, 1884, there was not a polygamist in office in the Territory. They further claimed that three-fourths or more of the Mor-

mon adults, male and female, do not enter the polygamatic relation, but that every orthodox Mormon believed in polygamy as a divine revelation.

THE ANTI-POLYGAMY BILL OF 1886.

Further discussions were held in Congress during the winter of 1885–'86, which resulted in the passage of an anti-polygamy bill on January 8, 1886, of which the following were the main features:

It makes the lawful husband or wife of the person accused of bigamy a competent witness, who may be compelled to testify without the consent of the wife or husband, as the case may be. An attachment may be issued for a witness without previous subpœna when there is reasonable ground to believe that a subpœna would not be effective. Every marriage shall be certified to in writing by the parties concerned, including the priest. Women are prohibited from voting in the Territory. All laws recognizing illegitimate children, and the Territorial laws providing that prosecutions for adultery can be begun only on the complaint of the husband or wife, are annulled. The Territorial laws creating and continuing the Mormon Church Corporation are also annulled, and the President is to appoint (by and with the advice of the Senate) fourteen trustees to manage the property and business of the corporation; and the Attorney-General is ordered to institute proceedings to forfeit and escheat all property acquired by the corporation in contravention of the United States laws, the escheated property to be then sold and the proceeds devoted to common school purposes in the Territory; but no building is to be forfeited that is used exclusively for worship. All immigration companies or organizations created by the Territorial Government are abolished, and the Attorney-General is to take steps to have the Emigrating Fund Company wound up. The existing election districts of Utah are abolished, and new ones that will give the people equal representation are to be marked out. Marriages between persons within, and not including, the fourth degree of consanguinity are declared incestuous. Adultery is punishable by imprisonment in the penitentiary not exceeding three years. The office of District School Superintendent is declared vacant, and the Court is directed to fill the vacancy.

THE FAITH AND DOCTRINE.

1. We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and forever.

2. We believe that all mankind, by the transgression of their first parents, and not by their own sins, are subject to eternal banishment from the presence of God, their bodies never to rise from the dust, and their spirits to remain under the power of Satan, with no power of their own to escape therefrom.

3. We believe that through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be completely and fully redeemed, both body and spirit, without any condition on their part; the most righteous man that ever lived, and the most wicked wretch, without any agency of their own, were placed under the same curse, and they both alike will be redeemed (Rom. v. 18; John xii. 32). Jesus hath destroyed the effect of the original sin; hence eternal life will be theirs if they themselves are not found transgressors of the law.

4. We believe that infants are incapable of knowing good and evil, and that therefore there is no law given to them; hence they are innocent, and if they should die would enjoy eternal life.

5. We believe that those who grow up to years of understanding know good and evil, in consequence of Adam's sin; and are capable of obeying and disobeying a law; and the penalty for sin is a second banishment from the presence of God.

6. We believe that this second law only affects those who have done evil, having a knowledge of the law, in this life; or if they sin in ignorance, and afterwards come to know the law, they will be punished in the world to come. They are prisoners shut up in this world, waiting with awful fear for the judgment, and cannot devise any way of escape; but Jesus has opened a way on conditions.

7. We believe the first condition is to believe in God, the sufferings and death of his Son Jesus Christ, his resurrection and ascension, and in the Holy Ghost.

That the second condition is to repent humbly before God, and confess their sins with a broken heart and contrite spirit, to turn away from them, and make restitution to all whom they have injured, as far as it is in their power.

The third condition is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, for remission of sins, by one who is called and authorized of Jesus Christ to baptize.

The fourth condition is to receive the laying on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost, by the apostles or elders, and to be received only by those who believe, repent, and are baptized into this church.

These are the first conditions; all who comply with them receive forgiveness of sins, and are made partakers of the Holy Spirit, and become the adopted sons and daughters of God, being born again, first of water, then of spirit, and become children of the kingdom, heirs of God, saints

of the Most High, the church of the first-born, the elect people, and heirs to a celestial inheritance, eternal in the presence of God.

8. It is the duty and privilege of the saints to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit, such as revelation, prophecy, visions, the ministry of angels, healing the sick by laying on of hands, the working of miracles, and all the gifts mentioned in Scripture. Inspired apostles and prophets are necessary to be in the church in these days.

The peculiar institution of polygamy was not originally a part of the system, but was added to it by the "prophet" Joseph, in 1843. It has produced an endless amount of anguish, and caused the Mormon people to be denominated the great social blot on American civilization. One of the Mormon elders has said of it: "There is scarcely a mother in Israel but would, if she could, break asunder the cable of the Church of Christ, and say that she has not seen a week's happiness since she became acquainted with that law, or since her husband took a second wife."

The Mormon law requires that when a man wishes to take a certain woman for a wife and has a wife already, he must ask a prophet's advice, who must receive a special revelation in his case; then he gets the consent of the parents, and, lastly, of the lady herself. The president can overrule any first wife's objections to a second or more wives, even to the extent of divorce. A Mormon may have as many wives as he can support.

The ceremony of admission to membership includes a stripping, anointing with spiced and perfumed oil, the recitation of passages of Scripture from the Bible and from "Mormon"; robing in a peculiar dress, giving a new name, and the rehearsal of a kind of drama which symbolizes the creation, man's fall, Christ's atonement, and the whole Mormon plan of salvation.

The church organization consists of:

1. The presidency of three, chosen from among the high-priesthood and apostleship, who are a president and two counsellors. The president is also seer, revelator, translator, and prophet; absolute ruler in both spiritual and temporal affairs.

2. The apostles, who organize, build up, preside, and minister.

3. The seventies, who are to preach the gospel and administer its ordinances and blessings. The patriarch blesses the fatherless, and prophesies their future.

4. The elders and high-priest. The high-priest has care of the churches abroad. The elders preach and baptize, and ordain other elders, teachers, and deacons. These are all of the Melchizedek priesthood, and they are hedged about with holy sanctions and sublime mysteries, which awe the minds of simple persons. They hold the key by which all heavenly mysteries and spiritual blessings are locked up and unlocked, only by the duly authorized agent.

5. The Aaronic priesthood, including bishop, priest, preacher, and deacon. The high council consists of twelve high-priests, with a president, who settle all important difficulties. They hold the keys of the ministering of angels, and are to attend to outward ordinances; the letter of the gospel, the baptism of repentance for the remission of sins.

In 1886 there were four Mormon temples in Utah: at Salt Lake City, Manti, Logan City, and St. George, only the last two being finished.

CHAPTER XLVII.

THE SHAKERS.

Mother Ann's Immigration to America—The True Christian Church—Views on Property—Employments of Shakers—Compend of Principles—Shaker Communities.

MOTHER ANN'S IMMIGRATION TO AMERICA.

THE term Shaker is given in mockery and reproach to "The United Society of Believers in Christ's Second Appearing." Their origin was in a protest against the Apostolic Church in England as having gone out of the true way, and a belief that this sect was especially raised up to restore the true faith and practice. James Wardley, a tailor, and his wife Jane, Quakers, of Bolton-on-the-Moors, England, joined some French Quakers in testifying against all the churches then in standing, in 1747. In 1757 Ann Lee (a blacksmith's daughter), joined the society by confessing her sins to Jane Wardley. Some years after joining the society, she united her testimony against the "root of human depravity," the lust of generation, and professed she had received the greatest gift. From 1768 or 1769 she was regarded as the spiritual mother, and took the lead of the society, being known thenceforth as "Mother Ann." About 1772 Mother Ann claimed to have received a revelation from Heaven to repair to America. She prophesied of a great increase and permanent establishment of the society and its work for God in this country. Accordingly, as many as firmly believed in her testimony, and could settle their temporal concerns, procured passage with her at Liverpool, and

landed at New York in 1774. In the spring of 1776 they went to Albany, and thence to what is now Watervliet, eight miles distant, where a society was established in September, which is still in existence. From this society have sprung all that have since come into being.

Their testimony was opened to the world in 1780; their first house for public worship was built at New Lebanon, N. Y., in 1785; and their first gathering into a community, analogous to the primitive church, was in 1787. The first written covenant of a full consecration to God, of *life*, *time*, *service*, and *treasure*, was signed in 1795, under the name of "The United Society of Believers in Christ's Second Appearing." Shakers hold that the True Christian Church is a congregation of souls baptized with that degree of the Christ spirit which *harvests them from the generative plane*, and from the selfish, sinful elements of the world; consecrates their lives to God; absolves them from the bondage of sin and the powers of sinful temptations, and opens their souls to receive continuous revelations of light, truth, love, mercy, charity, and forgiveness to penitents, combined with impartiality and merciful judgment from heaven's eternal fountain. It is an evangelizing missionary board to bestow these blessings upon the children of men. Its testimony is the gospel "net, cast into the" (worldly) "sea, that gathers of every kind" (of humanity) by its winning love. Its work of confession and forsaking of sin, of obedience and a daily cross against a carnal life, constitutes the *day of judgment*, and none other do its members fear nor feel. Souls who abide this ordeal are harvested into the kingdom of God. Those called into the fold, as members of Christ's Church, who flinch from this, are cast back into the worldly sea.

The Shaker institution being, as its subjects believe, *the kingdom of Christ's second appearing upon earth*, is not, therefore, a *democracy*, it is a *theocracy*. Its leaders are nominated by the ministry, who are the first leading authority of the Shakers' Society, and in union with the covenant-keeping members are *appointed* to office. They are *not* elected by majority votes of members. They are not con-

sidered infallible oracles, but for the time, the occasion, and the locality, the most appropriate. The order of the leading and governmental authority is an infallible institution, and in all cases where ministers and elders are governed in their ministrations by the Christ spirit which constitutes this order, they are the oracles of God; an authority that may not be impugned. The true administration of this authority is not the administration of man or woman, in the selfhood of mere human capacity, but godliness through man and woman, each sex in its own order, but a *united twain*, thus, in the Christ character, making *one perfect new man*. In this Christ order there is neither male nor female, in the fleshly generative sense. In the true order of all Shaker institutions both sexes have equal rights.

In their communities there are three kinds of members: 1st, the novitiates, who receive the doctrines, but prefer to live with their own families for a time; 2d, the junior ones, composed of persons who have become members of a community, but have not yet relinquished their property to the Society; and, 3d, the senior ones, comprising those who, after a full experience, voluntarily consecrate themselves, their services, and their property to the Society, not to be reclaimed by them or their legal heirs. Those who belong to the latter class compose the "church."

VIEWS ON PROPERTY.

True Christianity, as understood by Shakers, ultimates in a full consecration of *treasure*, as well as time and talents, to the support of the Household of Faith, and its missionary and charitable enterprises. All persons, without regard to property, are equally welcome to membership and fellowship, by complying with the foregoing terms concerning membership.

Persons having property and legal heirs are required, before making a consecration of any portion of their estate, to make all just and useful provisions for their heirs; to pay all just debts; to absolve themselves from all copartnerships

in trade, or business transactions that may entail upon them a claim for expenses, so that no just nor legal demands can be made upon them for any portion of the property they propose to consecrate.

The consecration of property is to be entirely an act of free will. No demands are made.

It is, however, understood that any person who becomes a member of the Community, and has a spiritual travel into a union and fellowship of Gospel Brotherhood and Sisterhood, in full conformity to the Christian Faith, will ultimate in a gift of *entire consecration of treasure*, as well as soul, body, time, talents, and services; this, however, sometimes takes much time to accomplish.

Persons joining the Community, and living within the pale of its association, as partakers of its benefices in sickness and in health, who are possessed of property, and who do not feel prepared, and do not yet choose to consecrate the same, are expected to contribute the interest of their property to the Community where they reside, while the principal is subject to their own direction and management. Without this proviso the Society is liable, in some cases, to be very unjustly and unreasonably burdened.

All members of the Community are kindly and dutifully cared for, in sickness and in health, no difference being made on account of property considerations.

Persons having unbelieving families, outside of the Community, demanding and justly claiming their care and support, may have full fellowship and communion, socially and spiritually, though unable to enter the pale of the Community as a member thereof, in consecrated, communal relation.

The doors of the Community are not open to any persons as a *merely charitable* institution. Nor is it anticipated that persons may spend their lives to an advanced and enervated enfeebled age in the worldly arena, and then throw themselves into the Community for care and support, by merely professing a faith in its cardinal principles. Such may receive a degree of union according to sincerity and faithfulness, and remain outside.

The door of spiritual fellowship is ever open to any and every soul who will honestly confess and forsake all sin, and conform to the principles of the gospel of Christ's Second Appearing.

EMPLOYMENTS OF SHAKERS.

For males, agricultural, horticultural, and mechanical pursuits. The raising and preparation of cereals and fruits for market. The Shakers first originated the drying of sweet-corn for food, more than fifty years ago; also the modern improved kilns for the purpose. Shakers were the first in this country who instituted the raising, papering, and vending of garden seeds in the present styles. Shakers first instituted in this country the botanical medical practice, and first gathered, also raised, dried, prepared, and papered medicinal herbs and roots for market. They first manufactured medicinal, vegetable extracts for market. They were the first who raised and manufactured broom brush into brooms; were the originators of the broom business. This was at Watervliet, N. Y. The first buzz saw was manufactured by the Shakers both at Harvard, Mass., and at New Lebanon, N. Y., and the first saw of this kind is now on exhibition in the Geological buildings at Albany, N. Y. The Shakers first invented and used the planing and matching machine for dressing flooring and ceiling lumber; this was at New Lebanon. The Shakers at New Lebanon, N. Y., were the first inventors and manufacturers of cut nails; they were cut and headed by hand. The first machine for cutting and bending machine card teeth, and punching the leather for setting, was invented and used at New Lebanon, N. Y.; and for years they had a monopoly of all the foregoing business and trades. Metallic pens were first invented and used, and sold in market, by the Shakers at Watervliet, N. Y.; they were made of brass and silver.

A BRIEF COMPEND OF PRACTICAL PRINCIPLES.

1. Purity, in mind and body, *including a virgin life*, as exemplified and inculcated by Jesus Christ, as the way that leads to God.

2. Honesty and integrity in all their words and dealings, according

to the precepts of the Saviour: "As ye *would* that men should do to you, do ye even so unto them."

3. Humanity and kindness to both friend and foe, "Charity never faileth," "Love is the fulfilling of the Law," "Overcome evil with good." This rule comprehends the proper conduct toward all animals.

4. To be *diligent in business, serving the Lord!* All labor with their hands according to strength and ability; all are to be industrious, but *not slavish.* Idleness is the parent of want and vice.

5. To be prudent, economical, temperate, and frugal, but not parsimonious.

6. To keep clear of debt: owe no man any thing; *give love and good-will.*

7. United and consecrated interest in all things is their general Order, but none are required to come into it except voluntarily, for this Order is the result of mutual love and unity of spirit; it cannot be supported where the selfish relation of husband, wife, and children exists. This Order is the greatest and clearest demonstration of practical love. "By this shall all men know that ye are my disciples, if ye have love one for another."

8. All are suitably provided for in health, sickness, and old age; all being equally of the one "*Household of* Faith."

Indeed, to sum it all up, to seek and practice every virtue, without superstition, is the leading tenet of the Shaker profession. "Add to your faith, virtue."

SHAKER COMMUNITIES.

These are divided into families, varying in numbers from a very few to 150, or more. The families consist of both sexes and all ages. Their organization, formulas, and by-laws are anti-monastic; each sex, however, occupying separate apartments (including those married, who have become members), all in the same dwelling; both sexes take meals in the same hall, at the same time, each sex by themselves, except small parties at unusual meal-times; these, both at the same table. They kneel in prayer before, and in thanks after each meal; partake of meals in silence. Of these families, socially, morally, and spiritually considered, is understood to be the Christ Spirit, manifested through elders, generally two of each sex, if practicable. Temporal leaders consist of one or two deacons and two deaconesses, or more, for each family.

In 1886 there were seventeen communities in the United States, and none elsewhere, viz.: (1) Watervliet, N. Y. (the original society); (2) Mount Lebanon; (3) Groveland, Livingston County, in New York State; (4) Hancock, Berkshire County; (5) Harvard, and (6) Shirley, Middlesex County, in Massachusetts; (7) Enfield, Grafton County, and (8) Canterbury, Merrimac County, in New Hampshire; (9) Alfred, York County, and (10) New Gloucester, Cumberland County, in Maine; (11) Enfield, Hartford County, in Connecticut (the birthplace of Meacham, the Shaker Moses); (12) White Water, Hamilton County; (13) Watervliet, Montgomery County; (14) Union Village, Warren County, and (15) North Union, Cuyahoga County, in Ohio; (16) Pleasant Hill, Mercer County, and (17) South Union, Logan County, in Kentucky.

CHAPTER XLVIII.

THE CHRISTIANS.

Origin of the Church in North Carolina, Vermont, and Kentucky—Founders of the Three Branches and their Views—Their Union and Subsequent Separation—General Belief.

THIS denomination arose from separate and unpreconcerted movements in three of the leading denominations of the United States. The adherents to the present churches, in order to distinguish their denominational name from that usually applied to followers of the Lord Jesus Christ, pronounce the *i* in the first syllable long, as if the word were written Chr*y*stians.

The first movement took place in North Carolina, where the Rev. James O'Kelly, and several other Methodist ministers of that State and of Virginia, urged a change in the form of church government, favoring the congregational system, and that the New Testament be declared their only creed and discipline. Failing to attain their object, Mr. O'Kelly, several other ministers, and quite a considerable number of members withdrew from the Methodist Church, Dec. 25, 1793, and formed a new church under the name of the "Republican Methodists." In the following year they decided to be known as "Christians" only, and to acknowledge no head over the church but Jesus Christ, and no creed nor discipline but the Holy Bible.

The second movement occurred in Vermont. The Rev. Abner Jones, of Hartland, then a member of a regular Baptist church, received peculiar impressions concerning

sectarian names and human creeds. The first he regarded as an evil, because they were so many badges of distinct separation among the followers of Christ. The second, he contended, served as so many lines or walls of separation to keep the disciples of Christ apart. He contended that sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the only test of Christian fellowship and communion. He began preaching his sentiments at once, and with such zeal that, in September, 1800, he had a little church of twenty-five members gathered about him in Lyndon, Vt.

The third movement occurred in Kentucky, and was an outgrowth of the remarkable revival of religion that was experienced in the Presbyterian churches in Kentucky and Tennessee during the years 1800 and 1801. Several Presbyterians, who had heartily entered into the revival work, broke off from the Calvinistic creed and preached the gospel of free salvation. This led the Synod of Kentucky to interfere, whereupon the Rev. Barton W. Stone, an eloquent minister of that State, and four other ministers withdrew from the synod, and organized themselves and their followers into the "Springfield Presbytery," which name was changed in 1803 to that of Christians.

GENERAL BELIEF.

1. That God is the rightful arbiter of the universe, the source and fountain of all good.

2. That all men have sinned and come short of the glory of God.

3. That with God there is forgiveness; but that sincere repentance and reformation are indispensable to the forgiveness of sins.

4. That man is constituted a free moral agent, and made capable of obeying the gospel.

5. That through the agency of the Holy Spirit, souls, in the use of means, are converted, regenerated, and made new creatures.

6. That Christ was delivered for our offences and raised again for our justification; that through his example, doctrine, death, resurrection, and intercession, he has made salvation possible to every one, and is the only Saviour of lost sinners.

7. That Baptism and the Lord's Supper are ordinances to be observed

by all true believers ; and that baptism is the immersing of the candidate in water, in the name of the Father, and of the Son, and of the Holy Ghost.

8. That a life of watchfulness and prayer only will keep Christians from falling, enable them to live in a justified state, and ultimately secure to them the crown of eternal life.

9. That there will be a resurrection of both the just and the unjust.

10. That God has ordained Jesus Christ judge of the quick and dead at the last day ; and at the judgment, the wicked will go away into everlasting punishment, and the righteous into life eternal.

In the Christian Connexion, as these organizations are called when spoken of as a distinct religious denomination, churches are independent bodies, duly authorized to govern themselves and transact their own affairs. They have a large number of associations called conferences. Each conference meets annually, sometimes more frequently, and is composed of ministers and messengers from churches within its bounds. At such conferences candidates for the ministry are examined, received, and commended. Once a year, in conference, the character and standing of each minister is examined, to the end that purity in the ministry may be carefully maintained.

Soon after the discovery was made of the existence of three distinct organizations in as many parts of the country, holding the same general belief, a fourth movement occurred, resulting in a union of the bodies. This continued until the Civil War, when the slavery and sectional questions caused a separation, and the establishment of a Southern branch. The strength of the two branches was estimated as follows, in their last reports: Christians, North, ministers, 1,240 ; members, 76,000 ; Christians, South, ministers, 28 ; members, 8,000.

CHAPTER XLIX.

ADVENT BELIEVERS.

The Adventist Church and its Founder—Doctrines of the Believers—Adventist Sects—Mr. Miller's Statement of Personal Views—Dates assigned for the Second Advent.

THE Adventists compose a sect who believe in the speedy second coming of our Lord Jesus Christ, and of the end of the world. For several years they were usually known as Millerites, from William Miller, of Massachusetts, who formulated the belief and assigned reasons therefor, in 1833. The time at which the Adventists at first expected the second appearance of Christ was October, 1842. Subsequently other dates were fixed, as 1843, 1847, 1848, 1857, and 1861. The number of believers increased rapidly, and preachers scattered the faith in every direction. Mr. Miller died in 1849, and some division in their views occurred, a part holding to a modification of the usual Trinitarian view of the divinity of Christ, and some adopting the doctrine of the annihilation of the wicked. The remainder adhered to the general views of Trinitarians, except as to the second coming of Christ, which they believed would be speedy; and held that the first resurrection, that of the righteous, would then occur, while the wicked would not be raised until 1,000 years later; that during these 1,000 years He would reign on the earth, and that the reign would be one of happiness for the righteous, but one of terror and judgment for the wicked.

An Advent Christian Association was formed in 1859. The members believe in the final destruction of the wicked. This sprang from the American Millennial Association, organized

in Boston in the preceding year, the members of which did not believe in the final destruction of the wicked, and called themselves Evangelical Adventists. Another branch of believers, who observe the seventh day as the Sabbath, originated as early as 1844, and have maintained their organization under the distinguishing name of Seventh-day Adventists. They set no time for the second coming of Christ, believing that the prophecies which, in the opinion of other Adventists, fixed the second advent in or about 1842, really brought the world only to the "cleansing of the tabernacle," a period of brief but uncertain duration preceding the coming of Christ.

Mr. Miller's statements of personal views are sixteen in number. Each one is followed by quotations from the Bible, which he regarded as proofs. In his lectures and writings he gave what he termed the proof of the time he had designated for the second advent, in fifteen different ways. Omitting this as well as the proofs of his views for lack of space, we will give succinctly the views themselves:

1. I believe that Jesus Christ will come again to this earth.
2. I believe he will come in all the glory of his Father.
3. I believe he will come in the clouds of heaven.
4. I believe he will then receive his kingdom, which will be eternal.
5. I believe the saints will then possess the kingdom forever.
6. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body.
7. I believe that the righteous who are living on the earth when he comes will be changed from mortal to immortal bodies, and with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord.
8. I believe the saints will then be presented to God, blameless, without spot or wrinkle, in love.
9. I believe when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil.
10. I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation.

11. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints.

12. I believe the time is appointed of God when these things shall be accomplished.

13. I believe God has revealed the time.

14. I believe many who are professors and preachers will never believe or know the time until it comes upon them.

15. I believe the wise, they who are to shine as the brightness of the firmament (Dan. xii. 3), will understand the time.

16. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that sometime between March 21, 1843, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his works shall be.

The Adventists generally practice adult immersion, believe in the necessity of a change of heart, a godly life, the ultimate annihilation of the wicked, and in the sleep of the dead until the final judgment. Their latest reports showed the following conditions: Adventists: ministers, 107; members, 11,100; Second Adventists: ministers, 501; members, 63,500; Seventh-day Adventists: ministers, 167; members, 17,169; total: ministers, 775; members, 91,769.

CHAPTER L.

MODERN SPIRITUALISM.

Belief of American Spiritualists—Their View of Christ—The Transition from this Life to the Next—Spiritual Communications not Infallible—Spiritualism neither a Sect nor Church—Eminent Believers—The Rational Spiritualists.

IN its modern sense the term Spiritualism expresses the doctrines of those who believe that communication between this world and the next is, and always has been, a reality. In the seventeenth century there were many avowed spiritualists in France, and hosts of bright minds engaged in investigating the various phenomena. The mesmerist Billot claimed that he and his associates had both seen and felt spirits. Deleuze declared that the possibility of communicating with spirits had been proven to him. Others asserted that phenomena, in all respects identical with spiritualism, appeared in ancient histories, in the Delphic Oracles, in the occurrences of the Wesley family in 1716, and in Swedenborg's alleged full and open communication with the spirit world and his daily converse with spirits.

Robert Dale Owen declared that spiritualism, as understood in the United States, had its birth on March 31, 1844, when the phenomenon of spirit-rapping manifested itself to the Fox family in Hydeville, N. Y. Various members of this family obtained true answers to many questions by distinct raps upon an isolated table. Spiritualists hold that if we admit the probability of another life of which the present is the novitiate, we must also admit the likelihood that means should be offered us to obtain assurances touching

the world for which we have to prepare ourselves. They do not believe in miracles, asserting that the natural law is universal, invariable, persistent, and that all spiritual epiphanies are natural phenomena. As a rule, they do not regard Christ as one of the persons in the Godhead. A large number, who may be called Christian Spiritualists, regard Christ with reverence as the great spiritual and ethical teacher of mankind; while another branch speak of Him as one of the ancient philosophers, with no claim to distinction beyond sages like Confucius, Socrates, or Seneca.

They reject the idea of a personal devil. Some believe in the occasional agency and influence of evil spirits, amounting, now and then, to what might be called possession; while others hold that such things may, in all cases, be explained by human agency. Both, however, agree in this: that spirit communications are by no means infallible, and that great care should be taken to accept nothing, come whence it may, until it has been submitted to the scrutiny of reason and conscience.

The mediums, or the persons through whom the communications are made, have been divided as follows: rapping mediums; mediums for tipping and turning tables by a slight touch of the finger; for the movement of ponderous bodies without contact; for the production of phosphorescent lights in a dark room; for playing on musical instruments in a manner beyond their ordinary abilities; for involuntary writing, and for writing independent of any apparent aid from human hands; for the diagnosing and healing of diseases; for levitation; and for the materialization of spirit forms identical in appearance with those of deceased persons.

Among the leading principles on which it may be said all intelligent spiritualists substantially agree are these: This is a world governed by a God of love and mercy, in which all things work together for the good of those who reverently conform to His eternal laws. In strictness there is no death. Life continues from the life which now is to that which is to come. The earth-phase of life is an essential preparation

for the life which is to come. The phase of life which follows the death-change is, in the strictest sense, a supplement to that which precedes it. Our state here determines our initial state there. We do not, either by faith or works, earn heaven; nor are we sentenced, on any day of wrath, to hell. In the next life we simply gravitate to the position for which, by the life on earth, we have fitted ourselves. There is no instantaneous change of character when we pass from the present phase of life; our faculties, passions, virtues, all go over with us. In the next world love ranks higher than what we call wisdom, being itself the highest wisdom. There, deeds of benevolence far outweigh professions of faith. A trustful, childlike spirit is the state of mind in which men are most receptive of beneficent, spiritual impressions; and such a spirit is the best preparation for entrance into the next world. There have always existed intermundane laws, according to which men can occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain portion of human beings are more sensitive to spiritual perceptions and influences than their fellows; and it is generally in the persons and through the medium of one or more of these that spiritual intercourse occurs.

As regards the relation of spiritualism to the mission of Christ, it may be said that while its votaries usually reject Trinitarianism and dissent from the theology of St. Paul, many of the most experienced spiritualists believe that if spiritual communications be sought in an earnest, becoming mood, the views obtained will, in a vast majority of cases, be in strict accord with the teachings of Christ. It is asserted that Christ himself promised (John xiv. 12) that his followers should do the works he did, and greater works also; and further, that there is in point of fact substantial coincidence between the signs and wonders related in the gospels and the spiritual epiphanies of the present day.

It is admitted by candid spiritualists that many of the communications obtained appear to be but a reflection of the opinions or suggestions, sometimes of the medium, some-

times of the inquirer; but it is also claimed that in many cases the replies not only contain information unknown to both, and which is afterwards found to be true, but things and assertions utterly opposed to the convictions of all who may hear the communication. In this way, it is held, stubborn facts come to light, which unmistakably connect the two worlds, and through which, in the cases referred to, the identity of the alleged communicating spirits is demonstrated.

Spiritualism is not to be regarded as a formal sect; nor do its followers desire that it should become a separate church, with prescribed creed, ordained ministers, and learned professors. Its principles are spreading, they believe, as fast as the world can bear them understandingly, and in a manner the most desirable—in part through the agency of local preachers, but chiefly in silence through the agency of daily intercourse, in the privacy of the domestic circle, invading the churches already established, not as an opponent, but as an ally.

Besides the thousands in every grade of society throughout the civilized world, who are more or less influenced by a belief in the supernatural origin of the manifestations, many persons in England, France, Germany, Russia, Switzerland, and the United States, distinguished in science, literature, philosophy, and statesmanship, have become avowed converts, or have admitted the phenomena so far as to believe in a new force not recognized by science, or have testified that the manifestations they have witnessed are not capable of explanation on the ground of imposture, coincidence, or mistake, or at least have considered the subject worthy of serious attention and careful investigation. Among such may be cited Alexander Aksakoff, Robert Chambers, Hiram Corson, Augustus De Morgan, J. W. Edmunds, Dr. Elliotson, I. H. von Fichte, Camille Flammarion, Hermann Goldschmidt, Dr. Höffle, Robert Hall, Lord Lyndhurst, Robert and Robert Dale Owen, W. M. Thackeray, T. A. Trollope, Alfred Russel Wallace, Nicholas Wagner, and Archbishop Whately.

The latest movement among the spiritualists of the United States, prior to the beginning of the year 1886, was the formation of societies of Rational Spiritualists, embracing as a rule the most intelligent believers in that form of spiritualism which seeks the cultivation and ennobling of the human mind, the purifying of the soul, and the strengthening of those virtues which enter into the formation of the perfect earth-life. With an inborn aversion to all that approaches imposition or sacrilege, seeking truth and knowledge for the influence to be derived therefrom in this life, they strictly shunned all who sought their highest gratification in rappings, table-tippings, and other alleged phenomena. Their gatherings showed men and women of intelligence, wealth, social, and public distinction. For services they had rational, liberal-minded speakers, of both sexes, and after addresses a brief season was usually spent in communication with the spirits of those of the departed with whom the audience was more or less *en rapport.*

CHAPTER LI.

THE DOMINION OF CANADA.

Early Religious History—Statistics of the Denominations in 1861, 1881, 1883, 1884—The Consolidation of Methodist Churches—Leading Church Buildings in Quebec, Montreal, Toronto, and Ottawa.

THE Dominion of Canada consists of the provinces of Ontario, Quebec—formerly Upper and Lower Canada—Nova Scotia, New Brunswick, Manitoba, British Columbia, and Prince Edward Island. Newfoundland, though not at present (1886) politically a part of the Dominion, is naturally associated with it, and will doubtless in time become a part of the confederation. These provinces were united in 1867, under a constitution similar to that of the United Kingdom. The executive authority is the sovereign of Great Britain and Ireland and of the Empire of India, and power is exercised by a governor-general and privy council. The provinces forming the Dominion have each a separate parliament and administration, with a lieutenant-governor.

In the spring of 1534, Jacques Cartier, sailing under the orders of the king of France, reached Newfoundland, and penetrating the Strait of Belle Isle, entered the St. Lawrence, having made the discovery of Canada. Entering the Bay of Chaleurs, he took possession of the territory in the name of the king, and erected a wooden cross on an eminence. The colonization of Canada was semi-military and semi-religious. The Recollect and Jesuit missionaries traversed the country in all directions, seeking to convert the Indians. In 1629, Quebec fell into the hands of the English, who,

some authorities say, were led by three refugee French Calvinists, whose sect had been formally excluded from the colony. After the appointment of a bishop of Quebec, serious dissensions broke out between the civil and the ecclesiastical authorities. Bishop Laval was powerful enough, however, to secure the recall of the governor, and the appointment of a successor of his own selection. The supreme council, on the other hand, reduced the tithes payable by the Roman Catholics from one-thirteenth to one-twentieth. In 1763 Canada was ceded to England by the French. The colonists were guaranteed a free exercise of their religion, and the Roman Catholic clergy the right to continue to receive their accustomed rights and dues. In 1774 the British Parliament passed an act to provide for the government of the Province of Quebec, as the entire colony was then called. In this authority was given to reserve one-seventh of the public lands for the support of the Protestant clergy, and for this purpose some 3,400,000 acres were set apart. It was supposed this movement was instituted for the purpose of establishing in the colonies Church of England rectories. There was, however, but a small portion of the land ever applied to such endowments, and in 1854 an act of the provincial legislature was passed to devote the whole of these lands to secular purposes. Thus the idea of establishing a state religion in Canada, if it ever was really contemplated, was abandoned.

There is no state religion in the Dominion or in the whole of British America. According to the census returns of 1861, there were in the four original provinces, 1,372,913 Roman Catholics; 471,946 Presbyterians, 465,572 Anglicans, 431,927 Wesleyan Methodists, 189,080 Baptists, 29,651 Lutherans, 17,757 Congregationalists, 76,176 miscellaneous sects, 18,860 "no religion," and 16,682 "no creed stated." Roman Catholics were the most numerous in the province of Quebec, and they also constituted a plurality in New Brunswick. The leading religious denomination of Ontario was the Wesleyans, and of Nova Scotia the Presbyterians.

Between the years 1861 and 1881, the increase in church

membership in all the denominations was very large. A return in the latter year gave the following totals of the various churches in the Dominion, which should be read in connection with the statistics of 1861: Adventists, 7,211; Baptists, 296,525; Brethren, 8,831; Roman Catholics, 1,791,-982; Anglicans, 574,818; Congregational churches, 26,900; Disciples of Christ, 20,193; Reformed Episcopal, 2,596; Jews, 2,393; Lutherans, 46,350; Methodists, 742,981; Pagans, 4,478; Presbyterians, 686,165; Quakers, 6,553; Unitarians, 2,126; Universalists, 4,517; "not given," 110,191; total, 4,324,801.

The most important movements in the denominations during the few years preceding 1886 were among the various branches of the Methodist Church. In 1874 the Methodist Church in Canada was constituted by a union between the Wesleyan Methodist Church in Canada, the Wesleyan Methodist Church in Eastern British America, and the New Connexion Church in Canada. The statistics of the union church in 1883 were: Number of ministers, 1,192; members, 125,420; adherents, including members, 625,000; churches, 2,046; Sunday-schools, 1,947, with 16,980 teachers and 130,629 scholars; domestic missions, 332, with 344 missionaries and 30,149 members; total mission strength, 390 missions, 394 missionaries, and 34,607 members. Its educational institutions were: Victoria College, Cobourg, Ont.; Mount Allison College, Sackville, N. B., and a seminary for young men and women at Sackville; besides four institutions under the patronage of the Annual Conference, and 100 common schools in Newfoundland.

In 1884 there was a further union and the constitution of a new and powerful denomination, under the name of the Methodist Church of Canada. The parties to the second union were: the Methodist Church of Canada, whose name was retained, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada. The doctrinal basis of the new church was the standards of doctrine and articles of religion in the Book of Discipline of the Methodist Church

of Canada, and also the rules and ordinances of that church. The doctrines are those contained in the twenty-five Articles of Religion, and those taught by John Wesley in his notes on the New Testament, and in the first fifty-two sermons of the first series of his discourses, published during his lifetime.

The Methodist Episcopal Church in Canada was organized in 1834. It had previous to the above union one bishop, three annual conferences, 275 ministers, 270 local preachers, 536 churches, 28,070 members, and 25,119 Sunday-school scholars. Its educational institutions were: Albert College, Belleville, Ont., and seminaries for young women at Belleville and St. Thomas. The Primitive Methodist Church in Canada was founded in 1829. It had before the union 99 ministers, 246 local preachers, 330 class leaders, 237 churches, 8,223 members, 169 Sunday-schools, with 1,253 teachers and 9,343 scholars. The Bible Christian Church in Canada was established in 1831. The conference, before the union, included ten districts, two of which were in the United States; there were 81 ministers, 188 churches, 7,531 members, and 9,378 Sunday-school scholars.

The Presbyterian Church in Canada, in 1883, had 799 pastoral charges, 1,011 congregations and stations, 1,714 church stations and mission stations supplied with pastors, 69,507 families connected with the church, and 119,603 communicants. Its educational institutions were: Presbyterian College (theological), Halifax; Morrin College, Quebec; Presbyterian College, Montreal; Queen's College and University, Kingston; Knox College (theological), Toronto; and Manitoba College, Winnipeg.

The Baptists in Ontario and Quebec had, in 1883, a Western Convention, with one association, 286 churches, and 20,334 members; an Eastern Convention, with three associations, sixty churches, and 4,440 members; a Manitoba and Northwestern Convention, with ten churches and 501 members. Including Grand Ligne mission churches, there were also twenty-five or thirty Baptist churches within the two provinces not connected with the associations, having a membership of about 1,100.

At the 183d anniversary of the British Society for the Propagation of the Gospel in Foreign Parts, held in 1884, the reports showed that the society had expended in the foundation and development of the church in British North America, £1,627,601.

It would be beyond present limits to attempt to enumerate either the historical or the architecturally striking church edifices throughout the Dominion. But a glance at those in a few of the principal cities will doubtless be appreciated without a charge of personal preference.

In Quebec the most remarkable church is the Roman Catholic Cathedral, which stands on the east side of Market Square. It was elevated to the rank of a basilica in October, 1874, on the occasion of the second centenary of the erection of the See of Quebec. It is of cut stone, 216 ft. long and 180 wide, and capable of seating 4,000 persons. The exterior of the edifice is very plain, but the interior is richly decorated, and contains several original paintings of great value by Vandyke, Caracci, Hallé, and others. In this cathedral lie the remains of Champlain, the founder and first governor of the city. The church of Notre Dame des Victories (Roman Catholic), in the Lower Town, is noticeable for its antiquity; it was built and used as a church before 1690. The Anglican Cathedral, a plain gray-stone edifice, surmounted by a tall spire, stands in the centre of a large square in St. Anne Street, near Durham Terrace. Tradition points to its site as the spot where Champlain erected his first tent. Adjoining the Cathedral is the rectory and the pretty little Chapel of all Saints. The Wesleyan Church, in St. Stanislaus Street, is a fine specimen of the flamboyant Gothic style. St. Andrew's (Presbyterian) is a spacious stone structure in the Gothic style, situated in St. Anne Street. Near by are a manse and school belonging to the same congregation. St. John's (Roman Catholic), in St. John Street, near St. Claire, is one of the largest churches in the city. St. Patrick's (Roman Catholic), in St. Hélène Street, has a neat Ionic interior; and St. Sauveur and St. Roche are noteworthy

churches in the suburbs. The Methodist Centenary Chapel is in the St. Louis suburb.

In Montreal the Roman Catholic Cathedral of Notre Dame, fronting on the Place d'Armes, is the largest on the continent, being 241 ft. long and 135 ft. wide, and capable of seating from 10,000 to 12,000 persons. It is of stone, in the Gothic style, and has six towers, one at each corner and one in the middle of each flank. The two on the main front are 213 ft. high, and in one of them is a fine chime of bells, the largest of which (the "Gros Bourdon") weighs 29,400 pounds. The view from the tower, which is generally open to visitors, is very extensive. Even this huge structure will be surpassed in size by the new cathedral (Roman Catholic) at the corner of Dorchester and Cemetery Sts., after the plan of St. Peter's at Rome. Christ Church Cathedral (Episcopal), in St. Catherine Street, is the most perfect specimen of English-Gothic architecture in America. It is cruciform, built of rough Montreal stone with Caen-stone facings, and is surmounted by a spire 224 ft. high. The Bishop's Church (Roman Catholic), in St. Denis Street, is a very elegant structure in the pointed Gothic style, known as the St. James. St. Patrick's Church (Roman Catholic) occupies a commanding position at the W. end of Lagauchetière St. It has seats for 5,000 persons, and its handsome Gothic windows are filled with stained glass. The Church of the Gesù (Jesuit), in Bleury Street, has the finest interior in the city. The vast nave (75 ft. high) is bordered by rich composite columns, and both walls and ceiling are beautifully painted and frescoed. Other important Roman Catholic churches are Notre Dame de Lourdes, in Catherine St.; the Bonsecours, near the great market; and St. Ann's, in Griffintown. There are also chapels attached to all the nunneries, in some of which excellent pictures may be seen. Besides Christ Church Cathedral, the principal Episcopal churches are Trinity, a fine stone edifice in the early English-Gothic style, in St. Paul Street; St. George's, in Dominion Square; St. James the Apostle, in Catherine St.; St. Martin's, in Upper St. Urbain Street; and St. Stephen's, in Griffintown. St. Andrew's Church

(Presbyterian), in Radegonde St., is a beautiful specimen of Gothic architecture, being a close imitation of Salisbury Cathedral, though of course on a greatly reduced scale. Near by is the Church of the Messiah (Unitarian), a lofty and spacious building. Zion Church (Independent), in Radegonde St., near Victoria Square, was the scene of the sad riot and loss of life on the occasion of Gavazzi's lecture in 1852. The Wesleyan Methodist, in Dorchester St., is a graceful building in the English-Gothic style ; and the same denomination have a large and handsome building in St. James Street, and others in Griffintown.

In Toronto the Cathedral of St. James (Episcopal), corner King and Church Streets, is a spacious stone edifice in the Gothic style of the thirteenth century, with a lofty tower and spire, a clerestory, chancel, and elaborate open roof, of the perpendicular style. It is 200 by 115 feet, and is surrounded by shady grounds. The Cathedral of St. Michael (Roman Catholic), in Church Street, near Queen, is a lofty and spacious edifice in the decorated Gothic style, with stained-glass windows and a spire 250 feet high. The Wesleyan Methodist Church, on McGill Square, is the finest church of the denomination in Canada. It has a massive tower surmounted by graceful pinnacles, and a rich and tasteful interior. Trinity and St. George's (both Episcopal) are neat examples of the perpendicular Gothic style. The Jarvis Street Baptist Church is in the decorated Gothic style, and one of the finest church edifices in the Dominion. St. Andrew's (Presbyterian) is a massive stone structure in the Norman style.

In Ottawa, after the government buildings, the most important edifice in the city is the Roman Catholic Cathedral of Notre Dame, which is a spacious stone structure, with double spires, made of timber and covered with tin, 200 feet high. The interior is imposing, and contains a painting ("The Flight into Egypt") which is attributed to Murillo. Other handsome church edifices are St. Andrew's (Presbyterian) and St. Patrick's (Roman Catholic). The Ottawa University (Roman Catholic) has a large building in Wil-

brod Street, and the Ladies' College (Protestant), a very handsome one, in Albert Street. The Grey Nunnery is an imposing stone structure at the corner of Bolton and Sussex Streets. The Black Nunnery has several buildings just east of Cartier Square. There are in the city two convents, two hospitals, three orphan asylums, and a Magdalen asylum.

CHAPTER LI.

THE AUSTRALIAN COLONIES.

Location, Products, and Population of New South Wales, Victoria, Queensland, South Australia, and Western Australia—Tasmania and New Zealand—Growth of Religious Denominations on the Island—American Churches represented in the Colonies.

AUSTRALASIA, sometimes called Southern Asia, comprises a large number of islands, mostly in the Southern Hemisphere between the Pacific and Indian Oceans. All the British possessions on this island-continent are estimated to embrace an area of 3,174,000 square miles, and a population of nearly 3,000,000. Australia is not only the largest island of this group, but it is the largest in the world. It is divided into five colonies, viz.: New South Wales, Victoria, Queensland, South Australia, and Western Australia. These colonies contain an area of 2,983,000 square miles, and a population of over 2,000,000, which is steadily increasing year by year.

In the early days of the Australian colonies clergymen were merely chaplains to the convict establishments. Subsequently an act was passed by Parliament for the support of Episcopal churches and schools, to which one-seventh of the Crown lands was to be devoted. Sir Richard Bourke prevailed upon the English government to assist all denominations of Christians in building places of worship and supporting their ministers. In Queensland an act was passed in 1860 abolishing State aid to religions altogether, and other colonies gradually came to insist upon the volun-

tary system, viz.: each denomination supporting its own churches, missions, schools, and ministry.

In 1850 there were about 150 places of worship in the colony of South Australia. The ministers of religion were seventeen of the Church of England, under the superintendence of the Bishop of Adelaide; eleven of the Roman Catholic Church, under the Roman Catholic Bishop of Adelaide; two of the Church of Scotland; two of the Free Church of Scotland; one of the Scotch Presbyterians; six, besides many local preachers, of the Wesleyan Methodists; two, and several local preachers, of the Primitive Methodists; fifteen Independent, eight Baptist, six German Lutheran, one German Independent, three Christian, and two Bible Christian ministers. The New Church, the Quakers, and the Jews, had each a place of worship in the capital city.

The religious bodies in the colony of Victoria were: The Church of England, the Church of Scotland, the Free Church of Scotland, United Presbyterians, Independents, Baptists, Methodists, and Roman Catholics. The Bishop of Melbourne was the head of the Church of England. An act of the Legislative Council of Victoria, ratified by the Imperial Legislature, contained, among other provisions, one for the reservation of £50,000 per annum for the purposes of religious worship, to be distributed in proportion to the respective numbers of the several denominations. The sum was to be expended in erecting places of worship and in payments to ministers, and the sum given in aid of ministers' stipends was not to exceed £25,000 in any one year.

New South Wales was divided into two bishoprics, Sydney and Newcastle, the Bishop of Sydney being the metropolitan of Australia. The other bishops were those of Melbourne, Adelaide, Tasmania, New Zealand, and Christchurch. In 1853 the total number of ministers in the colony was 163, of whom forty-seven were supported wholly by voluntary contributions. Of the whole number, seventy-eight belonged to the Church of England, thirty-two were Roman Catholics, thirty-two were Presbyterians, sixteen Wesleyan Methodists, four Independents, and one was a Jewish rabbi.

The amounts paid that year by the government to religious teachers were: Church of England, £18,344; Roman Catholics, £12,837; Presbyterians, £5,998; and Wesleyan Methodists, £1,013.

In Western Australia schools were provided at the government expense for children of all religious denominations, and there were a number of other schools maintained by the Wesleyan Methodists. It was estimated that there were twenty churches in existence in the colony belonging to the Church of England, four to the Presbyterian Church, and three to the Roman Catholic Church, independent of a number of chapels and mission stations, which brought the whole number up to seventy.

In Tasmania there were thirteen places of worship of the Church of Scotland, three for Roman Catholics, twenty-one for Wesleyan Methodists, fifteen for Independents, three for Baptists, and two for Jews. The Church of England had a bishop, whose diocese included the archdeaconry of Hobart Town, with thirty-four places of worship, and the rural deaconry of Longford, with nineteen places. Of these bodies all except the Independents and the Jews received government aid.

From the year 1850 forward the cause of religion kept pace with the marvellous progression of the colonies. As the sign of the cross is an effective symbol of civilization, we can readily measure the substantial growth of a new country by the increase of respect for all that this holy emblem typifies.

By 1864 the number of registered ministers in New South Wales had increased to 411, and the places of worship to 1,290. One-third of the attendance on religious services was at the Church of England churches, above a fifth at the Roman Catholic churches, the residue being shared among the Presbyterians, Wesleyan Methodists, and other non-conformist denominations. There were also in that year 539 Sunday-schools in operation, in which 30,102 children were receiving Christian instruction.

In Queensland there were 139 Sunday-schools with 6,718

scholars. Brisbane, the capital of the province, had twenty-three churches and chapels within its limits, while Ipswich, the next largest town, contained nearly as many.

In South Australia, in 1866, there were 492 churches and chapels, with 91,816 sittings, exclusive of 6,361 sittings in 153 other rooms used for public worship.

In Western Australia the census of 1859 showed twenty-seven places of worship, of which fourteen were of the Church of England, five of the Roman Catholic Church, four of the Wesleyan Methodists, and four of the Independents. In Victoria, New South Wales, and Tasmania, the growth was nearly in the same proportion; sections preferred by immigrants showing a higher rate.

By 1871 almost every phase of religious belief had found expression in South Australia. The Episcopalians were, of course, the most numerous. Although the divergence of opinion upon questions of faith, discipline, and church government was there, as it has always been everywhere, very wide, religious intolerance and sectarian animosity were all but unknown. The census of that year showed that there were in the colony 50,849 persons connected with the Church of England, 28,668 Roman Catholics, 27,075 Wesleyan Methodists, 15,412 German Evangelical Lutherans, 13,371 Presbyterians, 8,731 Baptists, 8,207 Primitive Methodists, 7,969 Congregationalists, 1,188 Christian Brethren, 662 Unitarians, 435 Jews, 363 New Connexion Methodists, 210 Moravians, 137 members of the New Jerusalem Church, 92 members of the Society of Friends, 4,753 "Protestants" (not otherwise defined), and 508 of "Other Religions." The Church of England had 1 bishop, 2 archdeacons, 2 rural deans, 50 clergymen, 150 licentiates, and 76 churches. The Roman Catholics had 1 bishop, about 30 priests and other ecclesiastics, a cathedral and 40 other churches and chapels, a convent, and several educational and charitable establishments. The Wesleyans had 29 circuits, about 40 ordained ministers, nearly 300 local preachers, and 276 churches and preaching stations. The resources of the other denominations were proportionate to their numerical strength as given above.

In the same year there were in the city of Brisbane, the capital of Queensland, seven edifices of the Church of England, five Presbyterian, four Roman Catholic, four Baptist, three Wesleyan Methodist, three Congregational, three Primitive Methodist, beside Lutheran, New Jerusalem, and other sects. St. John's Cathedral was a modest building of the olden times, and had a fine peal of bells. The bishop was considered "rather low"; but Episcopalians of "high" proclivities found ample recompense in the fine service at All Saints'. One of the Presbyterian churches had a divinity hall belonging to it. The handsomest church edifice was that of the Roman Catholics, and, though somewhat unfinished, was considered a monument of good style. One of the priests, the Rev. J. E. Tenison-Wood, had a world-wide reputation for scientific attainments, and an Australian one for goodness.

In Victoria, in the same year (1871), the Roman Catholics were estimated at 250,000, the Jews at 5,500, and the Mohammedans and Pagans at about 42,000. A few thousands were unattached to any denomination. The remainder were Protestants, more than one-half being connected with the Church of England. This church then had nine bishops, namely, of Sydney, Newcastle, Bathurst, Adelaide, Melbourne, Perth, Brisbane, Goulburn and Grafton, and Armidale. The Roman Catholic church had one archbishop in Sydney, and ten bishops.

The statistics of 1881 for the colonies of Victoria and Queensland were exceedingly suggestive of rich spiritual harvests. In the former the Protestants were reported at 618,392; the Roman Catholics at 203,480; the Jews at 4,330; the Mohammedans and Pagans at 11,159; and, belief not stated, 24,985; total, 862,346. In the latter the Protestants numbered 139,380; the Roman Catholics, 54,376; the Jews, 457; the Mohammedans and Pagans, 16,871; and, belief not stated, 2,440; total, 213,524. At the same time New Zealand was credited with 387,767 Protestants; 68,984 Roman Catholics; 1,536 Jews; 4,936 Mohammedans and Pagans; and 26,710 people of unreported belief; total, 489,933.

At the 183d anniversary of the British Society for the Propagation of the Gospel in Foreign Parts, in 1884, the reports showed that the society had expended on the foundation and development of the church in Australia the sum of £225,850.

The reports for the year 1885 showed the following churches in Australia in affiliation with the denominations in the United States:

UNITARIAN: South Australia, Adelaide; Victoria, Mount Barker, Shady Grove, Melbourne; New South Wales, Sydney; Queensland, Rockhampton; New Zealand, Auckland.

CONGREGATIONAL CHURCHES: South Australia, 40 churches, 34 ministers; West Australia, 3 churches, 3 ministers; New South Wales, 48 churches, 44 ministers; Queensland, 21 churches, 16 ministers; Tasmania, 18 churches, 13 ministers; Victoria, 51 churches, 48 ministers; New Zealand, 21 churches, 18 ministers; total, 182 churches, 176 ministers, 15,000 members.

NEW JERUSALEM CHURCH: Victoria; Melbourne, Adelaide, Sydney; New South Wales; West Maitland, Newcastle, Moama; Tasmania; George Bay; Queensland, Brisbane; New Zealand; Auckland, Canterbury, Dunedin.

THE DISCIPLES OF CHRIST: Queensland; Allora, Beamer River, Brisbane, Ipswich, Killarney, Rosewood, Toowomba, Warwick, Zillman's Waterholes. Victoria: Apollo Bay, Ballarat East, Ballarat West, Bairnsdale, Barker's Creek, Beckwith, Brunswick, Berwick, Brighton, Broadmeadows, Bulleen, Belfast, Buninyong, Burwood, Bunyip, Carlton, Castlemaine, Cheltenham, Camperdown, Collingwoode, Drummond, Dunolly, Elphinstone, Footscray, Fernhurst, Gembrook, Geelong, Goulburn Valley, Harkaway, Hawthorn, Hotham, Kensington, Lancefield, Maryborough, Melbourne, Mooroolbark, Mount Clear, Murtoa, Mysia, North Brighton, Newstead, Nunnawading, North Fitzroy, Pakenham, Prahran, Richmond, Sandhurst, Sale, Separation, St. Germains, Shepparton, S. Melbourne, St. Kilda, St. Arnaud, Taradale, Toolamba, Walmer, Warragul, Wynchetella, Warrnambool, Wedderburn. New South Wales: Bungawalbyn, Chatham,

Lismore, Maning River, Nelligan, Newton, Newcastle, Petersham, Rockwood, Reoty Hill, Sydney, South Sydney, Wagga Wagga, Wingham, Weatherburn. South Australia: Adelaide, Alma, Balaclava, Baroota, Dalkey, Fulham, Gambierton, Hindmarsh, Lochiel, Long Plain, Mallala, Millicent, Milang, Mt. Gambier, North Adelaide (2), Norwood, Point Sturt, Port Adelaide, Port Pirie, Queenstown, Sterling East, Strathalbyn, Thebarton, Unley, Willunga, Wild Horse Plains, Yatina, York. Tasmania: Bream Creek, Hobart, Impression Bay, Latrobe, Lisdillon, Launceston, New Ground, Nook, Port Esperance, Port Arthur. New Zealand: Auckland (3), Christchurch, Dunedin, Greymouth, Hoteo North, Hampden, Invercargill, Mataura, Margatavoto, North Albertland, Nelson, Oamaru, Oxford, Papakura, Port Albert, Ross, Spring Grove, Nelson; Thames, Wellsford, Winton, Wellington, Wanganui, Warkworth.

In the same year there were YOUNG MEN'S CHRISTIAN ASSOCIATIONS at Melbourne, Adelaide, Brisbane, Sydney, and Wellington, Christchurch and Auckland, in New Zealand.

BUNYAN'S BIRTH-PLACE.

Biographies of Important Characters

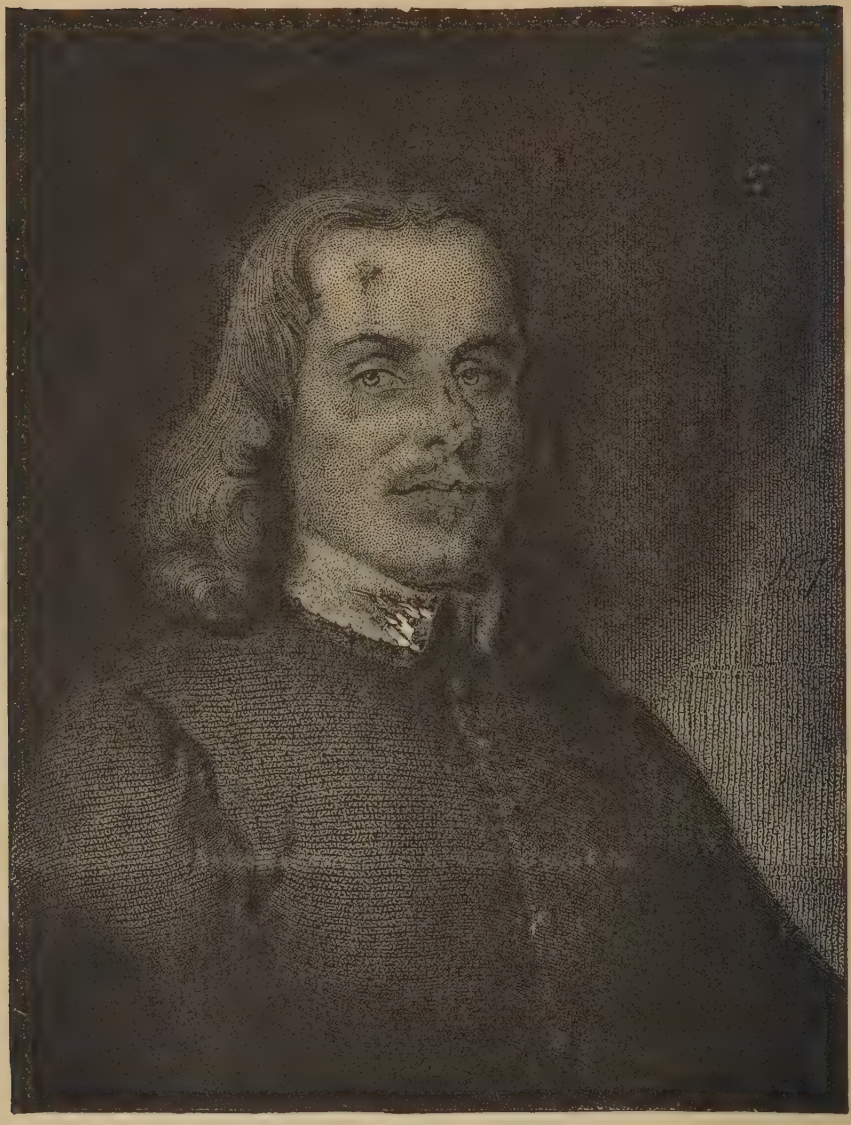
CONNECTED WITH

RELIGIOUS HISTORY.

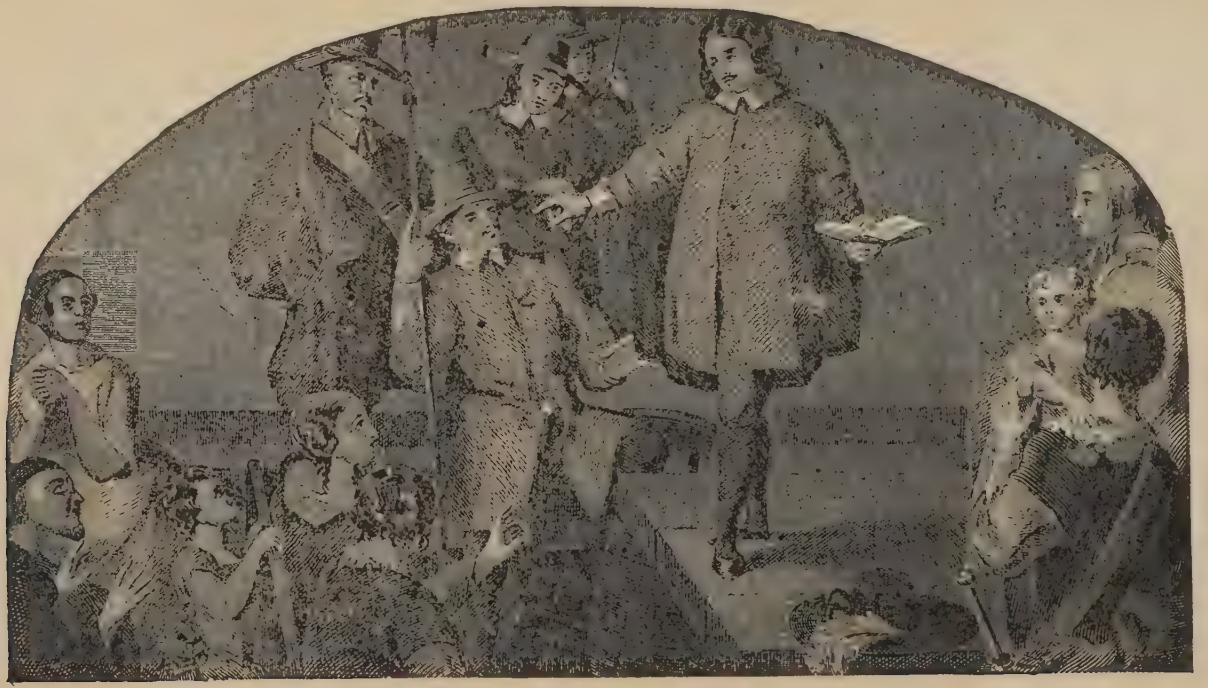
Illustrated.

BAPTISTS.

John Bunyan, author of the "Pilgrim's Progress," was born at Elstow, near Bedford, in 1628. His father was a tinker, but gave his son such education as could be had at the village school and brought him up to his own trade. The force of his imagination and the influence of the religious excitement of the age early appeared in fits of agitation and religious terror. He had a propensity to profane swearing, but lived a decent and moral life. In 1645 he served a short time in the Parliamentary army, and soon after he became the subject of most painful mental conflicts, agonizing doubts and fears, and a strange propensity to speak blasphemy. Time and the friendly counsels and help of religious neighbors brought healing and calm, and he joined the Baptists at Bedford and soon began preaching. In 1660 he shared the persecution then carried on against Dissenters and was thrown into Bedford jail. All attempts to coax or terrify him into promising to preach no more failed, and there he lay twelve years. He preached to the prisoners, made tagged laces for sale, read the Bible and the "Book of Martyrs," and at last began to write. He wrote various controversial tracts, and had even to dispute with his own party in defence of "open communion." He was liberated in 1672. His name was then widely known and his influence great, so that he was called "Bishop of the Baptists." He took cold on a benevolent excursion, fever followed, and he died at London in August, 1688, and was buried in Bunhill Fields. The "Pilgrim's Progress" was partly written in Bedford jail. It circulated at first among the poor, was soon widely known and



are pray you
in the bowels of Christ
Jo Bunyan 1682



"See how this man trembles at the Word of God."

THE ARREST OF BUNYAN.

greedily devoured. The tenth edition appeared in 1685. No book but the Bible and the "Imitation of Jesus Christ" has been translated into so many languages. It has long been no less the delight of the educated and refined than it was at first of the poor and ignorant. Bunyan's "Holy War," as an allegory, is only surpassed by the "Pilgrim." His other works are very numerous, the most known being the "Grace Abounding" and "Jerusalem Sinner Saved."

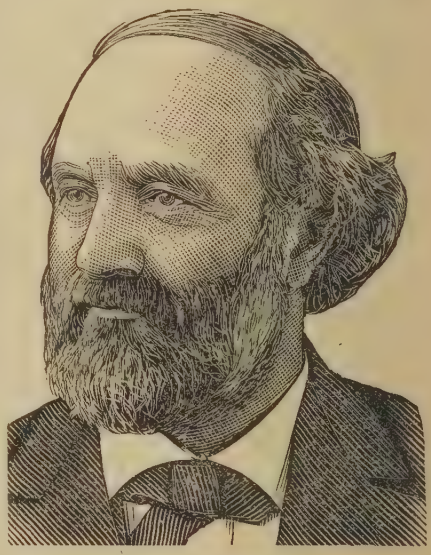
John Gill, a divine of the Baptist persuasion, was born at Kettering, in Northamptonshire, in 1697. His education was limited, owing to the humble circumstances of his parents; but by application he became a good classical and Oriental scholar. He commenced as a preacher at Higham Ferrers about 1716, whence he removed to a congregation at Horsleydown, Southwark, in connection with which he remained till his death. He wrote many theological works, chiefly in defence of the Calvinistic system of doctrines, but his principal works were an "Exposition of the Bible" and a "Body of Divinity." These books long held a high place in the school of theologians to which the author belonged, but they are not likely to escape the oblivion into which so many weighty tomes of the same class have fallen.

Andrew Fuller, an eminent Baptist minister, and secretary to the Baptist Missionary Society, was born at Wicken, in Cambridgeshire, in 1754. His father was a small farmer, who gave his son the rudiments of education at the free school of Soham. Though principally engaged in the labors of husbandry till he was of age, he studied so diligently that in 1775 he became the pastor of a congregation first at Soham and afterwards at Kettering. In the establishment of the Baptist Missionary Society, by Dr. Carey and others, Fuller exerted himself with great energy, and the whole of his future life was identified with its labors. He was also an able controversialist. His principal works are a treatise "On the Calvinistic and Socinian Systems compared as to their Moral Tendency," "Socinianism indefensible," "The Gospel its own Witness," etc. Died 1815.

Robert Hall, a celebrated Baptist preacher and theological writer, was born at Arnsby, in Leicestershire, in 1764. His father, who was also a Baptist minister, in 1773 placed him under the instruction of Dr. Ryland, of Northampton. At fifteen he became a student in the Baptist College at Bristol; and at eighteen he entered King's College, Aberdeen, where he took the degree of M.A. He was chosen as colleague with Dr.

Caleb Evans in the ministry at Bristol, and adjunct professor in the institution. Here he attained great popularity, but was shortly obliged to retire on account of a mental malady. After a long seclusion from the world his health was restored, and in 1791 he succeeded the celebrated preacher, Robert Robinson, at Cambridge. In 1826 he succeeded to the presidency of the Bristol Academy and the pastorate of Broadmead Chapel, and there he continued until his death in 1831.

Justin D. Fulton, D.D., is known as a bitter opponent of the Roman Catholic Church. He was born in Sherburne, N. Y., and removed to Brooklyn, Mich., in 1836. In 1847 he entered the University of Michigan, from which he graduated in 1851. He then attended a theological seminary for over a year, when he assumed the editorship of a religious paper in St. Louis. His strong anti-slavery convictions, and his fearless advocacy of them, led to difficulties which resulted in his abandoning journalism. His famous work, "The Roman Catholic Element in American History," was published about this period. In 1859 he accepted the pastorate of a church in Albany, N. Y., serving four years, when he resigned to enter upon larger labors in Tremont Temple, Boston. During the ten years of his services there he preached with extraordinary success. For two years from 1873 he was pastor of the Hanson Place Baptist Church in Brooklyn, N. Y., from which he went to the Clinton Avenue Church in the same city. On the organization of the Centennial Baptist Church, also in Brooklyn, he was chosen pastor, a position he still holds.



John Foster, one of the most able writers and original thinkers of his age, was born near Halifax, in Yorkshire, in 1770. At an early age he entered the Baptist College at Bristol, and on the completion of his theological studies was successively settled as a preacher at various places, the last of

which was Downend, near Bristol; but he soon relinquished his pastoral duties there, and the last twenty years of his life were chiefly devoted to literary pursuits. He was a frequent contributor to the *Eclectic Review*, but his chief reputation is founded on his essays, which have gone through numerous editions. Died at Stapleton, near Bristol, October 15, 1843.

William Knibb, a celebrated Baptist missionary, was born at Kettering, in Northamptonshire, at the beginning of the present century. Originally apprenticed to a printer at Bristol, he offered, on the death of his brother, to supply his place as a teacher of a Baptist school in Jamaica; and having repaired thither in 1824, he was in 1829 appointed pastor of the mission church at Falmouth, where his efforts to ameliorate the condition of the negroes were amply rewarded by their gratitude towards him. But these very efforts were the means of involving him in severe troubles, which culminated in his arrest on the charge of being implicated in a rebellion which threatened. He was released in the absence of all evidence, but his chapel and mission premises were burned. Feeling that the time for neutrality was past, he boldly advocated the entire and immediate abolition of slavery, and his stirring harangues throughout the country had no unimportant share in bringing about the Emancipation Act of 1833. In 1834 he returned to Jamaica, where he vigilantly watched the operation of the new act, exposed the evils of the apprenticeship system, raised subscriptions for building new churches, founded schools, and, after ten years spent in these and similar undertakings, he was seized with yellow fever, and died after four days' illness at the village of Kettering, in Jamaica, November 15, 1845.

John Mason Peck, D.D., a Baptist missionary, one of the founders of the American Baptist Home Mission Society, and author of "Life of Daniel Boone," was born at Litchfield, Conn., 1789. He published the first Baptist organ in the West, called the *Pioneer*. Six years after he was successful in founding Shurtleff College, Illinois. He afterwards acted as corresponding secretary and general agent of the American Baptist Publication Society at Philadelphia. Died 1858.

Adoniram Judson, an eminent American missionary, born in Massachusetts in 1788. He was educated at Brown University and the Theological Seminary of Andover, and in 1812, after a short visit to England, set out to found a mission in Bir-

mah, arriving at Rangoon in the summer of 1813. It took him several years to master the language, and he then preached and taught, and set up a printing-press. The great fruit of his labors was the Birmese translation of the Bible, the first edition of which he printed in 1835, and a second, thoroughly revised, in 1840. He also undertook, but did not quite complete, a Birmese-English dictionary. It was published in 1852. Judson was at first a Congregationalist, but he joined the Baptists before commencing his missionary tasks. He married three wives in succession, each of them an authoress, and Lives of them all as well as of himself have been published. Died 1850.

Charles Haddon Spurgeon, an English Baptist divine noted for his eloquence, was born at Kelvedon, Essex, in 1834. When only in his twentieth year he commenced his career as preacher in London, and even at that early age attracted vast audiences. An immense chapel was built for him and dedicated in 1861, and from then till the present time he has occupied it, preaching to congregations who flock by the thousands to hear his sermons, wonderful both from their earnestness and eloquence. In September, 1867, he laid the corner-stone of the Stockwell Orphanage, the creation of which had been with him a labor of love for many years. For years he was a very hard-working man, his time being spent between the Tabernacle, the Pastor's College, the schools, almshouses, and orphanages of which he was the guiding spirit. Although occupying such a conspicuous position in the life of London, he was never known to be affected by flattery nor to reply to criticism.

METHODISTS.

John Wesley, founder of Wesleyan Methodism, was the son of Samuel Wesley the elder, and was born at Epworth in 1703. In 1730, while at Oxford University, he and his brother,

with a few other students, formed themselves into a society for the purpose of mutual edification in religious exercises. So singular an association excited considerable notice, and among other nicknames bestowed upon the members that of Methodists was applied to them. Mr. Wesley, with some others, chiefly Moravians, went to Georgia, in America, in 1735, with a view of converting the Indians. But getting involved in some difficulty, he returned to England, where Whitfield's preaching was producing considerable excitement. The same year, 1738, was marked by a great religious change in the mind of Wesley and by his visit to the Moravian settlement at Herrnhut. In the following year he commenced itinerant preachings and gathered many followers.

The churches being shut against him, he built spacious meeting-houses in London, Bristol, and other places. For some time he was united with Whitfield; but differences arising respecting the doctrine of election, they separated, and the Methodists were denominated according to their respective leaders. He had already separated himself from the Moravians. Wesley was indefatigable in his labors, and almost continually engaged in travelling over England, Wales, Scotland, and Ireland. His society, although consisting of many thousands, was well organized, and he preserved his influence over it to the last. He published some volumes of hymns, numerous sermons, political tracts, and controversial treatises. In Wesley's countenance mildness and gravity were blended, and in old age he appeared extremely venerable; in manners he was social, polite, and conversable; in the pulpit he was fluent, clear, and argumentative. The approach of old age did not in the least abate his zeal and diligence; he still continued to travel, and his religious exercises, setting aside his literary and controversial labors, were almost beyond calculation. His married life was very unhappy. His wife, whom he married about 1750, appears to have tormented him with jealousy and refractory conduct. She several times left him, and finally in 1771. He died March 2, 1791, in the eighty-ninth year of his age.

Charles Wesley, younger brother of John Wesley, was born at Epworth in 1708. He was educated at Westminster School and at Christ Church, Oxford, and was associated with his brother John in all his labors in the establishment and spread of Methodism. Yet he was very unlike him in character and disposition. Charles Wesley was of a more genial and generous nature, and did not think liveliness and laughter incompatible with genuine piety. He wrote many of the hymns for his brother's collection, and some of them have much poetic spirit and elegance of expression. Died at London, 1788.

Thomas Coke, a convert to the Wesleyan faith, was a native of South Wales, having been born at Brecon in 1747—day and date not certain. By reason of his great zeal and moral courage, which rendered him fit for the office, he was made superintendent of the London district about the year 1780. A few years after these same qualities placed him in the bishop's chair. He was the inveterate enemy of slavery, always denouncing it, even at the risk of his life. He travelled extensively, making as many as eight or nine voyages to this continent in thirty years, which was no inconsiderable feat, the travelling facilities of those days being considered. While on a voyage to Ceylon in 1814 he was taken violently ill and expired in the sixty-eighth year of his age. He was the author of numerous works; his chief one, however, was a "Commentary on the Old and New Testaments."

George Whitfield, founder of the Calvinistic Methodists, was born in 1714 at Gloucester, where his father kept the Bell Inn. While at Pembroke College, Oxford, he joined the Wesleys and their associates, and on being ordained deacon he soon became a popular preacher. In 1738 he went to the American settlement of Georgia, where his conduct gave great satisfaction to the colonists, and he returned to England to procure subscriptions for building an orphan-house in the settlement. Having taken priest's orders, he repaired to London, and the churches in which he preached were incapable of holding the assembled crowds; he therefore adopted the plan of preaching in the open air. In 1739 he again

embarked for America and made a tour of several of the provinces, where he preached to immense audiences, and returned to England in 1741. About this time the difference of view between Whitfield and Wesley respecting the doctrine of election appeared, and it led to their separation without utterly destroying their friendship. In 1748 Whitfield was introduced to the celebrated Countess of Huntingdon and was appointed her chaplain. Like his friend Wesley, he married a widow, and his married life is said to have been unhappy. After visiting many parts of England, Wales, Scotland, and Ireland, and displaying a degree of intrepidity and zeal that overcame all difficulties, he made a seventh voyage to America, and died at Newburyport, in New England, September 30, 1770.

Adam Clarke, LL.D., theologian and orientalist. He was born in Ireland, and received the rudiments of learning from his father, who was a schoolmaster, but subsequently studied at the school founded by John Wesley at Kingswood, near Bristol. At the early age of eighteen he became a travelling preacher in the Wesleyan Methodist connection, and for twenty years continued to be so. But though he was very popular as a preacher, it is chiefly as a writer that he demands notice here. He published a very useful "Bibliographical Dictionary," a supplement to that work, a most laborious "Commentary on the Bible," a "Narrative of the last Illness and Death of Richard Porson," and "Memoirs of the Wesley Family." He also edited Baxter's "Christian Directory" and several other religious works. His "Commentary on the Bible" occupied him about fifteen years. But such were his energy and perseverance that, besides the above works and numerous sermons, he wrote four elaborate reports on the "State of the Public Records" and edited the first volume of a new edition of "Rymer's Fœdera." Born 1762; died of cholera August 26, 1832.

Peter Cartwright (the Backwoods Preacher) was a native of Virginia, his parents residing in Amherst County at the time when he was born, in 1785. When he was very young his parents left Virginia for Kentucky. There is no doubt but that he owed his natural and homely style of speaking, which was at the same time so forcible and so effective, even to the conversion of thousands, to his early having seen "God in Nature's works" in the wilds of Kentucky. At the age of sixteen years, when most boys are contriving how to appear twenty-one, Cartwright was converted and became a member of the Methodist

Episcopal Church. He soon after commenced preaching, and continued for more than half a century, both by precept and example, to do all in his power to further the interests of his Master. That the obstacles in his path must have been great, and his sacrifices not few, is certain when the condition of the West as to travelling in those days is considered. It is thought that he preached eighteen thousand sermons during his life-time.

Thomas A. Morris, D.D., was a native of Virginia, having been born in the county Kanawha in the year 1794. He was literary in his tastes and edited the *Western Christian Advocate,* a paper published in the interests of the Methodist Church. He was ordained bishop of that church in the year 1836 in his forty-eighth year.

Francis Asbury, the first Methodist bishop of the United States, was born in Staffordshire, England, in 1745, the day and date not being known. He came to America to preach the Gospel and make converts to his faith about the year 1770, sent by his great leader, John Wesley. In 1784 the Methodist Church in the United States was organized upon a somewhat different foundation than that upon which it stood in the Old World, and it was in that year that Asbury received his appointment. He died in Virginia, 1816, at the allotted age of threescore years and ten.

Daniel Parish Kidder, an American Methodist divine, and the first to introduce the Scripture in Portuguese language in Brazil, was a native of Genesee County, N. Y. He was educated at the Wesleyan University, Connecticut. He became a pastor, and in 1836 he went to Rochester, N. Y., where he remained for one year ; he then went to Brazil as a missionary.

John Summerfield, a noted Methodist clergyman distin-

guished for his eloquence, was born at Preston, England, in 1798. He sailed for America in 1821, and labored with immense success as a pastor till his early death, in 1825, in his twenty-eighth year.

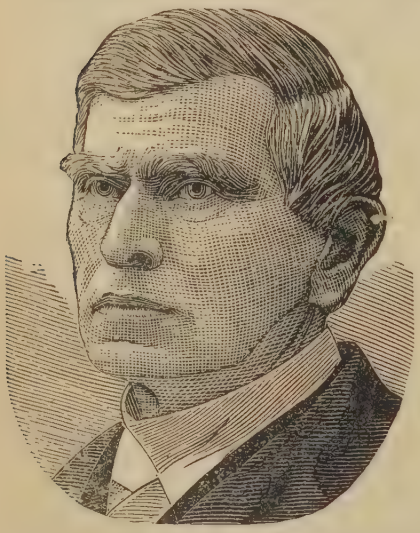
Osman C. Baker was born in New Hampshire, at Marlow, in the year 1812. Like most of the other bishops, he had a literary career, being a professor in the Methodist Biblical Institute, to which position he was called in 1847. After remaining there for five years he was consecrated bishop in the Methodist Episcopal Church in 1852.

John Newland Maffitt, a distinguished Methodist divine, born at Dublin, Ireland, in 1794. In 1819 he embarked for the United States, and, arriving here, preached in various places till 1833, when he went to Nashville, Tenn., and became joint editor of the *Western Methodist.* Four years after he was chosen professor of elocution at La Grange College, Alabama. Died 1850.

Edmund S. Janes, one of the most prominent bishops of the Methodist Church, was born in Salisbury, Conn., in the year 1805. He commenced his professional career as principal of a New Jersey seminary. He took charge of a church in Philadelphia in 1836, where he was very successful; from there he was called to New York City. He afterwards became financial secretary of the American Bible Society, which office he filled most happily. Being obliged to travel extensively through the United States, he seized this opportunity to plead the cause of his Master and to introduce the divine Gospel on every possible occasion. Earnest in his work, commanding in person, eloquent in speech, it was no surprise that he should fill the bishop's chair, to which he was called in 1844. Died September 18, 1876.

John McClintock, D.D., a distinguished Methodist clergyman, born in Philadelphia, 1814; entered the University of Pennsylvania, and was chosen professor of Greek and Latin in Dickinson College at Carlisle. In 1848 he assumed charge of the *Methodist Quarterly Review*, which he successfully conducted till 1856. The next year he filled the pulpit of St. Paul's Church, in New York City, where immense audiences, drawn by his persuasive eloquence, crowded to hear him. In 1860 he went to Paris for the purpose of taking charge of the American Chapel in that city; and during the civil war, although far away from the scene of action, he was untiring in his efforts to promote the cause of the Union and to blot out slavery. In 1865, returning home, he was unanimously chosen to organize the Drew Theological Seminary. He, with Dr. W. Strong, was the author of a "Theological and Biblical Cyclopædia." Died 1870.

John Early, a noted American clergyman, was born in Virginia in 1785. He commenced life as an itinerant preacher of the Methodist Episcopal Church, and rose to the bishop's chair in 1854.

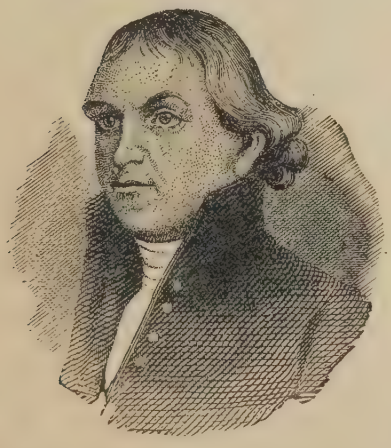


Matthew Simpson, one of the most eloquent bishops of the Methodist Episcopal Church, was born June 20, 1810, at Cadiz, Ohio. His father died when he was very young, and it is probably to the careful education of his mother that he owes his success in life. He seems to have been born a linguist, as he commenced the study of German when only eight years old, and was able to read the Bible through in that language the year after. He took up successively Greek, Hebrew, and Latin with his former success. It was his first intention to become a doctor of medicine, for which he studied and received his diploma in 1833; but having joined the Methodists in 1829, and becoming more and more earnest in his Christian profession, the whole bent of his life seemed towards that of a physician of souls instead of bodies. He accepted the editor's chair of the *Western Christian Advocate* in 1848, leaving the presidency of Indiana Asbury University for that purpose,

after having brought that institution up to a very high degree of excellence. In 1852 he became bishop. Believing thoroughly that for a man to be a Christian he must consider that his duty to God includes all other duties, and that the Gospel is not imperfectly preached when it shows us our duty to our country and our neighbor, Bishop Simpson used all his eloquence and energy to combat the cause of slavery and to encourage the people when they had become well-nigh disheartened during that awful time of our country's peril. Being a most intimate friend of President Lincoln, it is not at all unlikely that the bishop was a strong support to him. Died June 17, 1884.

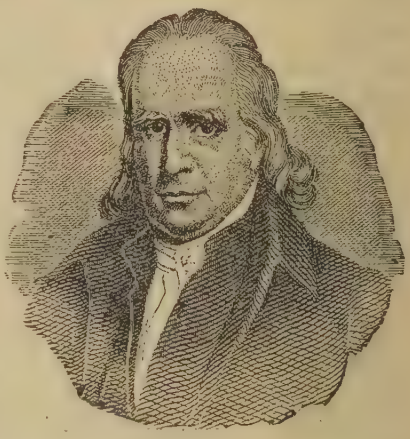
Elijah Hedding was born in New York, 1780. He was one of the earlier bishops of the Methodist Episcopal Church, having been consecrated in 1824. He died in 1852 at Poughkeepsie, aged 72.

William McKendree was born in King William County, Va., July 6, 1757. He served under Washington several years as an adjutant and as a commissary. He entered the ministry in 1788 and was made presiding elder in 1796, having a general supervision over Ohio, Kentucky, Indiana, West Virginia, and part of Illinois. His death occurred in 1835 after twenty-six years' service to the church in the capacity of a bishop. Of devoted piety and great modesty, he was eminent as one of the most successful preachers of the Methodist Episcopal Church.



Davis Wasgatt Clark, D.D., a prominent Methodist clergyman, was born on the island of Mount Desert, Me., February 25, 1812, and died at Cincinnati May 23, 1871. He graduated from the Wesleyan University in 1836; he presided over Amenia Seminary, New York, seven years; for nine years he filled important stations,

four of them in New York City. In 1852 he was elected editor of books and of the *Ladies' Repository* at the Western Methodist Book Concern, Cincinnati. He presided over forty-two annual conferences; was elected president of Lawrence University in 1852, and in 1853 of Indiana Asbury University. He was elected bishop in 1864, and in 1849 he received from his Alma Mater the degree of doctor of divinity. He published a work on algebra in 1843, and was a frequent contributor to the *Methodist Quarterly Review*. He also published a "Treatise on Mental Discipline" in 1848; "Fireside Readings," 5 vols., "Life and Times of Bishop Hedding," 1854; "Man Immortal," 1864; and "Sermons," in 1868. In all twenty-seven volumes have been edited by him and published by the Book Concern.



Robert R. Roberts was born in Frederick County, Md., August 2, 1778, ordained deacon in 1804, became presiding elder of the Schuylkill district in 1815, and was elected a bishop of the Methodist Episcopal Church in 1816. He preached in six States and to four tribes of Indians. His oratory was without pretension, but for earnest labors in the cause he was unequalled. Died March 26, 1843.

Charles F. Deems, D.D., LL.D., was born in Baltimore, Md., December 4, 1820. His father was a Methodist minister. He graduated from Dickinson College, Pa., in 1839. At twenty-one he became professor of Logic and Rhetoric in the University of North Carolina (from which, in 1877, he received the degree of LL.D.), which he occupied for five years, when he was invited to the chair of Natural Science in Randolph Macon College, Va., from which, in 1850, he received the degree of D.D. In 1846

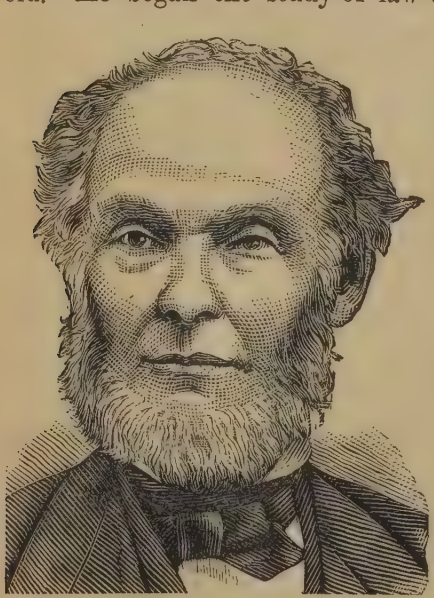
he was called to the presidency of Greensborough Female College, N. C. Immediately after the war he settled in New York, where he became engaged in journalism, edited and founded *Leslie's Sunday Magazine;* after which he spent six months in the Holy Land; wrote his great work on Jesus, entitled "The Light of the Nations," became pastor of the Church of the Strangers (the edifice of which was presented in perpetuity by Cornelius Vanderbilt). He also became editor of *Christian Thought,* and president of the American Institute of Christian Philosophy. He is widely known as a man of rare gifts and high scholarly attainments.

Beverly Waugh, D.D., was born in Fairfax County, Va., October 25, 1789. Of pious parentage, his childhood was surrounded by all that could favor the early development of religious feelings; we therefore find him kneeling at the altar when fifteen years old, and leading a consistent Christian life from that day forth. Soon after this great event in his history —and not even his elevation to the bishopric could be more important—he went through the ordinary training in a country store, where the business habits were formed which fitted him for the responsible posts he held in the Church. In 1809 he entered the Baltimore Conference, and was ordained in 1811. His first station was at Ebenezer, the only Methodist church at that time in the city of Washington. He was elected assistant book-agent of the Methodist Book Concern in 1828, and four years after he assumed the chief control. In this capacity he was a great success, managing its affairs with integrity and ability. In 1836 he was elected bishop, and was diligent in this high calling for twenty-two years. His personal appearance was very striking, and, with a due Christian gravity, he combined a beautiful cheerfulness of manner that endeared him to all. He died February 9, 1858.

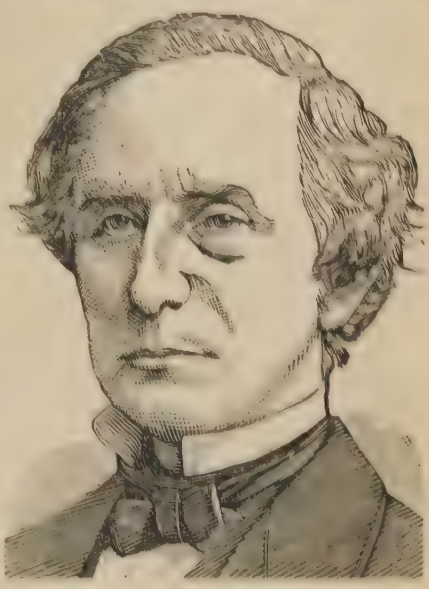
Enoch George was born in Lancaster County, Va., in 1768. In his early youth he was wild and dissolute, but at the age of eighteen he experienced a change of heart and was ever thereafter a shining example of Christian life. He entered the itineracy in 1790, and did excellent service to the church until he was called to the higher duties of presiding elder in 1796. He was

elected bishop in 1816, and was among the ablest of that great galaxy of talent in the Methodist Church. He was a man of large information and of superior ability, united with great force of character. As a preacher he was exceedingly effective, lifting his hearers almost beyond the realms of sense, and then by his gentle humor creating a subdued merriment in rapid transitions. In eloquence he had few equals, and his many gifts were wholly devoted to the church of which he was a bishop twelve years. His death occurred at Staunton, Va., August 23, 1828.

Daniel D. Whedon, D.D., was born in Onondaga, N. Y., March 20, 1808, and graduated at Hamilton College when twenty years old. He began the study of law at Rochester, N. Y., and while so engaged his mind was directed to the ministry, and he determined to prepare himself for that of the Methodist Episcopal Church. He became a resident tutor in Cazenovia (N. Y.) Seminary, a professor in Hamilton College, professor of Latin and Greek in Wesleyan University, and professor of Logic and Rhetoric in the University of Michigan. In 1856 he was elected editor of the *Methodist Quarterly Review*, a position which he most creditably filled until 1884, when on account of physical infirmities he was retired. He was a frequent and popular contributor to periodical literature, beyond his editorial labors, and found much fascination in philosophical questions. In 1864 he issued his "Freedom of the Will"; and two years later he began his "Commentary on the New Testament," the last volume appearing in 1879. Died June 8, 1885.



Thomas Bowman, D.D., LL.D., the senior bishop of the Methodist Episcopal Church after the death of Bishop Simpson, was born in Berwick, Pa., July 15, 1817. He was prepared for college at Wilbraham Academy, Mass., and Cazenovia Seminary, N. Y. In 1837 he graduated with the highest honors of his class at Dickinson College. After leaving college he spent one year in studying law, but, feeling it to be his duty to preach, abandoned it, receiving license to preach in July, 1838. He joined the Baltimore Conference in 1839. As the greater part of his active life was spent in teaching, he occupied but few pastoral relations. From 1840 to 1843 he was a teacher in the grammar-school of Dickinson College; in 1848 he organized the Dickinson Seminary at Williamsport, Pa., and presided over it for ten years; in 1858 he was elected president of Indiana Asbury University and held the position thirteen years. In 1864 and 1865 he was chaplain of the United States Senate, and in 1868 and 1872 he was a member of the General Conference of the Church. He was elected bishop in the latter year. After his election he visited every part of the United States in the discharge of duty. He received the degrees of D.D. from the Ohio Wesleyan University, 1853, and LL.D. from Dickinson College, 1872. He made an episcopal visit to India and Europe in 1878–79.



ROMAN CATHOLICS.

Leo X., Pope—Giovanni de' Medici—son of Lorenzo the Magnificent, sovereign of Florence, was born at Florence in 1475, eight years before the birth of Luther. His father had him dedicated to the church and made a cardinal by Innocent VIII. at the age of thirteen years. Exiled from Florence with his family in 1494, he spent some years in travel in Germany, France, and Flanders, and made acquaintance with many eminent men. In 1503 he returned to Rome and applied himself to science and the cultivation of the fine arts. He was appointed by Julius II. legate with the papal

army, and on the 11th of April, 1512, he was taken prisoner by the French at the battle of Ravenna, and only regained his liberty after the evacuation of Milan by the French. The Medici were restored to their supremacy at Florence by the arms of the Spaniards. In the following year, 1513, Cardinal de' Medici was elected pope on the death of Julius II., and made his entry into Rome on April 11, the anniversary of his capture at Ravenna. His pontificate of nine years is one of the most momentous periods in modern history in relation to great political changes, to the revival of literature and art, and above all to the Reformation. Leo X. succeeded in terminating the disputes between Louis XII. and the court of Rome, he continued and brought to a close the Council of the Lateran, and at a conference held at Bologna concluded a concordat with Francis I. of France. In 1517 he discovered a conspiracy formed against him by two cardinals, one of whom was hung and the other imprisoned for life. The same year he created the unexampled number of thirty-one cardinals, among whom were Cajetan, Campeggio, Trivulzio, and other learned and eminent men. He formed the project of a war against the Turks, and resolved about the same time to complete the church of St. Peter at Rome. To raise the necessary money for these schemes he resorted to the sale of indulgences, the preaching of which in Saxony became the occasion of Luther's great enterprise. Leo published his first bull against Luther in June, 1520. Luther appealed to a general council and publicly burnt the bull at Wittenberg. A second bull appeared against the great heretic in January, 1521, and the papal anathema was echoed by the doctors of the Sorbonne. At the same epoch war broke out afresh between the Emperor Charles V. and Francis I., the pope allying himself first with Francis and soon after with Charles. In the midst of these political and religious agitations Leo died, December 1, 1521.

Thomas Wolsey, Cardinal Archbishop of York, and minister of state under Henry VIII., was the son of a butcher at Ipswich, and was born there in 1471. After finishing his education at Oxford he became tutor to the sons of the Marquis of Dorset; was subsequently domestic chaplain to the Archbishop of Canterbury; and on going to court he gained the favor of Henry VII., who

sent him on an embassy to the emperor, and on his return made him dean of Lincoln. Henry VIII. gave him the living of Torrington, in Devon, and afterwards appointed him registrar of the Garter and canon of Windsor. He next obtained the deanery of York, and, attending the king to Tournay, in France, was made bishop of that city. In 1514 he was advanced to the see of Lincoln, and the year following to the archbishopric of York. Insatiable in the pursuit of emolument, he obtained the administration of the see of Bath and Wells and the temporalities of the abbey of St. Alban's, soon after which he enjoyed in succession the rich bishoprics of Durham and Winchester. By these means his revenues nearly equalled those of the crown, part of which he expended in pomp and ostentation, and part in laudable munificence for the advancement of learning. He founded several lectures at Oxford, where he also erected the college of Christ Church, and built a palace at Hampton Court, which he presented to the king. He was at this time in the zenith of power and had a complete ascendency over the mind of Henry, who made him lord chancellor and obtained for him a cardinalship. He was also nominated the pope's legate, and aspired to the chair of St. Peter. In this he failed, and a few years later he lost all the power and possessions he had gained. His advice in the matter of the king's divorce from Queen Catherine, the ruinous taxation he had imposed, and the enmity of some powerful persons combined for his overthrow. He was prosecuted under the statutes of præmunire, deprived of everything, and sent to live in retirement at Esher. Although the king restored him to some of his offices soon after, and he returned to his see of York, a charge of treason was brought against him. In 1530 he was apprehended at York, but was taken ill and died at Leicester on his way to London, exclaiming: "Had I but served my God as faithfully as I have served my king he would not have given me over in my gray hairs." The portrait of the great cardinal, by Holbein, is in Christ Church College, Oxford. There is one by an unknown painter in the National Portrait Gallery.

Sir Thomas More, Lord Chancellor of England, was the son of Sir John More, judge of the King's Bench, and was born in London in 1480. He was educated at Christ Church—then Can-

terbury College—Oxford, and in 1499 became a student of Lincoln's Inn. At the age of twenty-one he entered Parliament, where he opposed a subsidy demanded by Henry VII. with such energy that it was refused by the House. In 1523 he was made Speaker of the House of Commons. In 1530 he succeeded Wolsey as lord chancellor, and by his indefatigable application in that office there was in a short time not a cause left undetermined He resigned the seals because he could not conscientiously sanction the divorce of Catherine, the queen; and he was eventually committed to the Tower for refusing the oath of supremacy. After an imprisonment of twelve months he was brought to trial in the Court of King's Bench, where, notwithstanding his eloquent defence, he was found guilty of treason and was beheaded July 6, 1535. Thus fell this illustrious Englishman, whose integrity and disinterestedness were on a par with his learning, and whose manly piety, genial wisdom, and tender kindness in his private relations made him beloved by all who knew him.

Ignatius Loyola, founder of the Society of Jesuits, was born in 1491, eight years after the birth of Luther, of a noble family, in the Spanish province of Guipuscoa. He was at first in the army and served with distinguished bravery; but having been severely wounded at the siege of Pampeluna, he beguiled his time with books, and on reading the "Lives of the Saints" his imagination became highly excited and he determined to devote his life from that time to works of piety. He began by making a pilgrimage to Jerusalem—not from a mere wish to see those places which had been hallowed by the presence of our Lord, but in the hope of converting the infidels, who were masters of the Holy Land, or of gaining the palm of martyrdom in the attempt. Having accomplished this painful and perilous journey, he returned to Spain more unprovided even than he had left it. In 1526 he went to the university of Alcala, where he found some adherents; but the Inquisition imprisoned him for his conduct, which rendered him suspected of witchcraft. He was not delivered from the prison of the holy office until 1528, when he went to Paris to continue his studies. There he became acquainted with several Spaniards and Frenchmen who were afterward noted as his followers.

They were Pierre Favre, Francis Xavier, Lainez, Salmeron, Bobadilla, and Rodriguez. They conceived the project of an order for the conversion of heathens and sinners, and on Ascension day in 1534 they solemnly pledged themselves to this great work in the subterranean chapel in the abbey of Montmartre. They met again in 1536 at Venice, whence they proceeded to Rome and received the confirmation of their fraternity from Pope Paul III. as "Clerks of the Society of Jesus." In 1541 Ignatius was chosen general of the society; was invested with absolute authority, subject only to the pope; continued his abstinence and penances during life, and died July 31, 1556. Loyola was in person of a middle stature, of an olive complexion, with a bald head, eyes full of fire, and an aquiline nose. His character was dignified by sincerity, and he fully believed, as he taught, that the Society of Jesus was the result of an immediate inspiration from heaven. He was beatified by Paul V. in 1609, and canonized in 1622 by Gregory XV. A "Life of Ignatius Loyola" was among the later works of Mr. Isaac Taylor.

Clement VII., Pope (Giulio de' Medici), was born about 1478. He was the natural and posthumous son of Giuliano de' Medici (victim of the Pazzi conspiracy); was legitimated by his cousin Leo X., who also made him Archbishop of Florence, and in 1513 created him cardinal. He succeeded Adrian VI. in 1523. His pontificate fell in a troubled time, and he was lacking in the qualities needed to carry him successfully through it. In May, 1526, he joined the Holy League against the Emperor Charles V., and in May, 1527, Rome was taken by the imperialists under the Constable de Bourbon and given up to pillage. Clement took refuge in the castle of St. Angelo, where he was besieged, and compelled to surrender on hard terms and remain a prisoner. In December he escaped in disguise and went to Orvieto. In that year was first laid before him the thorny affair of the divorce between Henry VIII. and Catherine of Aragon, and he granted a commission of two cardinals, Campeggio and Wolsey, to inquire into it in England. The proceedings were dilatory, the aim of the pope being to avoid a decision and gain time. He feared the emperor, the nephew of Queen Catherine, and he feared Henry VIII., and trusted to delay for some safer solution than he could

devise. In June, 1529, he made terms with the emperor, and in the following month Henry was summoned to plead at Rome. Early in 1530 Clement crowned Charles emperor at Bologna. The question of the divorce was settled in England by the sentence of Cranmer, and in March, 1534, the pope finally pronounced *his* sentence, reversing that of Cranmer. Henry appealed to a general council, and the Church of England was separated from the Church of Rome. The pope survived but a few months, and died September 26, 1534.

John Carroll, first Roman Catholic Archbishop of Baltimore, was born in Maryland in 1735. At the request of Congress he accompanied Benjamin Franklin to Canada on a diplomatic mission in 1776, and, upon a similar invitation, he delivered an eulogy on the death of Washington. Died in 1815. See chapter xx.

James Gibbons, D.D., Roman Catholic Archbishop of Baltimore, Primate of the Church, and second Cardinal in the United States, was born in Baltimore, Md., July 23, 1834. When nineteen years old he entered St. Charles' College, Baltimore, to study for the priesthood. He was ordained June 30, 1861, by Archbishop Kenrick. On August 16, 1868, he was appointed by the pope Bishop of Adramythum and Vicar-Apostolic of North Carolina; and on July 30, 1872, he succeeded the late Bishop McGill as Bishop of Richmond, Va. While he was engaged in building up his diocese the health of Archbishop Bayley, of Baltimore, became so precarious, that at his special request the Pope appointed Bishop Gibbons his coadjutor, with the right of succession, in May, 1877. On the 3d of October following the highly esteemed archbishop died, and his coadjutor succeeded to the Primacy and Archiepiscopate. Archbishop Gibbons presided over the Third Plenary Council held in Baltimore in November and December, 1884, and in 1886 he was created Cardinal.

Louis Bourdaloue, one of the most celebrated French preachers, was born at Bourges in 1632. At the age of sixteen he entered the order of Jesuits, held successively several professorships, and then began to distinguish himself as a preacher. He first preached in Paris in 1669, and was soon after called to preach before the court. This distinction was ten times conferred on him by Louis XIV. between 1670 and 1693. After the revocation of Edict of Nantes he was charged with the delicate task of preaching to the Protestants in Languedoc, and executed it with great success. His sermons are full of thought, learning, and logical power, and have been frequently republished. Died at Paris May 13, 1704.

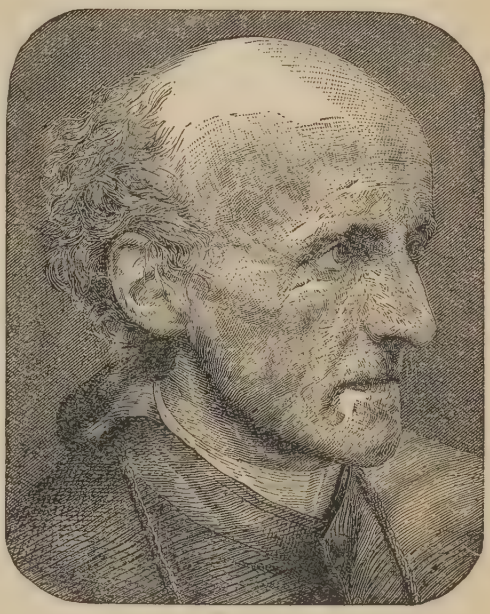
Theobald Mathew (Father Mathew), Apostle of Temperance, was born at Thomastown House, Tipperary, in 1790. He was of a good family of Welsh origin, was remarkable for beauty and sweetness of disposition, and by a casual word of his mother was determined his devotion to the priestly office. He was sent to Maynooth, but left it suddenly in 1808 and joined the Capuchin Minorites, and in 1814 he was ordained priest. After a short residence at Kilkenny, where, as preacher in the Friary Church, he became very popular, he settled at Cork as coadjutor to Father Donovan, and with great earnestness and faithfulness devoted himself to his work, especially showing himself the friend and counsellor of the poor. The daily sights and sounds of the streets of Cork, and the fearful prevalence of drunkenness, deeply moved his compassionate heart, and another chance word, spoken by a Quaker, sufficed to make him the Apostle of Temperance. He applied himself to the task about 1837; toiled about a year and a half before any impression seemed to be made on the enormous mass of evil and misery; and then success began and rapidly rose to a full tide, and the name and fame of this better "Liberator" spread over the world. The most overpowering enthusiasm attended him in all the towns he visited, and from twenty to forty thousand persons are said to have pledged themselves to abstinence in a day. He extended his mission with like success to the principal towns of England and to the United States, and throughout his life he worked unweariedly in his chosen field. He was of a most catholic spirit, utterly disinterested, and a thorough gentleman. His thoughtless liberality involved him in pecuniary difficulties which threw a shadow over his life. During his latter years he received a pension of three hundred pounds from the government. Died at Queenstown December 8, 1857.

Pius IX. (Giovanni Maria Mastai Ferretti) became pope in

succession to Gregory XVI. in 1846. Born of a noble Italian family, his youth was characterized by mildness and a charitable disposition. In his eighteenth year he went to Rome with the intention of entering the body-guard of the pope; but having been seized by an epileptic attack, he, upon recovering, resolved to devote himself to the service of the church. After completing his studies at the College of Volterra he was ordained a priest, and despatched upon a mission to Chili in 1823. Upon his return, two years later, he became president of the Hospital of St. Michael. In 1829 his zeal was rewarded by an appointment to the archbishopric of Spoleto, from which he was in 1832 translated to Imola. Finally he became cardinal under Gregory XVI. in 1840. Upon the death of Gregory in 1846 the conciliatory and pious character of Cardinal Ferretti gained him the tiara. The first measures of the new pontiff were of a popular and liberal character: he granted to political offenders a general and unconditional amnesty, reformed civil abuses, and lightened the burdens of his people to a very considerable extent. But the spirit of republicanism which awoke at Paris in 1848 spread throughout Europe, and at Rome, as elsewhere, the people rose against their ruler. A republic was proclaimed, and Pius IX., after remaining some time a prisoner in his palace, fled in disguise to Gaeta. He called upon the great Catholic powers of France, Austria, Spain, and Naples to re-establish his authority. But meanwhile Mazzini had arrived at Rome, where he was proclaimed triumvir. In 1849 a French army marched upon Rome, and after an attack upon the city, which was gallantly defended by Garibaldi, succeeded in taking it. The restoration of Pius IX. was thus effected; not, however, without the permanent support of a French garrison. Several events in the life of Pope Pius will be remarked in history: the promulgation of an edict by which a Roman Catholic hierarchy was re-established in England; the foundation of a college at Rome for the reception of clergymen of the Church of England seeking to take orders in the Roman Catholic Church; doctrinal decision as to the Immaculate Conception; convocation

of the Vatican Council in 1869, and the promulgation of the decree of papal infallibility. Since the official occupation of Rome as the capital of the new kingdom of Italy, Pius IX. lived entirely in the Vatican till his death, which took place in 1878. Born at Sinigaglia, near Ancona, 1792.

Henry Edward Manning, cardinal of the Roman Church, was born in London in 1809. He was educated at Oxford, intending to become a priest in the Anglican Church, which views he carried out, becoming archdeacon of Chichester in 1840. He was, however, eleven years after converted to the Roman faith, and entered her priesthood in 1851. In 1865 he was called to the archbishopric of Westminster. It has been said that the converts to a faith are its firmest adherents. This has certainly been verified in the case of Cardinal Manning, who, from the time of his embracing the Roman doctrines up to the present, has shown himself to be a most zealous expounder of all the tenets of his church. He holds very strongly the dogma of infallibility of the pope. This belief he eloquently defended in the Œcumenical Council which was held at Rome from December to May in the years 1869 and 1870.



Pope Leo XIII. (Gioacchino Pecci) was born on March 2, 1810, at Carpineto, Italy. Of noble birth, he had every advantage which wealth and refinement could procure; and his own natural gifts made his progress a rapid one, while his sweetness of temper and unaffected piety made those really his true friends whom his social position alone would have rendered so only in name. He was first sent to the Jesuits who had charge of the Roman College, and then afterwards to the Academy of Nobles, where he completed his studies. After his ordination he was appointed domestic prelate, but he did not long remain in that office before he was

sent to Benevento as a delegate from the Roman government. Smuggling and robbery had long had full sway here, and Pecci's predecessors had been powerless, either from fear or inability, to put a stop to these crimes, and the people of both classes imagined they would always flourish in the same illegal manner. What was their surprise and consternation when, a little time after the arrival of Pecci, they found themselves attacked in all their strongholds on the same day. They appealed to the pope, but His Holiness strongly supported his delegate, and the result was that Benevento eventually became a law-abiding place. From there Pecci was sent to Perugia ; but here his stay was again short, as, having been made Archbishop of Damietta *in part.*, he was sent as nuncio to the court of Brussels. Here King Leopold was so pleased with him that upon his departure he signified his kingly desire that Pecci should be made cardinal. In 1846 he returned to Perugia as archbishop, to the delight of the people, who remembered him. Here he worked faithfully and well, and amid all the political troubles through which Umbria passed he was steadfast for the truth, instilling into the minds of his people that *true* love of their country must have for a foundation love to their country's God. December 19, 1853, he assumed the cardinal's hat. In July, 1877, the death of Cardinal de Angelis made the office of Camarlengo, or Chamberlain, vacant, and Cardinal Pecci received the appointment. But he had held this office only a little over six months when the death of Pius IX. made it necessary to choose a successor. Pecci was elected February 20, 1878, and crowned pope in March of the same year.

Cecil Calvert, Lord Baltimore, was the son of George Calvert, the first Lord Baltimore, who was the founder of the State of Maryland. Having been made secretary to James I., he was obliged to relinquish his office on becoming a Roman Catholic. He did not lose the favor of the king, however, but obtained a grant of a valuable tract of country

in North America. He died before the charter was completed, and it was granted to his son Cecil, with full power over the colony of Maryland. The settlement took place two years later, in 1634; and though Lord Baltimore did not join the colonists himself, he carried out his father's plans and wishes, established freedom of worship and representative government, and died in 1676.

Louis Hennepin, a noted missionary and traveller, was a native of Flanders—born 1640. When the exploring party of La Salle was formed in 1678 Hennepin joined it, having prior to this explored parts of Canada. They travelled as far as the Illinois River, when, La Salle having lost his vessel previously and being compelled to return to Frontenac by land, Hennepin advanced alone as far as the falls now called St. Anthony, which he named. To him belongs the honor of being the first European who had visited the Upper Mississippi. He returned to France in 1680 and published his "Description of Louisiana," and in 1695 he brought out his "New Discovery of a Vast Country situated in America." Hennepin was noted for his great daring and resolution. His descriptions of Indian life are considered very true pictures.

Francis Patrick Kenrick, D.D., a distinguished bishop of the Catholic Church, born at Dublin, 1797. When in his twenty-fifth year he emigrated to America, and was afterwards the successor of Dr. Conwell as Bishop of Philadelphia. Ten years after he was consecrated Archbishop of Baltimore, and the pope afterwards named him primate of honor—a title which placed him at the head of all Catholic prelates in the country. He was distinguished for his learning; among his writings may be named "Dogmatic Theology" and "Moral Theology." Died 1863.

John McCloskey, Cardinal Archbishop of New York.—His Eminence Most Rev. John McCloskey was born in Brooklyn, N. Y., March 10, 1810, of parents who had but recently arrived from Ireland. He was baptized in St. Peter's Church, and in 1821 was sent to Mount St. Mary's College, Emmittsburg, Md., where his studious habits and gentle disposition gained the approbation of his instructors. After seven years at college he graduated with the highest honors and then took a four years' course in the theological seminary attached to St. Mary's. Having been ordained a priest in 1834 in St. Patrick's Cathedral, he spent two years in Rome and devoted another to travel on the Continent and in England, Scotland, and Ireland. With this preparation for the great work he commenced his priestly labors in St. Joseph's, and in 1842 had the duties of rector of the college at Fordham added. In 1844 he was conse-

crated bishop in St. Patrick's Cathedral and assisted the Bishop of New York. Soon there was a division of this large diocese, and

Bishop McCloskey assumed charge of the Albany diocese; here he devoted seventeen successful years to extending the church work in every direction. In 1864 he was called upon to succeed that earnest pioneer, Archbishop Hughes, whose mantle could hardly have fallen upon one better fitted to advance the great interests of this enlarged field of action. Seventeen years have passed away and have seen, besides a multiplication of churches, schools, and benevolent institutions under his wise rule, the completion of the magnificent cathedral on Fifth Avenue and the Catholic Protectory in Westchester—two of the greatest undertakings of their kind ever attempted in this country. A still further honor awaited this illustrious ecclesiastic. He was created the first cardinal priest of the American branch of the church in 1875—a distinction merited by the personal merits of his eminence. At an age when most men seek repose he was active, watchful, and zealous in all that pertained to his great office. Died October 10, 1885.

John Hughes, first Archbishop of New York.—John Hughes was born in Ireland 1798 and came to America in 1817. He was educated at the Theological Seminary of St. Mary's at Emmittsburg, Md., and was ordained priest 1825, locating in a parish in Philadelphia. In 1842 he was made a bishop, and in 1850 an archbishop. His famous discussions with Dr. John Breckinridge and Dr. Nicholas Murray on the respective claims of the Roman Catholic and Protestant faiths attracted a great deal of attention. The large increase of Catholic churches, schools, and other institutions in the United States was due to his financial ability and to his great energy. He was honored by Protestants to a degree never before known in this country, having been sent in a semi-official way to represent us in France at the outbreak of the Rebellion, and having received an invitation to lecture before Con-

gress. This eminent prelate died January 3, 1864, sincerely mourned by the adherents of the church he had been so largely instrumental in establishing on a lasting foundation.

EPISCOPALIANS.

Joseph Hall, an eminent and learned English prelate. He was born in 1574 at Ashby-de-la-Zouch ; was educated at Emmanuel College, Cambridge, and became dean of Worcester. In 1624 he refused the bishopric of Gloucester ; but three years afterwards he accepted that of Exeter, from which see he was removed in 1641 to that of Norwich. In a few weeks after his translation he was sent to the Tower with twelve other prelates for protesting against any laws passed in Parliament during their forced absence from the House. In June, 1642, he obtained his release ; but the next year he suffered persecution from the Puritans, who plundered his house and despoiled the cathedral. His estate also was sequestered ; and thus in his old age he was reduced to poverty, but he endured it with fortitude and continued still to preach occasionally. His "Meditations" are well known and he is allowed to have been a man of great wit and learning, modesty and piety. His works gained him the appellation of the "Christian Seneca." Died 1656.

Thomas Fuller, an eminent historian and divine of the Church of England, was born at Aldwinckle, Northamptonshire, in 1608, and educated at Queen's College, Cambridge. His first clerical appointment was that of minister of St. Benet's parish, Cambridge, where he acquired great popularity as a preacher. He was afterwards collated to a prebend in Salisbury Cathedral, and obtained the rectory of Broad Windsor, Dorsetshire. In 1640 he published his "History of the Holy War," soon after which he removed to London and was chosen lecturer of the Savoy Church in the Strand. On the departure of Charles I. from London previously to the commencement of hostilities Fuller delivered a sermon at Westminster Abbey on the anniversary of his majesty's inauguration in 1642, from 2 Samuel xix. 30 : "Yea, let them take all, so that my lord the king return in peace," which greatly offended the popular leaders and endangered the safety of the preacher. About this time he published his "Holy and Profane State." In 1648 he was appointed rector of Waltham. In 1650 appeared his "Pisgah Sight of Palestine" and his "Abel Redivivus," and six years later his "Church History of Great Britain." But it was not till after his death that his principal literary work was published, entitled

the "Worthies of England"—a production valuable alike for the information it affords relative to the provincial history of the country and for the profusion of biographical anecdote and acute observation on men and manners. In 1658 Fuller quitted the living of Waltham for that of Cranford, in Middlesex; and at the Restoration he was reinstated in his prebend of Salisbury, of which he had been deprived by the Parliamentarians. He was also made doctor of divinity and chaplain to the king. Many extraordinary stories are told respecting his retentive memory. Died August 16, 1661.

Jeremy Taylor, Bishop of Down and Connor, and one of the most illustrious divines of the seventeenth century, was born at Cambridge in 1613. Among his ancestors was the noble Protestant martyr, Dr. Rowland Taylor. He was educated at Cambridge University, and, having taken orders, became a favorite, and to a great extent a follower, of Archbishop Laud, through whose influence he was led to settle at Oxford and afterwards obtained a fellowship. About 1638 he was presented by Bishop Juxon to the rectory of Uppingham, and, having been named chaplain to Charles I., attended him at Oxford and adhered to his cause through the civil war. For his services the degree of doctor of divinity was conferred on him by the king's command. His living was soon after sequestrated, and during the Commonwealth he was imprisoned several times. After living for a time in Wales, where, under the protection of the Earl of Carberry, he preached and wrote and kept a school, he removed in 1658 to Ireland. At the Restoration, having obtained the favor of Charles II., he was appointed Bishop of Down and Connor, and made a member of the Irish Privy Council. About the same time he was chosen vice-chancellor of Dublin University. His labors as a preacher do not appear to have been very fruitful. His real works are his books. Coleridge pronounced Jeremy Taylor the most eloquent of divines. But he believed his "great and lovely mind" was greatly perverted by the influence of Laud; so that while he was a latitudinarian in creed, he was a "rigorist" indeed concerning the authority of the Church. He was the author of "Holy Living," "Holy Dying," and many others. Died at Lisburn August 13, 1667.

Edmund Gibson, a learned prelate and antiquary, was born at Knipe, Westmoreland, in 1669. After receiving a grammatical education at a free school in his native county he was sent to Queen's College, Oxford, where he applied himself particularly to the study of the Northern languages. In 1692 he translated the Saxon "Chronicle" and published a new edition of Camden's

"Britannica." In 1715 he was made Bishop of Lincoln, was transferred to London in 1723, and died in 1748. For some years Bishop Gibson, in consequence of the ill-health of the primate, Wake, took a very prominent part in church affairs and showed himself a zealous upholder of clerical authority.

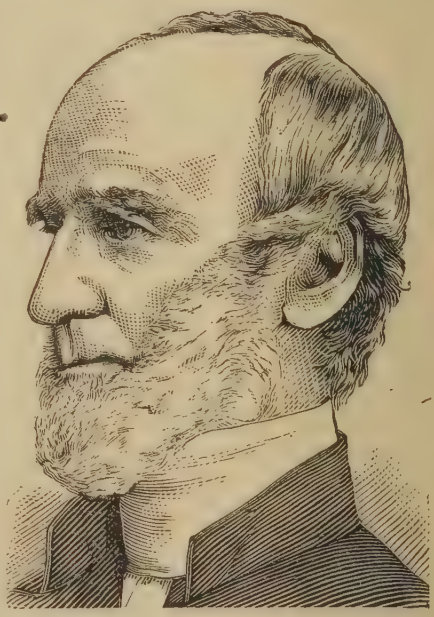
John Tillotson, a distinguished English prelate, was born in 1630. His father, who was a strict Calvinist, brought him up in the same principles and sent him to Clare Hall, Cambridge. At the Restoration he conformed to the Established Church, was made king's chaplain, and presented to a prebend of Canterbury. When Charles II. in 1672 issued a declaration for liberty of conscience for the purpose of favoring the Roman Catholics, Tillotson preached strongly against it, but was, nevertheless, advanced to the deanery of Canterbury and obtained a prebend in St. Paul's. He warmly promoted the Exclusion Bill against the Duke of York, and refused to sign the address of the London clergy to the king on his declaration that he would not consent to it. At the execution of Lord William Russell he attended him with Dr. Burnet, and, though afterwards decided friends to the Revolution, both these divines urged that nobleman to acknowledge the unlawfulness of his resistance. After the revolution he was appointed clerk of the closet; was a member of the Ecclesiastical Commission of 1689; and on the deprivation of Sancroft, in 1691, he was raised to the see of Canterbury. In November, 1694, he was taken suddenly ill during the service in the chapel of Whitehall and died in a few days (November 24). His sermons rank amongst the most popular in the English language, and were at one time regarded as a standard of finished oratory.

George Berkeley, Bishop of Cloyne, an illustrious philosopher, was born in Ireland in 1684. He was educated at Trinity College, Dublin, visited London in 1713, and spent several years in travelling on the Continent. He became chaplain to the Duke of Grafton, and soon after dean of Derry. In 1728 he went, accompanied by two or three friends, to Rhode Island, in the hope of founding there a missionary institution for the benefit of the Indians. His scheme failing for want of funds, he returned, and in 1734 was made Bishop of Cloyne. Died at Oxford, 1753.

Joseph Butler, Bishop of Durham, was born at Wantage in 1692. His father was a Presbyterian and sent him to the Dissenting academy at Gloucester. But he soon conformed to the Church of England, studied at Oxford, and in 1718 became preacher at the Rolls. In 1724 he was appointed rector at Stanhope, and two

years afterwards settled there, renouncing his Rolls preachership. Through the influence of Bishop Secker he became chaplain to Lord Chancellor Talbot and clerk of the closet to Queen Caroline. In 1738 he was raised to the see of Bristol, soon after made dean of St. Paul's, and in 1750 was transferred to Durham. His health soon failed him, and he only held his see three years. Butler's great work is the "Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature." Died at Bath, 1752.

Stephen H. Tyng, D.D., a distinguished divine and philanthropist of the Protestant Episcopal Church, was born at Newburyport, Mass., March 1, 1800. He graduated from Harvard College when seventeen years old, and two years later began the study of theology. He was ordained deacon March 4, 1821, and had taken priest's orders prior to his first pastorate, at Georgetown, D. C., 1823–25. He became rector of St. Paul's Church, Philadelphia, in 1829, and of St. George's Church, New York City, in 1845. On attaining his seventieth year his congregation gave him an assistant, with whose help he superintended the affairs of his parish until April 28, 1878, when he preached a farewell sermon and retired on a pension of $5,000 per year. For more than forty years Dr. Tyng was a pioneer in aggressive Christian and philanthropic work. He received the degree of D.D. from Jefferson College, 1832, and Harvard, 1833. Died Sept. 3, 1885.



Reginald Heber, D.D., was born at Malpas, Cheshire, Eng., April 21, 1783, and educated at Brasenose College and All-Souls. After making an extended Continental tour he took orders in 1807, and until 1823 he was actively engaged in preaching, lecturing, and in literary work. Appointed to the vacant see of Calcutta, he embarked June 16, 1823, reaching his destination in October. In June, 1824, he began the visitation of his vast diocese. On April 1, 1826, he reached Trichinopoli, and on the 3d he was seized with an apoplectic fit while bathing, which terminated his valuable

life. After his death a "Narrative of a Journey through the Upper Provinces of India" appeared, and his widow published his biography.

Edward Bouverie Pusey, D.D., founder of Puseyism, a belief which holds to confession and many other Roman Catholic practices, was born in 1800. He was educated at Oxford, and, after graduating in 1822, accepted the positions of fellow of Oriel College, canon of Christ Church, and, six years after, that of Regius Professor of Hebrew. He was the joint author with John Henry Newman of those "Tracts for the Times" which were the cause of so much commotion in the Church of England. He preached a sermon on the Holy Eucharist, and for the ultra views he expressed therein he was suspended from the ministry in 1843.

Dr. Samuel Seabury, a noted Episcopal minister, was born at Groton, Conn., 1729. He was educated at Yale College, and after graduating studied for the priesthood. He rose to the bishopric of Connecticut in 1783. Died, 1796, in his sixty-eighth year.

Bishop William White, an eminent American divine, was born in 1748 at Philadelphia. He entered the priesthood in 1772, and immediately afterwards took charge of Christ Church and St. Peter's Church in Philadelphia. In 1786 he was ordained bishop. He was an extensive theological writer; his "Comparative Views of the Controversy between the Calvinists and Arminians" may be mentioned as one of his best. Died at the advanced age of eighty-eight.

Manton Eastburn, D.D., brother of James Wallis Eastburn, the Episcopal clergyman and poet, was a native of England, born at the beginning of the present century. He studied at Columbia College, New York, from which he graduated in 1817. He took the orders of the priesthood in 1822, and accepted a call from the Church of the Ascension (Episcopal) in the city of New York, which position he occupied very acceptably for many years. In 1843 he was ordained Bishop of Massachusetts.

Thomas Hopkins Gallaudet, American teacher of deaf mutes, was born at Philadelphia in 1787. He successively pursued and abandoned law, trade, and divinity, and in 1815 visited Europe to learn from the Abbé Sicard his method of instructing the deaf and dumb. He was principal of the American asylum at Hartford from 1817 till 1830, and devoted himself with great zeal and success to his duties. Gallaudet was author of the "Child's Book of the Soul," which had a large circulation in England. Died 1851.

Henry C. Potter, D.D., LL.D., was born in Schenectady, N. Y., in 1835. He was a son of Bishop Alonzo Potter, of Pennsylvania, and a nephew of Bishop Horatio Potter, of New York. He was educated in the Episcopal Academy in Philadelphia, and graduated from the Theological Seminary of Virginia in 1857. In the same year he was ordained deacon, and, two years later, priest. He was successively rector of Christ Church, Greensburg, Pa.; St. John's Church, Troy, N. Y., and Grace Church, New York; assistant-minister of Trinity Church, Boston (1866–'68), and of Grace Church, New York, 1868 to October, 1883. He received the degree of D.D. from Union College in 1865. On October 20, 1883, he was consecrated Assistant-Bishop of the Diocese of New York, having been elected to the position when his uncle, conscious that his episcopal duties were too severe for his advanced years, petitioned the Annual Convention for help. Dr. Potter was elected secretary of the House of Bishops in 1866, and served for many years in that capacity. He declined elections to the bishoprics of Massachusetts and Iowa, and also the tender of the presidency of Kenyon College, Ohio.

Arthur Cleveland Coxe is the son of Dr. S. H. Coxe, an able Presbyterian minister, who was the author of "Quakerism not Christianity" and several other works. His son Arthur, who was born at Mendham, N. J., 1818, seems to have inherited his father's love of theology, although his belief is different, being the Episcopal bishop of Western New York. He is of the Broad Church party, seeing good in all creeds, yet reverencing his own. In addition to his clerical duties he, with his great fund of energy, finds time to write much—"Saul: a Mystery," "Christian Ballads," and "Impressions of England" being some of his works. He was at one time rector of Grace Church, New York City. He was ordained bishop in 1865.

Alonzo Potter, D.D., LL.D., a noted Episcopal bishop, was born in Dutchess County, N. Y., in 1800. He was educated at Union College, and, after graduating in 1821, he was chosen to the professorship of mathematics and natural philosophy, and the same year he was ordained. Five years after he was called to the rectorship of St. Paul's Church, Boston, and in 1831 he entered Union College as vice-president and professor of moral philosophy. In 1845 he was ordained Bishop of Pennsylvania. Among his works are "Political Economy: its Objects, Uses, and Principles Considered," and "Hand-Book for Readers and Students." Died 1863.

Dr. Horatio Potter, brother of Alonzo Potter, Bishop of Penn-

sylvania, was born in 1802 in New York. He studied at Union College, from which he graduated, and in his twenty-sixth year he assumed the professorship of natural philosophy and mathematics at Trinity College, Hartford. In 1861 he was ordained Bishop of New York. During his episcopate he saw the Church in New York multiply from two dioceses into five: those of Long Island, Albany, and Central New York having been erected since his consecration. He received the degree of D.D. from Trinity College, Hartford, Conn., 1838; that of LL.D. from Hobart College, Geneva, N. Y., 1856; and that of D.C.L. from the University of Oxford, 1860. On Nov. 22, 1879, the twenty-fifth year of his episcopate was celebrated in Trinity Church, New York. On account of his advancing age he asked for an assistant in 1883, and his nephew, Henry C. Potter, D.D., was chosen Assistant-Bishop of New York, and consecrated Oct. 20 of that year.

Stephen Elliott, D.D., was born in Beaufort, S. C., August 31, 1806. He entered Harvard University, but left and went to South Carolina College, Columbia, graduating in 1825. He abandoned the practice of law, in which he had engaged, in 1832, and devoted himself to a preparation for the church. He was ordained in 1835, and elected professor of sacred literature and the evidences of Christianity in the South Carolina College in the same year. In 1840 he was selected as the first bishop of Georgia, and in 1841 became rector of St. John's, Savannah. He was elected provisional bishop of Florida in 1844. He spent seven years in furthering female education, devoting his whole fortune to the work. In 1853 he was appointed rector of Christ Church in Savannah. His duties as bishop were performed faithfully during all these changes and vicissitudes. Died in Savannah December 21, 1866.

CONGREGATIONALISTS.

Timothy Dwight, a distinguished American clergyman and teacher, was born at Northampton, Mass., May 14, 1752. He was the grandson of Jonathan Edwards; his mother, Mary Edwards, was a woman of great loveliness of character and rare attainments. He studied at Yale, graduated 1769, and subsequently acted as tutor in that college for five or six years. While there he wrote his epic poem, "The Conquest of Canaan." After leaving Yale he received license to preach and entered the army as chaplain. It was not till 1783 that he was ordained, and at the same time assumed charge of the Congregational Church of Greenfield, Conn. It was

at this place that, induced by pecuniary reasons, he opened his academy, which acquired so high a reputation. After ten or twelve years he was called to fill the president's chair at Yale College, and remained there till his death. In addition he was professor of theology and officiated in the chapel of the college. He wrote considerably, both prose and poetry. His principal works are his "System of Theology," which is highly regarded, and "Travels in New England and New York." This indefatigable worker died at New Haven, January, 1817.

Lyman Beecher, D.D., a distinguished divine, orator, and theologian, born at New Haven, Conn., October 12, 1775. He studied theology with President Dwight, of Yale, after graduating from that college in 1797. He went to Long Island and settled as pastor at East Hampton, where he remained several years. In 1810 he received a call from Litchfield, Conn., which he accepted, and for sixteen years had charge of that parish. About 1826 the Unitarians were gaining many converts at Boston, and Dr. Beecher removed to that city to protect the faith which lay so near his heart from their influence; and his immense efforts in that direction were productive of great results. He was at this time pastor of Hanover Street Church, Boston. After remaining here for six years he was called to the president's chair of Lane Theological Seminary at Cincinnati, which he filled very acceptably for ten years, and at the same time acted as pastor to the Second Presbyterian Church of that city. In 1842 he removed to Boston, where he lived till 1856, and then he settled at Brooklyn, where he died in January, 1863. The characteristics of Dr. Beecher were energy and boldness, and they permeated his every action. Whatever his hand found to do he did it with all his might. He always struck at the root of the tree; no half-way measures would do for him. It was no wonder that with such a character and such natural gifts he was so successful in whatever he undertook, whether fighting for temperance, religion, or any other object which he believed to be for the good of the people.

Sereno Edwards Dwight, D.D., a noted American minister, and a son of President Dwight, of Yale College, was born at Greenfield Hill, Conn., in 1786. He was educated at Yale, and graduated in 1803. He was at first inclined to the bar, at which he practised law successfully for ten years. But becoming afterwards more deeply impressed with religious views, he abandoned his profession and studied divinity, and became pastor of Park Street Church. He was subsequently president of Hamilton College.

Died 1850. Dr. Dwight was the great-grandson of Jonathan Edwards, and he edited the writings of his eminent relative, to which he added a life.

Leonard Bacon, D.D., LL.D., was born February 19, 1802. After attending Yale College and graduating in 1820 he went to Andover, from which he graduated in 1824. His first call was to the First Congregational Church at New Haven, in 1825, where he remained until 1866. Receiving the appointment of professor of systematic theology in the Divinity School of Yale College in 1866, he entered upon a career of great usefulness which terminated only at his death. From 1848 to 1861 he was one of the editors of the *Independent*, to the success of which he largely contributed. His was an exceedingly busy life, to which the numerous volumes he has written, in addition to his other duties, will abundantly testify. He took a great interest in missionary work, always taking an effective part in the deliberations of the Missionary Society of the Congregational Church. His zeal in this direction led him in his travels to visit Armenia, where his life was put in great peril. He was a concise and forcible speaker, always wise and sometimes witty. As a lecturer he was as acceptable as in the pulpit. Died December 24, 1881, in New Haven, the scene of his great activities.

Edward Norris Kirk, a clergyman of the Congregationalist Church, born in New York, 1802. Studied at Princeton, N. J., graduated, and assumed the charge of a church at Albany in 1828. He held for some time the position of secretary of the Foreign Evangelical Society. In 1842 he went to Boston as pastor of the Mount Vernon Church of that city. Died March 27, 1874.

Andrew P. Peabody, D.D., an eminent scholar and divine, born at Beverly, Mass., in 1811. After graduating from Harvard in 1826 he studied divinity at Cambridge. He assumed the pastorate of the South Congregational Church at Portsmouth, N. H., in 1833; twenty years after he filled the editor's chair of the *North American Review*. In 1844 he published his "Lectures on Christian Doctrine"; two years after his "Sermons of Consolation" appeared. His contributions to the *New England Magazine*, *American Monthly*, and *Christian Examiner* have been considerable. It was in 1860 he was called to the professorship of Christian morals at Harvard—an appointment he filled, in a manner which could not be excelled, until retired by age.

Henry Ward Beecher, a noted American divine, was born at

Litchfield, Conn., June 24, 1813, son of the celebrated Rev. Lyman Beecher. He graduated at Amherst College in 1834, and studied theology under his father at Lane Seminary, Ohio. He first settled as a Presbyterian minister at Lawrenceburg, Ind., in 1837; removed to Indianapolis in 1839, and became pastor of the Plymouth Congregational Church, in Brooklyn, N. Y., in 1847. As a speaker and writer Mr. Beecher achieved equal success. One of his chief characteristics was sympathy for the oppressed and afflicted, and it was this that made him throw all his talents against the curse of slavery in the past, and also made him stand up like a rock for the cause of temperance. The Beecher-Tilton suit of 1875, in which on July 2 the jury failed to agree upon a verdict on the question of Mr. Beecher's guilt, was one of the most celebrated cases in the history of criminal procedure in the United States.

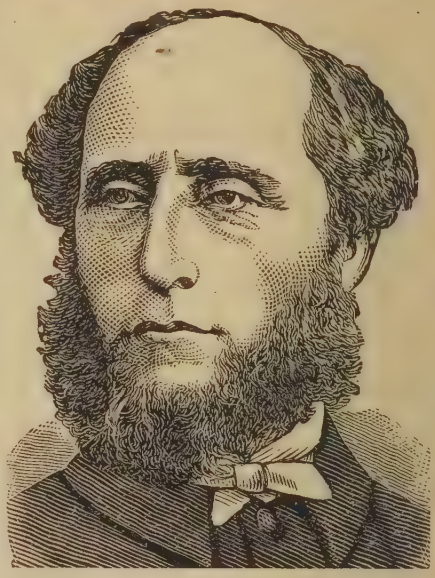
Thomas K. Beecher, son of Dr. Lyman Beecher, was born at Litchfield, Conn., 1824. He was educated at Illinois College, Jacksonville, from which he graduated in 1843. He went to Elmira, N. Y., where he has had charge of a Congregational church for many years.

James Harris Fairchild was born in Stockbridge, Mass., November 25, 1817. In 1834 he entered Oberlin, and was one of the first Freshman class organized in the college, finishing his collegiate education in 1838 and his theological course in 1841. He was tutor of Latin and Greek at Oberlin in 1839. In 1841 he occupied the chair of ancient languages. In 1847 he was chosen professor of mathematics and natural philosophy, and in 1858 professor of moral philosophy. Was elected president of Oberlin in 1866.

Richard S. Storrs, D.D., was born at Braintree, Mass., August 21, 1821. He graduated from Amherst College in 1839, studied theology at Andover, and was ordained pastor of a Congregational church at Brookline, Mass., in 1845. In the following year he was called to the Church of the Pilgrims in Brooklyn, N. Y. He soon gained high repute as a scholar of wide attainments, and one of the most brilliant pulpit orators. On November, 1881, his friends, in and out of the congregation, presented him with a purse of $35,000 in celebration of the thirty-fifth anniversary of his pastorate. He was the orator at the opening of the East River Bridge, May 24, 1883.

Joseph Cook, the eminent minister and lecturer, was born at Ticonderoga, N. Y., January 26, 1838. He graduated from Phillips Academy in 1857 and from Harvard, graduating first in philosophy and rhetoric, in 1865. In 1868 he graduated from the Andover Theological Seminary. He held brief Congregational pastorates in Lynn and Boston, Mass. In 1871 he went to Europe, visiting all the leading cities of the Old World. Returning, he entered upon his famous lecturing career in 1874, under the auspices of the Young Men's Christian Association of Boston. His success was so marked that in 1876 Tremont Temple was engaged for his services on account of its vast seating capacity.

Newman Hall was born at Maidstone, Kent, England, May 26, 1816. After receiving a preparatory education at Highbury Congregational College he was graduated at the London University. In 1842 he was called to the Albion Congregational Church at Hull, where he officiated until 1854, when he became minister of Surrey Chapel, London. When the American Civil War broke out Mr. Hall advocated the Northern cause. He visited the United States and was warmly received, opening Congress with prayer, and preaching in the House of Representatives. To his new Christ Church (1876) was added the Lincoln Tower, in commemoration of President Lincoln's Emancipation Proclamation, one-half the cost of which he collected in the United States.



UNITARIANS.

Robert Collyer, the "blacksmith-preacher," was born at Keighley, Yorkshire, England, Dec. 8, 1823. He worked six years in a linen factory, and was then apprenticed to a blacksmith, at whose forge he toiled for twelve years. In 1848 he was converted, under Methodist influences, and almost immediately began preaching in neighboring chapels. In 1850 he came to the United States, settling in Germantown, Pa., where he worked at the forge, taught, and preached. It was then that he formed a religious belief very different from that accepted in earlier life. He became acquainted with the Rev. Dr. Furness, of Philadelphia, and James and Lucretia

Mott, and after hearing them lecture he experienced a second conversion, and at once abandoned preaching total depravity and eternal punishment. For this change of belief he incurred the charge of heresy, and the Quarterly Conference, at Milestone, Pa., refused to renew his license to preach. This was in January, 1859, and in the following month he was surprised by receiving a call to the pulpit of the Second Unitarian Society of Chicago, Ill., then newly organized. He accepted the invitation, and under his preaching the society rapidly increased in size and influence. After a steady and laborious service of twenty years, in the summer of 1879 he accepted, after much hesitation, a call from the Church of the Messiah in New York, and entered upon his pastoral duties there.

John Biddle, a Socinian writer of considerable note in the time of Charles I. and during the Commonwealth, and now regarded as the founder of English Unitarianism, was the author of a "Confession of Faith concerning the Holy Trinity," and other works in defence of his principles. He was frequently prosecuted and imprisoned, and died of a fever caught in jail in 1622.

William Ellery Channing, D.D., Unitarian divine and miscellaneous writer, was born at Newport, R. I., in 1780. His maternal grandfather, William Ellery, was one of those who signed the Declaration of Independence, and his father was a partner in the mercantile firm of Gibbs & Channing at Newport. Educated at Harvard College, he early abandoned the profession of medicine, for which his father intended him, and prepared himself for the Unitarian ministry; and in 1803 he commenced his career by taking charge of the congregation in Federal Street, Boston. His eloquence rendered him from that time forth one of the most conspicuous men of America. To the honor of Dr. Channing it must be said that he was ever the advocate of peace and was instant in season and out of season in denouncing slavery. A volume of his "Reviews, Discourses, etc.," was published in 1830. Died October 2, 1842, aged sixty-two.

James Freeman Clarke, a native of this country, was born 1810. His talents are versatile, he having distinguished himself as a pulpit orator and as a writer of both poetry and prose. He is of the Unitarian faith and has preached in Boston for a number of years. One of his characteristics was his great hatred of slavery, and he made himself famous by his vehemence in opposing it. He wrote the "Christian Doctrine of Forgiveness" and the "Christian Doctrine of Prayer." He is also the author of several poems.

Joseph Stevens Buckminster, the son of Joseph Buckminster, a popular divine of Massachusetts, was born in 1784 at Portsmouth. He was educated at Harvard, which he left with great honors at the age of sixteen. At the early age of twenty he was called to Brattle Street Church, Boston (Unitarian). Here he had charge of one of the most numerous and cultivated congregations in the city. He was a great student and famous both as a speaker and a scholar. But his constant application had made serious inroads upon his health, and he was obliged to cross the ocean to recuperate. It is doubtful whether he entirely recovered, or else he did not profit from the lesson, for he died, at the early age of twenty-eight, in 1812.

Orville Dewey, one of the strongest minds in the Unitarian Church, and the author of "Discourses on Human Life," "The Unitarian Belief," etc., was born in Sheffield, Mass., in 1794. He attended Williams College, and, after graduating from there in 1814, he was chosen assistant of Dr. Channing, which position he filled for two or three years. From there he went to New Bedford, and after remaining ten years he was called to a charge in New York City. In 1858 he went to Boston to assume the pastorate of the New South Church.

Theodore Parker, a distinguished American theologian, philosopher, and social reformer, was born at Lexington, near Boston, August 24, 1810. He entered Harvard College in 1830, continuing, however, for a time to work on his father's farm, and afterwards teaching in a school in Boston. In 1834 he entered the Theological School, the professors at which belonged to the then rising liberal school. After laborious and successful studies he was chosen in 1837 minister of a Unitarian congregation at West Roxbury, his marriage having taken place just previously. He had there leisure for study, and read extensively, enjoying the society of Dr. Channing. His views of Christianity had diverged considerably from the standard of his sect, and great excitement was occasioned by his sermon "On the Transient and Permanent in Christianity," preached in 1841. Wearied with the bitterness and opposition of his adversaries, he visited Europe in 1843. The prejudice against him led to his quitting West Roxbury and settling at Boston in 1846 as minister of the Twenty-eighth Congregational Society. In the following year he became joint-editor with Emerson and Cabot of the *Massachusetts Quarterly Review.* He distinguished himself as the fearless opponent of the Fugitive Slave Law and sheltered slaves in his own house. Notwithstand-

ing his failing health, he was very active as a public lecturer on various political and social topics, and was the correspondent of many eminent men. Early in 1859 he was compelled to relinquish his duties and seek health in France and Italy. It was in vain, and he died at Florence May 10, 1860.

Henry Whitney Bellows, D.D., a distinguished clergyman of the Unitarian Church, born in Boston, 1814. He studied at Harvard, and in 1832 he obtained the degree of bachelor of arts, and remained in that university to study theology. He subsequently took charge of a church in New York. He founded the *Christian Inquirer,* which, owing to his able management and brilliant contributions, had great success. As a lecturer Dr. Bellows stood high, and had used his eloquence always for the cause of the people, either patriotically or philanthropically. His work "On the Treatment of Social Diseases" is too well known to need comment. It was to him that the United States Sanitary Commission owed its origin, and he filled the president's chair of that institution as long as it was in existence. Died January 30, 1882.

Thomas Starr King, a noted Unitarian minister, a native of New York, born there in 1824. He was called to the pastorate of the Hollis Street Church in Boston, where he remained till 1860. He then sailed for San Francisco to take charge of the Unitarian church in that city. As a speaker he had few equals, and it was as a lecturer that he became noted. His early death, which occurred in 1864, caused great regret and sorrow.

Octavius B. Frothingham, a noted Unitarian minister, is the son of Dr. Nathaniel Frothingham, an eminent divine of the same persuasion. Born in Boston, 1822, he received his theological education at Harvard and took orders in 1847. Twelve years after he removed to New York and assumed the pastorate of the Third Unitarian Society in that city. The views and doctrines of Mr. Frothingham are in many respects similar to those of Theodore Parker.

PRESBYTERIANS.

Ebenezer Erskine, the founder of the Secession Church in Scotland, was born at Dryburgh, in Berwickshire, 1680. Having passed through the usual literary and theological course at Edinburgh University, he was ordained minister at Portmoak, in Kinross-shire, in 1703, and soon began to take a prominent part in the religious contests of the period. In 1731 he accepted a call

to Stirling, and circumstances soon afterwards having occurred to augment the hostility he had always shown to the law of patronage, he declared the church judicatories to be illegal and unchristian, and, after some delay and discussions, was deposed from the office of the holy ministry in 1740. He was soon joined by his brother Ralph, minister of Dunfermline, and other ministers, and, having constituted themselves, thus gave origin to the Secession Church. Died 1754.

William Carstares, a Scotch divine, but of more influence as a politician, was born at Cathcart in 1649. In order to remove him from the danger of being led into politics his friends sent him from Edinburgh, where he had commenced his studies, to Utrecht. Becoming known to the Prince of Orange, he obtained his confidence and was employed by him in forwarding his designs upon England. Being privy to the Rye-House plot, he was apprehended and put to the torture, which he bore with much fortitude, but at length made a statement, which was used against his friend Mr. Baillie. On his liberation he returned to Holland, where the prince received him very cordially and made him his chaplain. He accompanied William to England, and, though nominally only his chaplain, was in fact one of the most influential and able of his state advisers. Under Queen Anne he had no political power, but was made principal of the University of Edinburgh, in which post he gave satisfaction equally to her majesty and to the Scottish public. By the House of Hanover he was equally patronized, and continued a favorite till his death, which took place, in his sixty-sixth year, in 1715.

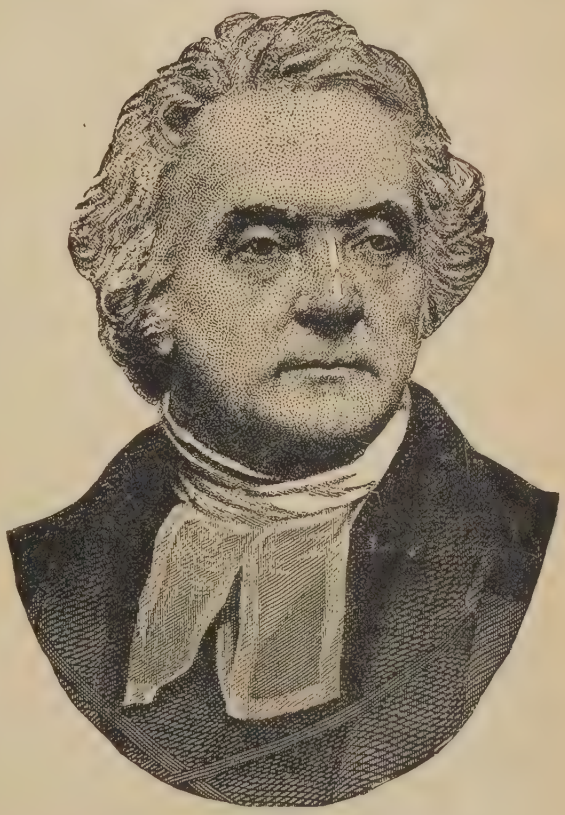
Philip Doddridge, a Dissenting divine, was born in London in 1702. He was successively minister at Kibworth, Market Harborough, and Northampton, and acquired a great and deserved reputation. He established and presided over an academy for the training of young men designed for the ministry. Being afflicted with a pulmonary complaint, he went to Lisbon for his health, and died there in 1751. His principal works are "The Family Expositor," "The Rise and Progress of Religion in the Soul" (which had an immense circulation), "The Life of Colonel Gardiner," and "Hymns." Many of Doddridge's "Hymns" are of a far higher order than the majority of those which were in his day in common use in public worship.

Matthew Henry, a Nonconformist divine, was born in 1662. He was educated by his father, Philip Henry, an eminent Presbyterian divine; studied the law at Gray's Inn, but renounced it

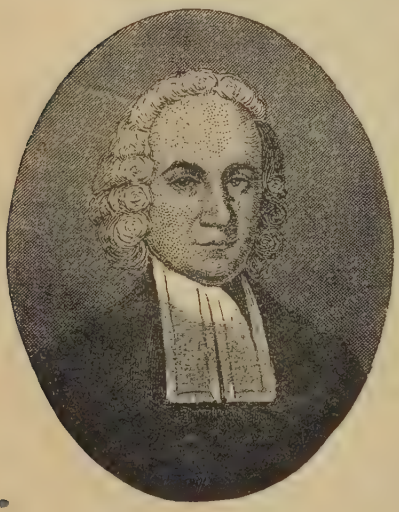
for the ministry and settled at Hackney. His chief work is an "Exposition of the Bible," in five vols. folio; besides which he wrote other books of practical divinity. Died 1714.

John Jamieson, D.D., theologian and philologist, was minister to a congregation of seceders from the Scotch Church at Edinburgh. He applied himself to literary pursuits and was a most industrious writer. But his works for the most part have no lasting value. Born 1758; died July, 1838.

Thomas Chalmers, D.D., was born at Anstruther, in Fife, on the 17th of March, 1780, and was early sent to study at St. Andrews University. On the completion of his theological course he officiated for about two years as assistant in the parish of Cavers, and in 1803 he obtained a presentation to the parish of Kilmany, in Fifeshire. Here, after some years' quiet discharge of his clerical duties, he was awakened to a new religious life while engaged in writing the article "Christianity" for Brewster's "Edinburgh Encyclopædia." In 1815 he became minister of the Tron Church, Glasgow, and in that city he labored for eight years, during two of which Edward Irving was his assistant. In 1817 he visited London. The churches in which he was to preach were crowded; and amongst his auditors were a number of the distinguished clergy, peers, members of Parliament, and literary characters of all classes



and denominations. In 1824 he accepted the chair of moral philosophy at St. Andrews. In 1828 he was removed to the chair of theology in the University of Edinburgh; and here he prosecuted his multifarious labors, lecturing, preaching, publishing, organizing schemes for the welfare of the church, and taking an active part in her courts, till the disruption of the Church of Scotland in 1843, when he joined the Free Church, which he mainly contributed to found, and became principal and professor of theology in the New College, founded by the seceding body. In the spring of 1847 he repaired to London to give his evidence before the Sites Committee of the House of Commons. He preached every Sunday while in England, and on the last Sunday of May he was again at home. His works published during his lifetime, in twenty-five volumes, chiefly relate to theology and political economy; among these are his "Astronomical Discourses," first published in 1817, when they formed a new era in the history of pulpit oratory. Besides these, nine volumes of posthumous works, consisting of "Daily Scripture Readings," "Institutes of Theology," etc., have been published by his son-in-law, Dr. Hanna, to whose interesting memoirs of Dr. Chalmers we refer the reader for fuller information. Died May 31, 1847.



Jonathan Edwards, an American theologian and metaphysician, was born at Windsor, in Connecticut, in 1703. In 1722 he became pastor to a Presbyterian congregation in New York, and in 1724 was chosen tutor of Yale College. In 1724 he resigned that station and became assistant to his grandfather, who was a minister at Northampton. There he continued till 1750, when he was dismissed for refusing to administer the sacrament to those who could not give proofs of their conversion. The year following he went as missionary among the Indians, and in 1757 was chosen president of the College of New Jersey, where he died in 1758. He wrote several works, the principal of which is his "Inquiry into the Modern prevailing Notion of that Freedom of Will which is sup-

posed to be essential to Moral Agency." It is this work on which his fame rests, and is one of the most powerful expositions and defences of the views known as Calvinistic.

John Mitchell, a noted Presbyterian divine, and founder of the first theological seminary in the United States, was born in New York in 1770. He was a graduate of Columbia College, 1789, and finished his professional course at Edinburgh. His father dying, he was chosen his successor as pastor of the Reformed Presbyterian Church in Cedar Street, New York. Here he was eminently successful, drawing great audiences by his eloquence. He edited for a time the *Christian's Magazine*, and in 1811 filled the appointment of provost at Columbia College. Here he remained for ten years, and then accepted the call to the presidency of Dickinson College, Pennsylvania. As a writer he excelled, his "Oration on the Death of Alexander Hamilton" being greatly admired. This work was from his inmost heart, as Hamilton was his most intimate friend. Died 1827.

Samuel Davies, D.D., an eminent American clergyman noted for his great eloquence as well as for his theological culture, was born at New Castle, Del., 1724. It is to him that New Jersey owes her college, as he was the most prominent mover towards the founding of it. After the death of Jonathan Edwards he filled the president's chair of that institution. He was the author of several volumes of sermons, which have been widely read both in England and America. Died in 1761.

Dr. James W. Alexander, an American minister, was born in 1804 in Louisa County, Va. He was the eldest son of Dr. Archibald Alexander, mentioned above. After graduating at Princeton in 1820 he studied theology and became a tutor in the college. He began his ministerial duties in 1827 in Charlotte County, Va. After laboring there a few years he removed to Trenton, N. J. He afterwards edited the *Presbyterian* for three years, and then became professor of rhetoric and belles-lettres at Princeton. There he remained until 1844, when he was called to take charge of the Duane Street Presbyterian Church in New York. For two years he held the professorship of ecclesiastical history and church government in the Theological Seminary at Princeton, and for the rest of his days he was pastor of the Fifth Avenue Presbyterian Church in New York. Dr. Alexander was a profound scholar, and his writings are characterized by their great strength. Died at Virginia Springs, where he went for his health, in July, 1859, in his fifty-fifth year.

William Buel Sprague, D.D., a Presbyterian divine and noted writer, born at Andover, Conn., in 1795. He wrote "Lectures to Young People," "Hints on Christian Intercourse," "Visits to European Celebrities," and "Annals of the American Pulpit." The last-named is considered a work of great value.

James MacCosh, D.D., a distinguished Scottish scholar, divine, and metaphysician, was born in Ayrshire near the beginning of the present century. His theological views are those of the Free Church of Scotland, of which he was for a time a minister. In 1852 he was chosen professor of logic at Belfast, Ireland. He has written much, and his clear and profound reasoning has rendered him an authority on some of the most intricate subjects of the time. Among his works may be mentioned "Examination of John Stuart Mill's Philosophy," "Typical Forms and Ends of Creation" (with Dr. Dickie), and the "Method of the Divine Government, Physical and Moral." As a man of the attainments and sound views of Dr. MacCosh would be invaluable at the head of a theological college, he was earnestly entreated to fill the president's chair at Princeton, New Jersey, and he complied in 1868—a step which has been productive of the greatest success to that institution.

Eliphalet Nott, D.D., LL.D., an eminent Presbyterian clergyman, was born in Windham County, Conn. Before he filled the president's chair at Union College, Schenectady—a position which he held so acceptably for over half a century—he was for a number of years pastor of a church at Albany. Dr. Nott, in his long life of over ninety years, did all in his power to further the cause of temperance, to assist the young in strivings for the right, and to aid, both by voice and pen, all who needed encouragement. He was the author of "Counsels to Young Men," "Lectures on Temperance," etc. Died 1866.

Dr. Archibald Alexander, a very prominent Presbyterian minister, was born in Rockbridge County, Va., 1772. His grandfather, who was a native of Ireland, although of Scottish descent, removed his family from there to Pennsylvania, and from thence to Virginia, where Archibald's father was brought up as a farmer. Archibald was educated at the Rev. William Graham's school for boys, and when he had finished his classical course he studied theology with the same gentleman. He received a license to preach in 1791, and he passed the next seven years of his life in the itinerancy, gaining reputation as a very eloquent speaker.

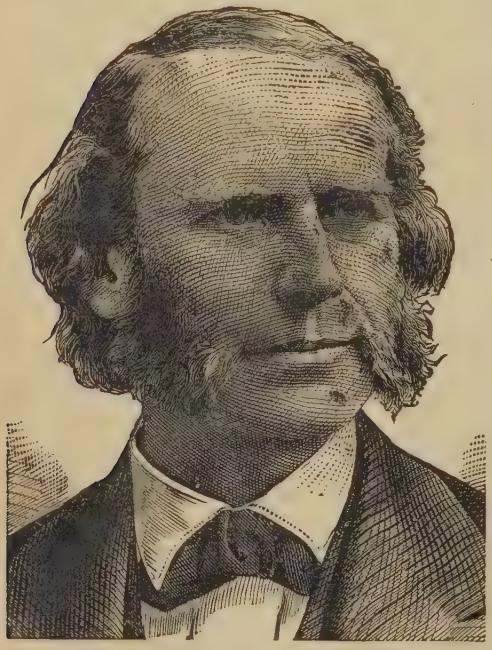
Dr. Joseph Addison Alexander, an eminent American theologian, third son of Dr. Archibald Alexander and brother to the above, was born in Philadelphia, 1809. At the early age of twelve he showed his love for the Oriental languages by commencing the study of Arabic, and when he entered college he took with him a considerable knowledge of Persian and Hebrew. He was professor of ancient languages and literature in the College of New Jersey after graduating from that institution, which position he held for three years. In 1852 he was elected to the chair of Biblical and ecclesiastical history, and there he remained till his death in 1859. Dr. Alexander was one of the ripest scholars of America, distinguished alike for the truth and greatness of his learning. Among his works are the "Commentary on the Prophecies of Isaiah," "Psalms Translated and Explained," and "Essays on Primitive Church Government." He also contributed extensively to the *Princeton Review.*

Samuel Miller, D.D., a Presbyterian clergyman, born in Delaware in 1769. He was for a number of years pastor of the First Presbyterian Church in New York, but in 1813 he became professor of ecclesiastical history in the Theological Seminary at Princeton. He wrote a number of works, chiefly those of a theological and controversial nature. Died in 1850.

Rev. Henry Highland Garnet, D.D., Late United States Minister to Liberia, was born in slavery on the property of Colonel William Spencer, near Chestertown, Md., December 23, 1815. His grandfather was a chieftain and warrior of the Mandingo tribe, a fighting race of Africa. He was taken prisoner by a rival chief and was sold to the owner of a slaveship. With others of his people the vanquished chief was brought across the sea and was sold to Colonel Spencer, a generous man. The Mandingo was tractable and intelligent, and soon became known as "Trusty," to which the name Joseph was in time prefixed. Joseph Trusty, as he was ever afterward called, married a young Mandingo woman who reached America in

the same ship in which he was a captive. Their son George was the father of Henry. George went to New York in 1825 to better his condition, assumed the name of Garnet, and was soon able to send Henry to school. In 1831 Henry began the study of Latin and Greek; in 1836 he entered the Oneida Institute, near Utica, N. Y.; in 1840 he began lecturing; he was ordained ruling elder in the First Presbyterian Church, Troy, in 1841; and was ordained and installed pastor of the Liberty Street Presbyterian Church, in that city, two years later. He was pastor of the Shiloh Church, New York City, for about twenty-six years, and was the first colored man who preached in the House of Representatives (February 12, 1865). He was appointed Minister to Liberia in 1881, and died at his post, February 13, 1882.

T. De Witt Talmage, the world-famed pastor of the Brooklyn (N. Y.) Tabernacle, was born at Bound Brook, N. J., in 1833. He was a student in the theological seminary at New Brunswick, N. J., from which he graduated with high honors. His first pastorate was at Belleville, N. J., where he remained three years. He subsequently preached at Syracuse, N. Y., and at Philadelphia. While located in the latter city he came before the public in the rôle of a popular lecturer. In 1869 he had calls from Presbyterian churches in Brooklyn, N. Y.; Chicago, Ill.; and San Francisco, Cal. He chose the former, and entered upon his pastorate in the Central Presbyterian Church, subsequently the Lay College. His popularity became so great that within a year the edifice overflowed with auditors and a larger building was needed. The hitherto struggling congregation erected a tabernacle of sheet-iron, but it was destroyed by fire in December, 1872. The new Tabernacle was opened in February, 1874.



QUAKERS.

George Fox, founder of the Society of Friends, or Quakers, was born at Drayton, Leicestershire, in 1624, and was apprenticed to a grazier and afterward to a shoemaker. At the age of nineteen he persuaded himself that he had received a divine command to devote himself solely to religion. He accordingly forsook his relations, made himself a suit of leather, and wandered from place to place, fasted much, walked abroad in retired places, studying the Bible, and sometimes sat in a hollow tree for a day together. In 1648 he began to propagate his opinions by public preaching. The nickname "Quaker" is said to have been first used by a country justice before whom Fox appeared at Derby. He was arrested in 1653 and sent to Cromwell, who, being satisfied of his pacific intentions, set him at liberty. He was more than once indebted to the Protector for his freedom when committed to prison for his frequent interruption of ministers while performing divine service. In 1669 he was liberated from prison by order of Charles II., and immediately commenced the task of organizing his followers into a formal and united society. In 1669 he married the widow of Judge Fell, and soon after went to America for the purpose of making proselytes. On his return he was again thrown into prison, but was soon released and went to Holland. Returning to England and refusing to pay tithes, he was cast in a suit for the recovery of them, and upon his release again visited the Continent. His health had now become impaired by the incessant toil and suffering he had endured, and he again revisited his native land, living in a retired manner till his death in 1690. The preaching and life of George Fox were a passionate and very practical protest against formalism in religion, world-worship, and spiritual slavery. Spite of all obstacles, he at least did see the inner truth and reality of things. To do the will of God and to persuade men to do it—this was what he lived for; and with the greatest courage, patience, and self-renunciation he devoted him-

self to his prophet's task. His writings consist of his "Journals," "Epistles," and "Doctrinal Pieces."

William Penn, the founder and legislator of Pennsylvania, and the son of Sir William Penn, an English admiral, was born in London in 1644. He was educated at Christ Church College, Oxford, and there imbibed the principles of Quakerism, which he afterward publicly professed. In the twenty-fourth year of his age Penn first appeared as a minister and an author; and it was on account of his second essay, entitled the "Sandy Foundation Shaken," that he was imprisoned in the Tower for seven months. During that time he wrote his most celebrated work, "No Cross, no Crown," and finally obtained his release from confinement by an exculpatory vindication under the title of "Innocency with her open Face." In 1681 Charles II., in consideration of the services of his father and sundry debts due to him from the crown at the time of his decease, granted Mr. Penn and his heirs, by letters patent, the province lying on the west of the river Delaware in North America, and made them absolute proprietors and governors of that country. The name, too, was changed, in honor of Penn, from the New Netherlands to Pennsylvania. Upon this he published "A Brief Account of the Province of Pennsylvania," proposing an easy purchase of lands and good terms of settlement to such as were inclined to move thither. In 1682 he embarked for his new colony; in the following year he founded Philadelphia, and revisited England in 1684. The court favor which Penn enjoyed during the reign of James II. naturally exposed him to popular dislike and suspicion. Charges of a very grave sort are brought against him by Lord Macaulay, which have been zealously controverted by other writers. The case is not so clear that we can come to any positive conclusion respecting Penn's guilt or innocence. He was deprived of his government of Pennsylvania by William III., but had it restored to him, and in 1699 he went there again. He returned to England two years later.

His last years were full of care and trouble; he was burdened with debt, and he fell into a melancholy "second childishness," and died in 1718. There is an interesting "Life of William Penn" by Mr. Hepworth Dixon.

Robert Barclay, the apologist of Quakerism, was born in Morayshire in 1648. Sent to study at Paris, he embraced the Roman Catholic faith, but after his return to Scotland joined the Society of Friends. Continuing his studies, he soon found occasion to apply his faculties and acquirements to the defence of his sect and the vindication of their doctrines. His works are "A Catechism and Confession of Faith," "Theses Theologicæ," the basis and outline of his most important work, the well-known "Apology for the true Christian Divinity," and a "Treatise on Christian Discipline." The "Apology" was written in Latin, and by its intellectual character, logical form, and lucid style attracted great attention. Its propositions excited much controversy, and most of all its assertion of the necessity of immediate revelation. Barclay was received as a friend both by Charles II. and James II. Died 1690.

Samuel Fothergill, a noted Quaker minister, was born at Carr-End, England, 1716. In his early life he was said to be very dissipated, but at the age of twenty-one he was converted to the faith of his family (Quaker) and became a minister of that society. In this capacity he travelled in Great Britain, Ireland, and North America, preaching with an eloquence that charmed his vast audiences. He was the possessor of a fortune which he had earned in commerce. Mr. Fothergill was the brother of Dr. John Fothergill, the eminent philanthropical English physician. Died 1780.

Thomas Evans, a noted Quaker minister and writer, was born in Philadelphia in 1798. He expressed his decided opposition to the Unitarian views of Elias Hicks in a number of noted articles in the publication called the *Friend.* He is also the author of the most perfect work ever published on the opinions and belief of the Quakers regarding the divinity of Christ, called an "Exposition of the Faith of the Religious Society of Friends." He seriously injured his health while on a voyage to Charleston, S. C., by pumping in order to save the vessel from shipwreck. He died May 25, 1868.

Elias Hicks, a distinguished Quaker preacher, was born at Hempstead, Long Island, 1748. He began his career as a minister

in his twenty-eighth year, and from the very first denounced slavery and, as far as it lay in his power, refused to profit in any way by the labor of the slaves. After remaining for many years a consistent member of the Society of Orthodox Quakers he changed his views and adopted the most ultra opinions of the Unitarians, which were so much at variance with those of the Quakers that he was most severely censured and the trouble ended in a schism. A great many went with Hicks—not that they believed as he did, but because it gave them a warrant for entertaining more liberal views than those held by the Orthodox party. The parties, however, were very nearly equal. Hicks maintained his position till his death, which occurred February 27, 1830, after a most blameless life.

DUTCH REFORMED.

Theodoric D. Romeyn, a noted and influential divine of the Reformed Church and the principal founder of Union College, Schenectady, was born at New Barbadoes, N. J., in 1744. He was stationed many years at Schenectady, N. Y., and it was this that led him to see the necessity of a college there. Died 1804.

George W. Bethune, D.D., a Reformed clergyman, was born in the city of New York in 1805. He entered Columbia College, but left for Dickinson, in Pennsylvania, from which he graduated. He then went to Princeton to study theology, and after taking orders settled at Rhinebeck as pastor in 1828, where he remained for three years and then removed to Utica. His stay here was also short, for in 1834 he was called to Philadelphia to take charge of the First Reformed Church in that city. Dr. Bethune was not only a pulpit orator but a profound scholar. On the rostrum he was particularly successful. His anxiety for his country's safety at the time of her peril undermined his health, so that he was obliged to travel. He was at this time residing in Brooklyn. He embarked for Europe, and on arriving there stayed for a while in France, and then went to Florence. On being invited to preach, he, with his accustomed readiness to do any good that lay in his power, complied, but with a fatal result. He was attacked with apoplexy and died the next evening, April 27, 1862. Dr. Bethune wrote "The Fruit of the Spirit," "Early Lost, Early Saved," etc. His poems, which are greatly admired for their purity and fidelity to nature, were published in 1848.

Dr. Philip Schaff was born at Chur, Switzerland, January 1, 1819. He entered successively the universities of Tübingen, Halle,

and Berlin, receiving from the last-mentioned college his degrees of licentiate of divinity and doctor of philosophy in 1841. He travelled for a year on the Continent in the capacity of tutor, returning to Berlin to commence his career as a theological lecturer. He came to the United States in 1844, where he became the lecturer on ecclesiastical history at Andover, and professor of church history at Hartford. The year 1854 Dr. Schaff spent in Europe, and, although his purpose was recreation, he labored just as assiduously as in his adopted country. While abroad he represented the German Church of America at the Diet of Frankfort-on-the-Main, and also before the Swiss Pastoral Conference in Basel. It was while on this tour that the degree of doctor of divinity was conferred upon him by the University of Berlin. In 1869 he was appointed professor of apologetics and symbolics in the Union Theological Seminary at New York. He organized the American Bible Revision Committee, and became its president in 1871. He was also one of the founders of the American branch of the Evangelical Alliance, and made a number of trips to Europe in its interest, as a special commissioner. Dr. Schaff became a Presbyterian subsequent to his removal to New York, and was for many years secretary of the Sabbath Association of that city.

UNIVERSALISTS.

John Murray, a noted English clergyman who assisted in founding Universalism in America, was born in Hampshire, England, 1741. In his thirtieth year he came over to the United States and entered the army as chaplain. When the Universalist Convention was held in 1785 he took a very prominent part in its transactions. He afterwards went to Boston and was pastor of a church there for a number of years. Died 1815.

Hosea Ballou, a noted American divine, and the founder of "Universalism," was born in Richmond, N. H., in 1771. He settled at Boston in 1817 after travelling through various parts of New England. He was the author of numerous theological works, among which his "Examination of the Doctrine of Future Retribution" is probably his best. He was the editor and founder of the *Universalist Magazine,* and also of the publication now known as the *Universalist Quarterly Review.* The doctrine of Mr. Ballou is what the name would indicate—viz., that all will be saved. He at first preached that the wicked were at first punished after death, and by this suffering became purified for heaven. But later on he changed his views and promulgated the belief that

punishments all came in this life, and after death all were saved. Died 1852.

Edwin Hubbell Chapin, D.D., was born in Union Village, Washington County, N. Y., in 1814. Educated at the Bennington, Vt., academy, he went to Troy, N. Y., and began the study of the law. Converted to Universalism, he relinquished this study and a few months after began preaching in Universalist pulpits. In May, 1838, he accepted his first call, which was from the Universalist church in Richmond, Va. Here he remained till 1840, when he was invited to succeed the father of Starr King by a congregation in Charlestown, Mass. Dr. Chapin continued in this charge till 1848, when he removed to New York City, and at the time of his death, December 27, 1880, was pastor of the Universalist church on Fifth Avenue. As a preacher Dr. Chapin stood at the head of his denomination, and he was also highly esteemed as a lecturer, one lecture, on "Orders of Nobility," having, it is said, netted him twenty thousand dollars. Dr. Chapin was a noted bibliophile, and possessed a library of about ten thousand volumes. He was the author of several books, the best known of which were "The Crown of Thorns" and "Humanity in the City."

LUTHERANS.

Johann Albrecht Bengel, a German theologian and philologist, was born in 1687. He studied at Stuttgart and Tübingen, and became pastor and head of a school at Denkendorf. He especially applied himself to the critical study of the Greek Testament, of which he published an edition in 1723. His "Gnomon Novi Testamenti" is regarded as a work of great value on account of suggestive condensed comments.

Henry M. Muhlenberg, D.D., the founder of the German Lutheran Church in America, was born in Hanover, Germany, in 1711. After arriving in America he settled himself as pastor in Philadelphia, where he remained till he died, in 1787.

Charles Porterfield Krauth, D.D., a noted Lutheran minister and scholar, born at Martinsburg, Va., March 17, 1823; educated at Pennsylvania College, graduated in 1839, took orders in 1842, and was first settled at Baltimore and then at Winchester, Va., and Pittsburgh, Pa., successively. He was from 1859 till 1863 pastor of St. Mark's Lutheran Church, Philadelphia. Two years after he filled the editor's chair of the *Lutheran and Missionary,* and in 1864 he became professor of theology, church history, etc., in the Philadelphia Seminary. Four years

afterwards he was chosen professor of moral and intellectual philosophy in the University of Pennsylvania. He is the author of "The Conservative Reformation and its Theology," Died 1883.

JEWS.

Judah Hakkadosh, or **Jehudah the Holy,** a famous rabbi, who lived in the reign of Marcus Antoninus and became head of the Sanhedrim, which then sat at Tiberius. He is regarded as the compiler of the Mishna, or first part of the Talmud, a digest of the oral laws of the Jews.

David Kimchi, one of the most celebrated of the Jewish rabbis, lived in the twelfth and thirteenth centuries. He was a native of Provence, was the son of Joseph and brother of Moses Kimchi, both men of great reputation as Biblical scholars, and became himself one of the most esteemed and influential teachers among his people. His fame is perpetuated by his Commentaries on the Old Testament and his Hebrew Grammar and Dictionary. Died about 1240.

Isaac Abrabanel, a distinguished Jewish rabbi, author of Commentaries on the Old Testament and various other works, theological and controversial. He was councillor first to Alphonso V. of Portugal, and afterwards to Ferdinand the Catholic of Spain. Born at Lisbon, 1437; died at Venice, 1508.

Rev. Professor Abraham de Sola.—Professor Abraham de Sola was one of the most prominent Hebrew divines of this continent. Born in London, Eng., in 1825, his early theological instruction was superintended by his father, the erudite Rev. David A. de Sola, minister of the Spanish synagogue there. In 1847, although only twenty-two years old, he was called to the pastoral charge of the Spanish congregation of Montreal, Canada, which he has held since. A course of lectures on "The Jews in England" brought him into prominence at once; he was elected president of the Natural History Society of that city, and in 1848 was appointed professor of Hebrew and Semitic languages in McGill College, which post he also retained. Ten years later the university conferred upon him the title of LL.D. As a Jewish minister Professor de Sola was a stanch adherent of the positive or orthodox school of Judaism, to which he unflinchingly adhered. He published many works, such as "The Sanitary Institutions of the Hebrews," "History of the Jews of Poland and France." On the decease of Isaac Leeser, Professor de Sola acquired the copyright of his version of the Scriptures and Prayer-book and actively engaged

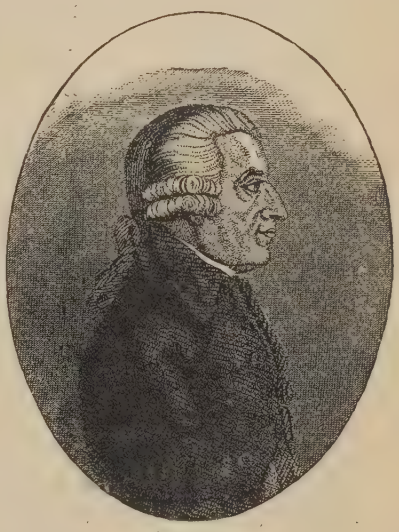
in their diffusion. Being eminently a practical man, in addition to the mental labor which synagogue and university entailed upon him his health suffered beneath the strain, the more so as every philanthropic movement among the Hebrews—and there are always many such—found in him a zealous co-laborer. Professor de Sola belonged to a family of ministers. His great-grandfather, Rev. Raphael Meldola, was chief rabbi of the Jews in England; his grandfather, David Meldola, was also ecclesiastical chief there; his brother, Rev. Samuel de Sola, succeeded his father in office; and two nephews, Dr. de Sola Mendes and Rev. H. P. Mendes, are rabbis in New York City. He died in the city of New York in 1882 and his remains were interred at Montreal.

MISCELLANEOUS.

Cornelius Jansen, or **Jansenius,** Bishop of Ypres and professor of divinity in the universities of Louvain and Douay, was one of the most learned divines of the seventeenth century, and founder of the sect of Jansenists. He was born in 1585 at Akay, near Leerdam, in Holland, and studied at Louvain. Being sent to Spain on business relating to the university, the Catholic king engaged him to write a book against the French for having formed an alliance with Protestant states, and rewarded him with the see of Ypres in 1635. He had already maintained a controversy against the Protestants upon the subjects of grace and predestination; and having studied with intense delight the works of St. Augustine, he devoted the best years of his life to the composition of a treatise entitled "Augustinus," a kind of epitome of the views of his great master. This book appeared after his death and was the occasion of the famous and long-continued controversy between the Jesuits and the Jansenists. Died 1638.

John Howard, the celebrated philanthropist, was born at Hackney in 1726. He was apprenticed to a grocer, but his constitution was delicate, and, having an aversion to trade, he purchased his indentures and went abroad. On his return he lodged with a widow lady, whom he afterwards married. After the decease of his wife, who lived only about three years, he embarked in 1756 for Lisbon, in order to view the effects of the recent earthquake, but on the passage the ship was taken and carried to France. The hardships he suffered and witnessed during his imprisonment first roused his attention to the subject of his future labors. On being released Howard retired to a villa in the New Forest, and in 1758 he married a second wife, who died in child-bed in 1765, leaving

him one son. He at this time resided at Cardington, near Bedford, where he continually strove to ameliorate the condition of the poor. In 1773 he served the office of sheriff, which, as he declared, "brought the distress of the prisoners more immediately under his notice" and led him to form the design of visiting the jails throughout England. He laid the result of his inquiries before the House of Commons and received a vote of thanks. He next made a tour through the principal countries of Europe, and published his "State of the Prisons." A new subject now engaged his attention—namely, the management of lazarettos and the means of preventing the communication of the plague and other contagious diseases. In 1789 he published "An Account of the Principal Lazarettos in Europe, with Papers relative to the Plague," etc. Actively pursuing his benevolent object, Howard took up his residence at the town of Cherson, a Russian settlement on the Black Sea. A malignant fever prevailed there, and, having visited one of the sufferers, he caught the infection and died January 20, 1790. His body was interred there, and every respect was shown to his memory by the Russian authorities. Edmund Burke pronounced a splendid eulogy on Howard. A statue in a Roman garb by Bacon was erected to his memory in St. Paul's Cathedral. His Life was written by Dr. Aiken, and more recently have appeared a memoir by Mr. Hepworth Dixon and his correspondence edited by Field. A portrait of Howard, by Mather Brown, is in the National Portrait Gallery.



John Kitto, D.D., was born at Plymouth in 1804. His father, who began life as a master-builder, was reduced to the position of a jobbing-mason, in which business young Kitto's help was required at a very early age. While thus occupied in 1817 a fall from the top of a house totally destroyed his sense of hearing. His previous education had been meagre; but the love of reading which he had acquired become the solace of his loneliness and the foundation of his attainments. In 1823 he was enabled, by the kindness

of friends, to publish a small volume of essays and letters. The next ten years of Dr. Kitto's life were spent abroad. Returning to England in 1833, he gained attention by a series of papers in the *Penny Magazine* under the title of the "Deaf Traveller"; and, having married, commenced a course of literary activity which was continued without interruption till within a few months of his decease. He was the author of a number of religious works, but his chief title to fame rests on his "Cyclopædia of Biblical Literature." Died November 25, 1854.

Cotton Mather was born at Boston in 1663, studied at Harvard University, and at the age of twenty was appointed co-pastor with his father at Boston. He was a zealous minister, a voluminous writer, and a courageous opponent of the despotic measures of Charles II. and James II. in the colony of New England. He made himself especially notorious as a believer in witchcraft, and by his influence caused a fearful persecution of those charged with it. Enormous excitement was occasioned, especially at Salem, a village near Boston; numerous trials were had and a large number of persons were put to death, while many more lay in prison. At last the terrible affair produced a reaction in popular feeling, the trials were discontinued and the prisoners liberated. Mather lost his influence from that time. He was the friend in his old age of Benjamin Franklin, who acknowledges his obligations to some of his writings. Died 1728.

Nicolaus Ludwig von Zinzendorf, founder of the Moravian settlement of Herrnhut and restorer of the sect, was son of George Louis, Count von Zinzendorf, Saxon minister of state, and was born at Dresden in 1700. He was piously brought up and fell early under the influence of the Pietist teacher Spener. He was educated under the care of Francke, the philanthropist, at Halle and at the University of Wittenberg, and, in opposition to the wish of his friends, resolved to enter the church. For a short time he led, it is said, a loose and immoral life. After a stay of three years at

Wittenberg, during which he gained the friendship of Frederic von Watteville, a young Swiss noble, and the missionary Ziegenbalg, he visited Holland and France, making the acquaintance of many eminent persons and winning general esteem. After his return to Saxony in 1721 he married a sister of his friend the Count of Reuss-Ebersdorff, and soon after he generously offered a home on his estate to such of his Moravian Brethren as wished to escape the persecution of the Austrian government. The settlers, few, poor, and industrious, established themselves on the spot afterwards so celebrated under the name of Herrnhut. Nine years later Count von Zinzendorf carried out the project he had long cherished of sending missionaries to the heathen, and the first were sent to Greenland. Ordained minister of the Lutheran Church in 1734, he was banished from Sweden, and soon after from Saxony; travelled in Holland, Livonia, and Prussia; had several interviews with the king, Frederick William I., and was ordained bishop. In 1737 he was in London, where he held meetings, made John Wesley's acquaintance, and got a Moravian society established. After a visit to the West Indies, where he rendered great services to the missionaries, he made a journey through the British colonies of North America, gained the esteem of the Friends, travelled among the Red Indians, and founded a Moravian settlement at Bethlehem. In 1747 he was allowed to return to Saxony. He made a second visit to England and America, and, after travelling again in Holland and Switzerland, married a second wife and spent his last years peacefully at Herrnhut. He died there May 9, 1760, and his funeral was attended by Brethren from all parts of the world. He was the author of many short religious works and many hymns.

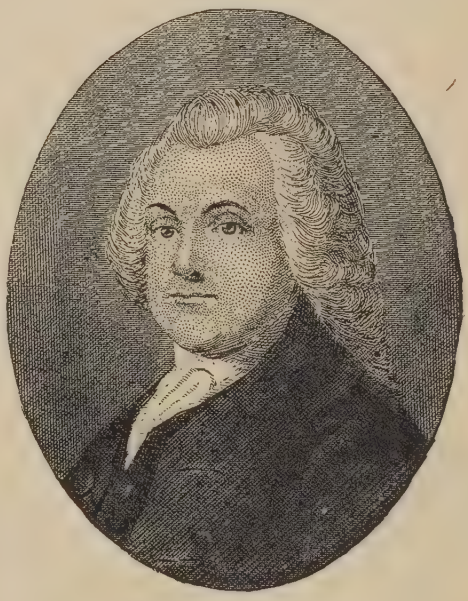
Anne Lee, a celebrated leader of the sect of the Shakers, was a native of Manchester. She was born in 1735, and married a drunken blacksmith, by whom she had several children, who died young. She joined the sect in 1758, and was subsequently recognized as their spiritual chief under the title of "Mother in Jesus Christ," but, being abandoned by some of her followers, went with the rest and her husband to America in 1774. She gained many adherents there, announced herself as the second Christ, said she should never die, and nevertheless died in 1784. The sect has probably become extinct in Great Britain; there is no mention of it in the census report on religious worship for England and Wales of 1851. But there are still communities of Shakers in the United States. They resemble the Quakers in dress and manners, worship Anne Lee as their Messiah, and live in villages by themselves, men and women

apart from each other. By conversions and the adoption of poor and orphan children they keep up their numbers.

Emanuel Swedenborg.—This remarkable man, the son of Jesper Swedberg, Bishop of Skara, in Sweden, was born in Stockholm January 29, 1688. His father was highly esteemed as a man of piety and learning, and held important positions in the Church. His son early received a good education and careful religious training, and exhibited at a very early age a strong inclination towards pious and holy meditations, which seemed to foreshadow his subsequent remarkable spiritual experiences. He was not, however, educated for the ministry, but graduated in his twenty-second year as doctor of philosophy in the University of Upsala. He early manifested a strong taste for mathematics, and soon began to publish works on scientific subjects, after spending four years in travel in Europe and becoming distinguished as a man of science. Charles XII. appointed him Assessor of the Board of Mines of Sweden—an office which was regarded as one of great importance, requiring an extensive knowledge of metallurgy and mechanics. From this time Swedenborg devoted himself to science, pursuing various studies and publishing valuable treatises on different subjects, which embraced algebra, mechanics, metallurgy, mining, chemistry, anatomy, and physiology. His largest work, entitled "Opera Mineralia et Philosophica," was published at Leipsic and Dresden, 1733, in three volumes folio. Two other works which have attracted the attention of the learned are "The Animal Kingdom" and "The Economy of the Animal Kingdom." These works were written in Latin. Died March 29, 1772.

Roger Williams, the founder of Rhode Island, and the apostle of civil and religious liberty in America, born in Wales, 1598, and

died in Providence, April, 1683; educated by Sir Edward Coke at Sutton's Hospital—now the Charter-House—1621–4, and at Pemberton College, Cambridge, 1625–26. He became a Nonconformist minister, and sought an asylum in America, arriving at Boston February 9, 1631. In April he was chosen assistant to Mr. Skelton in the ministry at Salem; and, asserting at once his peculiar views of religious toleration, the independence of conscience of the civil magistrate, and the separation of church and state, he was soon compelled to withdraw to Plymouth, where he was for two years assistant to Mr. Ralph Smith. Returning to Salem in 1633, he succeeded Skelton, and was driven thence by an order of the General Council late in 1635 into exile for "his new and dangerous opinions against the authority of magistrates." Permitted to remain till spring, he persisted in preaching in his own house, and orders were finally sent to arrest him and send him to England. He fled, making his memorable journey in the winter season through what was then a wilderness, and founded the city of Providence. Here he maintained friendly relations with the Indians and promoted the settlement of Rhode Island, embracing the Baptist faith, and endured much persecution amid a busy and fruitful life. Died April, 1683.



John Winnebrener, founder of a religious society to which he gave the name of the "Church of God." This society was most particularly opposed to slavery and the use of liquors. Before founding this society he was pastor for a time of a German Reformed Church at Harrisburg, Pa.

George Rapp was born at Würtemberg, Germany, in 1770. He founded a sect called Harmonists, or Rappites, in the old country, and in 1803 he embarked for the United States and founded a society at Economy, Beaver Co., Penn. Died 1847.

Philip William Otterbein, the founder of the sect called the

"United Brethren in Christ," was born at Dillenberg, Germany, in 1726. In 1752, in his thirty-seventh year, he sailed for Pennsylvania, where he established the above church. Died 1813.

Dwight L. Moody, the well-known evangelist, was born at Northfield, Mass., in 1837. When seventeen years old, while attending Dr. Kirk's Congregational church, he was converted. He united with the church and immediately evinced a hearty interest in the work of its Sunday-school. Removing shortly after to Chicago, he began his valuable labors under the auspices of the Young Men's Christian Association. His Sunday-school efforts resulted in the formation of an independent church, which gained a large membership. The church building, and the residence which had been given him, with all their contents were destroyed in the great fire. Mr. Moody became acquainted with Ira D. Sankey the singer, in 1873, and they began laboring together in all the principal cities of the United States and England; the one exhorting and preaching with marvellous power, the other composing and singing hymns.

MEN OF THE REFORMATION.

John Wickliffe, or **Wycliffe,** was born probably at Wycliffe, or at Hipswell, near Richmond, in Yorkshire, about 1324. He was educated at Oxford, where he attended the lectures of the pious and learned Bradwardine at Merton College. The terrible pestilence of 1348 appears to have profoundly impressed his mind and aroused him to earnest reflection. While he pursued diligently his studies in various departments, he especially devoted himself to philosophy and theology. Like Bradwardine, he drank deep at the Biblical fountains, and early began to call others to them. In 1361 he was elected warden of Baliol, and in the same year was appointed rector of Fylingham, in Lincolnshire. In 1366 he was doctor in theology and teacher of divinity in the university. His reputation and influence were so great that in 1374 he was one of

the commissioners sent by Edward III. to Bruges to treat with Pope Gregory XI. respecting the repeal of the statutes of Provisors and Præmunire. A compromise was agreed to, and on Wickliffe's return, the same year, he was named prebendary of the Collegiate Church of Westbury and presented to the rectory of Lutterworth, in Leicestershire. He labored incessantly as a preacher and pastor, and his sharp sayings about the pope and the church could not but excite attention in high quarters. His opinions spread rapidly among the common people, and the church grew alarmed. The zealous and haughty Courtenay was then Bishop of London, and in February, 1377, he cited the bold preacher to appear before a convocation at St. Paul's. Wickliffe appeared there on February 19, attended by Lord Percy, Marshal of England, and John of Gaunt, Duke of Lancaster. The convocation was largely attended, but it broke up in confusion. In May following three bulls of Gregory XI. were addressed to the king, the primate, and the university of Oxford, requiring them to proceed against Wickliffe, who early in 1378 answered the summons of the primate and went unattended to the chapel at Lambeth. But the proceedings were stopped by an order from the queen-mother, and Wickliffe was dismissed with a warning not to say such things again. About this time he appears to have commenced sending out his "poor priests," evangelists, and missionaries to propagate in the country places the truth of the Gospel. The same year, 1378, began the great schism in the Papacy. In 1380 he completed and published his English Bible, on which he had worked between ten and fifteen years. It was translated from the Vulgate, and is believed to have been the first complete version in English. In 1381 he publicly attacked the doctrine of transubstantiation ; sentence of condemnation was pronounced by the university, and even Lancaster could not support him. The breaking out of Wat Tyler's insurrection the same year intensified the alarm which his opinions excited. A synod was held in London, at which Courtenay, now primate, presided ; Wickliffe's opinions were declared heretical, and soon after a royal ordinance

was issued for the arrest and imprisonment of the Lollards, his followers. Wickliffe addressed a petition to the Commons, and they demanded a repeal of the ordinance. In November, 1382, he was cited before the primate at Oxford ; presented two confessions, one in Latin and the other in English ; and, without being again formally condemned, withdrew to his cure at Lutterworth. He was afterwards summoned to Rome by Urban VI., but was prevented by bodily weakness from obeying it. He was struck with paralysis while standing before the altar at Lutterworth, December 29, 1384, and was carried to his house, where, on the last day of the year, he peacefully died. His doctrine was condemned by the Council of Constance, and his remains were, by order of the council, exhumed, burnt, and cast into the Swift, a brook running by Lutterworth.

John Huss, one of the reformers before the Reformation, was born at Hussinatz, in Bohemia, about 1375. He was of a poor family, but through the kindness of a seigneur was sent to study at the University of Prague, where he graduated master of arts. He entered the church, was ordained priest in 1400, and soon began propagating the doctrines of Wickliffe. In his bold course he was encouraged by King Wenceslaus and his queen, Sophia, to whom he was confessor. In 1409 he was named rector of the university ; was soon after suspended from his office of priest, and, continuing to preach in the fields and in houses against the pope, the authority of tradition, indulgences, etc., was denounced at the court of Rome, and, on his failing to answer the charges made against him, was excommunicated by Alexander V. Tumults occurring in Prague between the followers of Huss and the Romish party, Huss retired for a time to his native village. When Pope John XXIII. proclaimed a crusade against Ladislaus, King of Naples, Huss boldly condemned the pope, was again cited to Rome, and at last, in 1414, to the Council of Constance. Thither, trusting to the safe-conduct given by the Emperor Sigismund, he went. Unshaken by entreaties or by terrors, he was arrested, degraded from the priesthood, delivered over to the secular arm, and burnt in July, 1415. His disciple,

Jerome of Prague, met a like end in the following year. Their death provoked the Hussite War in Bohemia, in which Zizka distinguished himself, and which lasted till 1431.

Jerome of Prague, so-called from the place of his birth, studied in the universities of Oxford, Paris, Prague, etc., was a disciple of Wickliffe, and boldly followed the great reformer Huss in propagating his doctrines. He attacked the worship of relics and images with ardor, trampled them under foot, and caused the monks who opposed him to be arrested. He publicly burned in 1411 the bull of the crusade against Ladislaus of Naples and the papal indulgences. When Huss was imprisoned at Constance he hastened to his defence; but on his attempting to return to Prague the Duke of Salzbach caused him to be seized and carried in chains to Constance. He there received in prison information of the terrible fate of his friend, and was terrified into a momentary recantation of his principles; but he resumed his courage, and, retracting his recantation, averred that none of his sins tormented him more than his apostasy, while he vindicated the principles of Huss and Wickliffe with a boldness, energy, and eloquence that extorted the admiration of his adversaries. He was, however, condemned to be burnt; which sentence he endured with heroic fortitude May 30, 1416.

Martin Luther, the great reformer, was born November 10, 1483, at Eisleben, in Lower Saxony. His father, Hans Luther, was a poor miner, and soon after his son Martin's birth settled with his pious and industrious wife, Margaret, at Mansfeld. At the age of fourteen he was sent to the school of Magdeburg, from which he removed to Eisenach, and thence to the University of Erfurt, where, in 1503, he received his first degree; and two years later, having obtained the degree of doctor of philosophy, he delivered lectures on the Physics and Ethics of Aristotle. He was destined by his father for the legal profession, but the impression produced on him by the fate of his friend Alexis, who was stricken dead by lightning while walking by his side on the road from Mansfeld to Erfurt, uniting with the effect of his early religious education, induced him to devote himself to the monastic life. He

entered the monastery of the Augustines in 1505, submitting patiently to all the penances and humiliations which the superior of the order imposed upon novices. During his residence in the monastery he studied with great enthusiasm the writings of St. Augustine, and passed through severe mental conflicts, seeking vainly for guidance or consolation. In 1507 he was ordained priest, and in 1508 he was made professor of philosophy in the new university of Wittenberg. In this sphere of action his powerful mind soon showed itself; he threw off the fetters of the scholastic philosophy, asserted the rights of reason, and attracted a large number of disciples. He was called by the senate to preach, and it was with very great reluctance and timidity that he made his first attempts in the pulpit. But it was not long before the conviction began to be uttered that he was the man to reform the church. In 1510 he visited the court of Pope Leo X. at Rome—a journey which revealed to him the irreligion and corruption of the clergy and destroyed his reverence for the sanctity of the pope. After his return, in 1512, he was made doctor in theology. His profound learning, his intimate acquaintance with the Bible, together with the fame of his eloquence, soon made Luther known to the principal scholars of the age and esteemed as a powerful advocate of the new light which was breaking in upon the world. Great, therefore, was the attention excited by his ninety-five propositions affixed to the church of Wittenberg Castle, October 31, 1517, and intended to put an end to the sale of indulgences by the Dominican Tetzel. They were condemned as heretical and burnt; but neither menaces nor persuasions could induce him to recant, and he maintained the invalidity of indulgences and denied the papal supremacy. In 1518 Luther had a controversy with Dr. Eck, and the same year met the cardinal-legate Cajetan at Augsburg. In 1520 Luther and his friends were excommunicated, and his writings burnt at Rome, Cologne, and Louvain. Indignant at this open act of hostility, Luther burned the bull of excommunication and the papal decretals. Being called upon by many of the German nobility to defend the

new doctrine, he presented himself at the Diet of Worms, April, 1521, before the emperor and a vast assemblage of the princes and prelates of Germany. He there made an elaborate defence, and concluded with these words: "Let me, then, be confuted and convinced by the testimony of the Scriptures or by the clearest arguments, otherwise I cannot and will not recant, for it is neither safe nor expedient to act against conscience. Here I take my stand; I cannot do otherwise, so help me God! Amen." He left Worms, in fact, a conqueror; but it was so manifest that his enemies were determined upon his destruction that the Elector of Saxony conveyed him to the castle of Wartburg to save his life. In this Patmos, as he called it, Luther remained ten months, spending his days in laborious studies and in carrying on the fight of faith by numerous writings, and then returned to Wittenberg, where he published a sharp reply to Henry VIII., who had written a book against him on the seven sacraments. In 1525 he married Catherine de Bora, who had been a nun, and by whom he had three sons. In 1529 the emperor assembled another diet at Spire to check the progress of the new opinions; and there it was that the name Protestants first arose—protest being made by electoral princes who supported the Reformation against the rigorous impositions brought forward in this assembly. In 1534 Luther's translation of the whole Bible was published. At length worn out, more by labor than by age, he died at his native place, February 18, 1546.

Philip Melanchthon, coadjutor with Luther in the Reformation, and one of the wisest and greatest men of his age, was born at Bretten, in the Palatinate of the Rhine, in 1497. His family name was "Schwarzerde," of which "Melanchthon" is intended to be the Greek equivalent. While studying at Pfortsheim he became acquainted with the great scholar Johann Reuchlin, who remained his friend. He next studied at Heidelberg and Tübingen, and in 1518 was appointed Greek professor at Wittenberg, where he became the friend of Luther and a convert to his doctrines. Luther was at that time professor of divinity there. In the following year he took part with Luther in the disputation

with Dr. Eck at Leipsic. Their personal characters, however, were widely different—Melanchthon was as remarkable for suavity of manners as Luther was for impetuosity and unbending firmness. Melanchthon's judgment, ripened by classical study, his acumen as a philosopher and critic, the uncommon distinctness and order of his ideas, the caution with which he advanced from doubt to certainty, and the steadfast zeal with which he held and defended the truth when found—this combination of qualities and merits, at all times rare, contributed greatly to the progress and success of the Reformation. The Augsburg Confession was drawn up by Melanchthon in 1530, and, under the sanction of the Elector of Saxony, he aided in framing a code of ecclesiastical constitutions. He wrote numerous theological treatises, Latin poems, works on history, philosophy, etc., and died at Wittenberg in 1560. His life was written by his friend Camerarius. A monument to his memory was "inaugurated" at Wittenberg, in the presence of the King of Prussia and a distinguished assemblage, November 1, 1865.

Ulrich Zwingle, the great reformer of Switzerland, was born at the hamlet of Wildhaus, in the Tockenburg, January 1, 1484, seven weeks after the birth of Luther. Ulrich showed high intellectual endowments in his earliest years, was brought up piously, and after receiving instruction from his uncle, parish priest of Wesen, was sent to study first at Basel, then at Berne, and afterwards at Vienna. At the age of eighteen he returned to his native village, but only to quit it again almost immediately and renew his studies at Basel. He applied himself to scholastic theology, but gave it up in disgust as a mere waste of time, and soon after rejoiced to hear the teaching of Thomas Wittenbach. In 1506 he was ordained priest—he had been master of arts for several years—and accepted the place of pastor of Glarus, which he filled with zeal and devotedness for ten years. During this period thoughts were working in his mind which were the germs of the Reformation to come. He twice accompanied the Swiss auxiliaries to the wars in Italy, fought at the battle of Marignano, and used his influence with his coun-

trymen to dissuade them from foreign military service. In 1514 he had visited Erasmus at Basel and was greatly influenced by his writings. His visits to Italy were of service to him in the same way as such visits were to Luther, making clear to him the evils, errors, and corruptions of the church and the necessity of reform. The year 1516 Zwingle has noted as the period of the commencement of the Swiss Reformation. That same year he moved to the secluded monastery of Einsiedeln, of which he was appointed priest and preacher. His clear and eloquent announcement of Scriptural truth astonished his new hearers and drew crowds from the surrounding country to hear him. In the following year, 1519, through his high reputation for learning, piety, and eloquence, and the active influence of his friend Oswald Myconius, Zwingle was appointed preacher at the cathedral of Zurich, and was thus brought into the centre of the political movements of Switzerland. His preaching produced immense excitement by its novelty, freshness, sincerity, and truthfulness; but while most were charmed, not a few were alarmed and angry. In the autumn of the same year he was attacked by the plague (known then as "the great death"), and it was reported that he was dead. He, however, recovered, and with renewed vigor, devotedness, and fulness resumed his work as a teacher of the truth. In 1522 began the action of the court of Rome against the Reformation in Switzerland. The Bishop of Constance, by letter to the chapter of Zurich, attempted to stop the preaching of Zwingle. The latter replied in his "Architeles," and the attempt failed. But an order of the diet was soon after obtained which prohibited preaching against the monks. About the same time Zwingle married Anna Reinhold, a widow, the mother of Zwingle's beloved disciple and friend Gerold. He did not make his marriage known till two years later. Meanwhile enmity was growing into persecution, and the reformer was sometimes overwhelmed with the forebodings of evil to come and the failure of his holiest hopes. Early in 1523 a conference between the advocates and opponents of the new doctrines was held at Zurich by order of the Great Council; but the discussions, which lasted three days, left the controversy as it was —the reformers arguing on the basis of Scripture, and their opponents from the canon law, and there being no first principles in common to them. Not long after the Reformation was publicly established in Zurich, pictures, statues, etc., were taken out of the churches, and instead of the Mass a simple form of the Lord's Supper was adopted. Education was provided for and convents were suppressed, just regard being had to the interests of their

inmates. In 1528 Zwingle attended the important conferences of Baden, and in 1529 that of Marburg, where he agreed on certain articles of faith with Luther and Melanchthon. Two years later the long-suppressed enmity of the cantons which remained Catholic broke out in open war against Zurich and Berne. Delay, indecision, and half-heartedness among the citizens of Zurich made their cause hopeless, and at the battle of Cappel their handful of disorderly troops was easily destroyed or dispersed by the superior numbers and discipline of the Catholic army. Zwingle fell on that field, October 11, 1531. His body was discovered, burnt, and quartered, and his ashes mingled with those of swine and scattered to the winds.

John Calvin (Jean Cauvin), the great reformer, founder and head of the Genoese theocracy, was born at Noyon in 1509. He was destined for the church and sent to study at Paris, where he became first acquainted with the doctrines of the Reformation. He then studied law at the universities of Orléans and Bourges, and in 1532 returned to Paris a decided convert to the reformed faith. Compelled to fly from Paris in 1533, after various wanderings he found a protector in Margaret, Queen of Navarre. In the following year he went to Basel, and there completed and published his great work, the "Institutes of the Christian Religion." After a short stay at Ferrara he went in 1536 to Geneva, where the reform had just been established, and there, on the pressing entreaties of Farel and his friends, he remained. In 1538 Calvin and Farel were expelled from Geneva in consequence of some changes introduced by them, and Calvin first went to Berne and then to Strasburg. He was, however, recalled three years later, and soon proposed and got established his system of church government. He sought to regulate manners as well as faith, and rigorously censured and punished all who resisted his authority. He applied

himself also to reform the civil government, established an academy, fostered literature and science, and made Geneva "the metropolis of the reformed faith." His personal character was spotless but austere; his labors as pastor, lecturer on theology, councillor, author, and correspondent were immense and incessant. The terrible rigor of his ecclesiastical rule was most strikingly shown in his treatment of Servetus, who for his theological opinions was burnt at Geneva in 1553. Calvin was not present at the famous Conference of Poissy, but instructed Beza and other reformers who took part in it. It was after that conference that the differences between Luther and Calvin became manifest and that the term *Calvinist* began to be used. The great distinguishing features of Calvinism are the doctrines of absolute predestination, of the spiritual presence only in the Eucharist, and the independence of the church. John Knox was the friend of Calvin and introduced his system into Scotland. Besides the "Institutes" Calvin published commentaries on the Bible, sermons, and various tracts. There is also a valuable collection of his letters. The "Institutes," written in Latin, were translated into French and almost all European languages, and have left such wide and deep impress on society as few books beside have done. Calvin died at Geneva May 27, 1564.

Michael Servetus, a learned Spaniard, memorable as the victim of religious intolerance, was born at Villanueva in 1509; was educated at Toulouse, studied medicine at Paris, and was for some years in correspondence with Calvin. He published several anti-Trinitarian works, one of which excited against him the violent hatred of both Catholics and Protestants; and though he was so fortunate as to escape from the persecutions of the former, he could not elude the vengeance of the latter, headed and incited as they were by his implacable enemy, the stern and unforgiving reformer of Geneva. He was seized as he was passing through that city, tried for "blasphemy and heresy," and condemned to the flames. The sentence was carried into execution October 27, 1553. Servetus was supposed by many to have anticipated Harvey in the discovery of the circulation of the blood.

Jacob Arminius, or **Harmensen,** theologian, from whom the sect of Arminians took its name, was born in Holland in 1560. He was sent at the age of fifteen to Leyden, and studied at the university six years, after which he went to Geneva, where Beza then taught theology. After visiting Basel and Rome he became pastor at Amsterdam in 1588. A change soon took place in his theological opinions, suspicions of his unsoundness arose, and at

length, after being named professor of theology at Leyden, he propounded the doctrines distinctive of his sect, and was involved in harassing controversies, especially with his fellow-professor Gomar. He was supported by several eminent men, but his health failed and he died in 1609. The system of Arminius was a protest against the rigid Calvinistic doctrine of grace and predestination.

Desiderius Erasmus, one of the most eminent scholars of the age in which he lived, was born at Rotterdam in 1467. He was the illegitimate son of one Gerard by the daughter of a physician; but his father and mother dying when he was only fourteen years old, he was left to the care of guardians, who determined on bringing him up to a religious life, that they might enjoy his patrimony; for which purpose they removed him from one convent to another, till at last, in 1486, he took the habit among the canons regular at Stein, near Torgau. The monastic life being disagreeable to him, he accepted an invitation from the Archbishop of Cambray to reside with him. During his abode with this prelate he was ordained priest; but in 1496 he went to Paris and supported himself by giving private lectures. In 1497 he visited England and met with a liberal reception from the most eminent scholars. On his return he spent twelve years in France, Italy, and the Netherlands, and during that time he published several works. In 1506 he took his doctor's degree at Turin, and went to Bologna, where he continued some time. Thence he removed to Venice and resided with the famous Aldus Manutius. From Venice he went to Padua and Rome, where many offers were made him to settle; but having received an invitation from Henry VIII., he came to England again in 1510, wrote his "Praise of Folly" while residing with Sir Thomas More, and was appointed Margaret Professor of Divinity and Greek lecturer at Cambridge. In 1514 he once more returned to the Continent, and lived chiefly at Basel, where he vigorously continued his literary labors and prepared his edition of the New Testament with a Latin translation, his "Cicero-

nianus," and his celebrated "Colloquies," which gave such offence to the monks that they used to say: "Erasmus laid the egg which Luther hatched." With Luther, however, whom he had provoked by his treatise on "Free-Will," he was in open hostility. In 1528 appeared his learned work, "De recta Latini Græcique Sermonis Pronunciatione," and his last publication, which was printed the year before his death, was entitled "Ecclesiastes, or the Manner of Preaching." He died at Basel in 1536. Erasmus was a man of great learning, a great wit, and an able critic, but he was a coward; he loved ease and his good name more than he cared for truth and the Reformation; and so while he saw clearly the need of the work which Luther had set himself to do, and how well he was doing it, he not only held back from taking part openly in it, but shunned and cruelly insulted, in some instances, his personal friends on account of their connection with Luther. His treatment of Ulrich von Hutton was unpardonable.

Margaret of Valois, Queen of Navarre, and sister to Francis I., King of France, was the daughter of Charles of Orléans, Duke of Angoulême, and born in 1492. In 1509 she married Charles, Duke of Alençon, who died in 1525. Her next husband was Henry d'Albret, King of Navarre, by whom she had Jeanne d'Albret, mother of Henry IV. She was a beautiful woman and the most accomplished princess of her age, and was employed by Francis in some important negotiations, which she managed skilfully. She was authoress of some poems, and of a tract entitled the "Mirror of the Sinful Soul," which was condemned as heretical by the Sorbonne. A volume of tales entitled "Heptameron, ou Sept Journées de la Reyne de Navarre," which were written by her during the gayety of youth, are as free in their tendency as those of Boccaccio; and it certainly, at the present day, appears somewhat extraordinary that a princess so pious and contemplative as Margaret of Valois should have been the author. John Calvin was at one time, when forced to fly from Paris, under her protection. Died 1549.

Charles V., Emperor of the West, was born at Ghent in 1500. He succeeded his grandfather, Ferdinand, as King of Spain in 1516, his mother being also recognized as queen, although incapable of government. On the death of Maximilian I. he was chosen to succeed him, and was crowned emperor at Aix-la-Chapelle in 1520. The period of his reign is one of the most momentous in modern history, and full of great affairs in which Charles had a large personal share. His rivalry with Francis I. of France, and

the wars resulting from it; insurrections in Spain and in Flanders; the conflict proceeding in Germany and all Europe between the reformers and the Catholics; the conquest of Mexico and Peru; expeditions against the Moors both in Spain and Africa—these are the main elements of the story, which it is not possible even to epitomize here. In 1525 the generals of Charles defeated and captured Francis I. at the battle of Pavia. Charles had several conferences with the pope and pressed him to call a general council. He afterwards made a league with the pope and made war on the Protestants, whom he defeated at the battle of Mühlberg in 1547.

In the following year, at the Diet of Augsburg, he proposed the famous "Interim," which was unsatisfactory to both sides and was soon after annulled. In 1552 he signed the treaty of Passau, which was soon followed by the "Peace of Religion." Wearied with incessant cares and activity, Charles in 1555 resigned his hereditary states of the Netherlands to his son Philip at Brussels. In the following year he gave up Spain, and a few months after the imperial dignity. He then returned to Spain, and early in 1557 retired to a monastery in Estremadura. In August, 1558, he is said to have had his own obsequies celebrated, and he died a few weeks later. Charles V. was a man of great intelligence and superior culture, had considerable acquaintance with literature and art, and patronized those eminent in either. He was ambitious but humane, and pursued a temporizing policy in the great religious struggle of his age.

Francis I., King of France, succeeded to the throne in 1515 at the age of twenty-one. On the death of the Emperor Maximilian, Francis I. and Charles, King of Spain, were rival candidates for the empire, and the latter was elected. In 1520 took place the famous interview between Henry VIII. and Francis I. which, from the splendor of the display on both sides, is known as the interview of the "Field of the Cloth of Gold." A war afterwards broke out between Francis and Charles V., in which Francis lost a considerable part of his territories, was made prisoner at the battle of Pavia, and conveyed to Madrid. In 1526 he regained his liberty after re-

nouncing his claim to Naples, the Milanese, Burgundy, Flanders, and Artois. In 1535 he marched again into Italy and possessed himself of Savoy; a peace was hastily made up, which was soon after broken, and Francis was again engaged in war with Spain and England. Peace with the emperor was signed at Crespi in 1544. In his relations to the great religious movements of his age Francis I. showed himself entirely without principle or earnest belief. In his support of the Protestants in Germany, in his sanction of the revolt of Geneva, and in his cruel persecution of the Protestants in his own dominion he was evidently guided by nothing higher or better than selfish policy.

Thomas Cranmer, Archbishop of Canterbury, memorable for the part he took in the Reformation, was born at Aslacton, Nottinghamshire, in 1489, and educated at Jesus College, Cambridge. The opinion which he gave to Henry VIII. relative to the king's divorce from Catherine of Aragon pleased Henry, and he sent him in 1530 to maintain his views before Pope Clement VII., but his mission was fruitless. After his return he was raised by papal bull to the archbishopric, in which office he zealously tried to promote the cause of the Reformation. Through his influence the Bible was translated and read in churches, and he greatly aided in the suppression of the monasteries. A few weeks after his appointment he pronounced the sentence of divorce of Catherine and confirmed the king's marriage with Anne Boleyn. In 1536 Cranmer promoted the sentence of divorce from the latter, which greatly raised him in Henry's favor. The king, therefore, was his strong support when he was in trouble with Bishop Gardiner and others, who accused him of heresy and faction. His appointment as one of the council of regency to Edward VI. enabled him to further the objects of the Reformation in a regular and consistent manner by framing the liturgy, the homilies, Articles of Religion, etc. Cranmer unwillingly consented to favor the claim of Lady Jane Grey to the throne, for which he incurred the displeasure of Mary, who, after her accession, committed him to the Tower on a charge of high

treason. Pardoned soon after, he was convicted of heresy. He made many applications for pardon, and in the weakness of his old age even signed a recantation of his principles. But when he was brought into St. Mary's Church to read his recantation in public he besought the forgiveness of God for his apostasy and exhorted the people against the errors of the Church of Rome, declaring nothing could afford him consolation but the prospect of extenuating his guilt by encountering the fiery torments which awaited him. This so incensed his adversaries that they dragged him to the stake opposite Baliol College. He approached it with a cheerful countenance and met his death with the utmost fortitude, exclaiming, as he thrust his right hand into the flames: "This unworthy hand! this unworthy hand!" Whatever were his faults in yielding to the wishes of a despotic sovereign, it is certain that no man contributed so much as Cranmer to the establishment and independence of the English Church. Nothing could more strongly evince his sincerity than the fact that in him courage survived a public confession of dishonor. Died March 21, 1556.

Miles Coverdale, Bishop of Exeter, reformer, and translator of the Bible, was born in Yorkshire in 1487. He studied at Cambridge, entered the Augustinian Order, and was ordained priest in 1514. He afterward zealously embraced the reformed faith, associated with other eminent men for conference on the Scriptures, aided Tyndale in his translation of the Bible, and, by permission of Henry VIII., published his own translation in 1535. It was the first printed English Bible. Three years later, while assisting at Paris in the publication of another edition, he was cited before the Inquisition and the copies printed were condemned to be burnt. He returned to England, was made almoner to Queen Catherine Parr, and in 1551 Bishop of Exeter. He was imprisoned by Queen Mary, went abroad, and, after many wanderings, reached Geneva, still devoting himself to his chosen task and contributing his aid to the "Geneva Bible." He returned after Mary's death and held for a short time a rectory in London. Died there 1568. The publication of his Bible was commemorated in England in October, 1835, its third centenary.

Fra Girolamo Savonarola, the great Florentine preacher and political reformer, was born at Ferrara in 1452. Of a deeply reflective and even ascetic temper, which was confirmed by the splendors and frivolity and corruptions of the court of the princes of Este, he lived there in his youth a sad and solitary life, praying, fasting, and studying the Bible and the works of Thomas Aquinas. At

the age of twenty-three he secretly left home and entered the Dominican Order at Bologna, where he spent seven years. The presentiment that he was called to some extraordinary mission had long been fixed in his mind and gave a tone to his preaching. About 1483 he entered the convent of San Marco at Florence with high, unselfish hopes and purposes, but soon, with the bitter sadness of a man who finds such hopes illusions, quitted it. He preached at San Geminiano and at Brescia; distinctly announced the idea which pervaded all his discourses, as it ruled his life, "The church will be scourged and regenerated, and that quickly"; and produced the most extraordinary impression on the crowds who listened to him. In 1490 he was recalled to Florence by Lorenzo de' Medici; re-entered San Marco, the walls of whose apartments and cloisters were covered with the inspired and inspiring frescoes of the saintly artist, Fra Angelico; and, the convent church becoming too small, he soon began to preach in the Duomo. He spoke with the fervor and authoritative tone of a prophet, and acquired almost unbounded influence, both political and social. The despotic government of the Medici, administrative wrongs, social gayeties and immoralities, as well as ecclesiastical abuses, were the common themes of his vehement oratory; and in all these matters he found himself in collision with the scholarly and politic Lorenzo. The latter, however, sent for him to give him absolution on his deathbed (April, 1492), and a memorable interview took place between them, of which there are two conflicting accounts. The most contradictory judgments have been passed on this extraordinary man, and there are points in his life which must probably remain insoluble problems. But one thing is certain—that he was a man of rare sincerity and intensely in earnest. It is noteworthy that the result of his action does not appear to have lasted beyond his own lifetime, nor his influence to have been more than local. Among the disciples of Savonarola were the famous painters Fra Bartolomeo and Lorenzo di Credi, and the sculptor Luca della Robbia. He, with his friends, were hung and afterwards burnt, May 23, 1498.

Martin Bucer, one of the most eminent of the reformers, was

born near Strasburg in 1491. He entered the Dominican Order, but became a convert to the reformed faith in 1521. He settled at Strasburg, which owed to his labors as pastor and professor of theology for twenty years the establishment of the Reformation there. He took part in the conferences of Marburg, hoping to reconcile Luther and Zwinglius, but refused at the Diet of Augsburg to subscribe the famous Interim of Charles V. In 1548 he was called by Cranmer, with Fagius, to England, and for two years was professor of divinity at Cambridge. He was most highly esteemed for his piety, learning, discretion, and especially his knowledge of the Scriptures. His writings are very numerous. He died at Cambridge in 1551 and was honored with a sumptuous burial. In the reign of Queen Mary, Cardinal Pole had his body, with that of Fagius, exhumed and publicly burnt with their books; but soon after the accession of Queen Elizabeth this savage sentence was repealed and the memory of those great men restored.

Frederic III., the Wise, Elector of Saxony, born in 1463, succeeded his father, Ernest, in 1486. He is known chiefly as founder of the University of Wittenberg, and as the friend and very cautious protector of Luther, who was one of the first professors of the new university. It was by his arrangements that Luther, after the Diet of Worms, was seized and carried off to the Wartburg. He had not courage to establish in his dominions the reformed faith and worship. He became administrator of the empire in 1519, and was offered the imperial crown, but declined it. Died 1525.

Nicholas Ridley, an eminent English prelate and Protestant martyr, was born in 1500 at Tyndale, in Northumberland, and educated at Cambridge. He travelled on the Continent, and during three years' absence from his native country became acquainted with several of the early reformers, whose doctrines he afterwards warmly espoused. Returning to Cambridge, he filled the office of proctor to the university, and as such protested against the claims of the papal see to the supreme ecclesiastical jurisdiction in the realm. He was also chosen public orator, became one of the king's

chaplains, Bishop of Rochester, and was finally elevated to the see of London, where he discharged the duties of his office with unwearied diligence. He was likewise employed in all the most important ecclesiastical measures of that reign, particularly in the compiling of the liturgy and the framing of the Articles of Religion. It was at the instigation of Bishop Ridley that King Edward endowed the three great foundations of Christ's, Bartholomew's, and St. Thomas's hospitals. Having unadvisedly concurred in the proclamation of Lady Jane Grey, Ridley was, on the death of Edward, marked out as one of the most prominent victims of papal authority; and being condemned as a heretic to the stake, he suffered with the venerable Latimer at Oxford, October 15, 1555.

John Hooper, an English prelate and Protestant martyr, was born in Somersetshire in 1495, and educated at Merton College, Oxford. Having accepted the views of the reformers, he had to leave his own country and passed several years on the Continent. At the accession of Edward VI. he returned, and after a few years was made Bishop of Gloucester, to which was added the see of Worcester "in commendam." Here he labored with great zeal till the restoration of popery under Mary, when, continuing firm in the faith he had chosen, he was condemned to the flames at Gloucester in 1555.

John Rogers, an eminent English divine of the sixteenth century, was educated at Cambridge and became chaplain to the factory at Antwerp, where he assisted Tindal and Coverdale in translating the Bible into English. In the reign of Edward VI. he returned to England and obtained a prebend in St. Paul's Cathedral. He was the first person condemned as a heretic in the reign of Queen Mary, and was burnt at Smithfield February 1, 1555.

Hugh Latimer, Bishop of Worcester, one of the first reformers of the Church of England, was born at Thureaston, in Leicestershire, about 1490. He was the son of a worthy, well-to-do yeoman, who brought him up on his farm and gave him a good training as an archer. He was educated at Cambridge, where he fell under the influence of Bilney and embraced the reformed faith when about thirty. Latimer was appointed chaplain to Henry VIII. in 1530, and he had the courage to write a letter of remonstrance to the king on behalf of the persecuted Protestants. Although this letter produced no effect, Henry presented the writer to the living of West Kingston, in Wiltshire. He preached boldly in many parts of the country, and on suspicion of heresy was cited

before the bishops and Convocation. After repeated examinations he was excommunicated and imprisoned, and only escaped worse extremities by the interference of the king. The ascendency of Anne Boleyn and the rise of Thomas Cromwell proved favorable to Latimer, and he was in 1535 appointed Bishop of Worcester. But the fall of his patrons prepared the way for reverses, and, the Six Articles being carried in Parliament, Latimer resigned his bishopric in July, 1539, and retired into the country. Compelled soon after by a serious accident to go to London for surgical aid, he was arrested and sent to the Tower, and there lay for six years. During the short reign of Edward VI. he again preached and was highly popular at court, but could not be induced to resume his episcopal functions. Soon after Mary ascended the throne Latimer was cited to appear before the council. He obeyed, although an opportunity was given him to leave the kingdom, and was committed again to the Tower. In 1555 new and more sanguinary laws having been enacted in support of the Romish faith, a commission was issued by Cardinal Pole, the pope's legate, to try him for heresy with Ridley, and they were in consequence delivered over to the secular arm and condemned to be burnt. Their execution took place at Oxford October 16, 1555.

Henry VIII., King of England, second son of Henry VII. and his queen, Elizabeth of York, was born at Greenwich in 1491. He was very early created Duke of York, and at four years of age was named lord-lieutenant of Ireland. He became heir-apparent on the death of his elder brother, Prince Arthur, in April, 1502, and was soon after created Prince of Wales. He succeeded his father on the throne in April, 1509, and his handsome person, frank and spirited bearing, accomplishments, and graceful familiarity with his inferiors secured him general liking and excited sanguine hopes. The series of momentous changes which have made the reign of Henry VIII. so memorable, and which are summed up in the word "Reformation," may be said to have commenced in the year 1527, when the king first moved for a divorce from Cath-

erine, his brother's widow. It is impossible here to give even an epitome of the details of the great struggle. The sentence of divorce was pronounced by Cranmer, who rose into power after the fall of Wolsey and was made Archbishop of Canterbury. Cranmer's sentence was annulled by the pope, Clement VII. but Henry married Anne Boleyn, and the Church of England was finally separated from the Church of Rome. The royal supremacy was enacted by Parliament; Fisher and More were put to death for practically denying it; and under the administration of Thomas Cromwell the dissolution of the monasteries was carried out. Insurrections were provoked and rigorously suppressed, the king's proclamations were declared to have the force of laws, and at the instigation of Bishop Gardiner the infamous act of the "Six Articles" was passed, under which a large number of executions took place. The cruelty and tyrannical disposition of Henry became more and more apparent as he advanced in years and failed in health. And the fearful series of political executions which had commenced with that of Edmond de la Pole, Duke of Suffolk, in 1513, was terminated by that of Henry, Earl of Surrey, in January, 1547. According to Holinshed, the number of executions during this reign amounted to seventy-two thousand. Henry VIII. married six wives. He died January 28, 1547.

William Tindal, or **Tyndale,** one of the English reformers, was born in 1500; studied at Oxford, but was obliged to leave the university on account of having imbibed the doctrines of Luther. He then withdrew to Cambridge, where he took a degree, and soon after went to reside as tutor in the family of Sir John Welch, near Bristol. While in this situation he translated Erasmus's "Enchiridion Militis Christiani" into English; but in consequence of his opinions articles were preferred against him before the chancellor of the diocese, and he received a reprimand. Upon this he withdrew to London, and next to Antwerp, where he translated the New Testament into English. This version was printed in 1526, and, the greater part being sent to England, the prelates Warham and Tunstall bought up all the copies they could procure and caused them to be burnt. By means of the money thus received Tyndale was enabled to print a new edition in 1534, after which he began a translation of the Old Testament, in which he was assisted by Miles Coverdale; but they proceeded no further than the Pentateuch. Through the interference of the English government Tyndale was apprehended at Antwerp, and

in 1536, being brought to trial at Augsburg, he was condemned to the stake, which sentence he quietly endured, being first strangled and then burnt. His last words were, "Lord, open the King of England's eyes."

Gaspard de Coligni, Admiral of France and leader of the Huguenots in the civil war, was born in 1517. He entered the army at an early age and distinguished himself in several battles. He was made Admiral of France in 1552 by Henry II. At the siege of St. Quentin he was taken prisoner by the Spaniards. On the death of Henry II. he retired to his estates, became a convert to the reformed faith, and when the war broke out put himself at the head of the Protestants with the Prince of Condé. They were defeated in several battles. In 1570, after the treaty of St. Germain, Coligni was flatteringly received by Catherine de' Medici, and a few days later an emissary of the Duke of Guise attempted his assassination. The king, Charles IX., visited him and professed regret. On the signal being given for the massacre of St. Bartholomew, August 24, 1572, the Duke of Guise went with a party of murderers to the house of Coligni, and there he was killed, and his body thrown out of the window at the feet of the Duke of Guise, who basely kicked him before he expired. The corpse was exposed for three days to the mob, and then hung head downwards. It was buried by night in the family tomb, was in 1786 transferred to the estate of the Marquis of Montesquiou-Fezensac, and the monument which he erected was subsequently placed in the museum of French monuments.

Martin Chemnitz, a distinguished German theologian, was born in Bradenburg in 1522. He became a disciple of Melanchthon at Wittenberg, and was for a few years librarian to Duke Albert of Prussia. He settled as pastor at Brunswick in 1554, and was afterwards made superintendent of the churches of that diocese. He took a leading part in procuring the adoption of the "Formula of Concord" in Saxony and Suabia. Chemnitz was in great honor among the princes of Germany for his abilities, learning, and character. Died 1586.

John Knox, the great champion of the Scottish Reformation,

was born in 1505 at Gifford, in East Lothian, and was educated at St. Andrews. Having been converted from the Romish faith, he became a zealous preacher of the new doctrines. Notwithstanding the opposition he met with from the clergy, he every day grew bolder in the cause, until the Castle of St. Andrews surrendered to the French in July, 1547, when he was carried with the garrison into France, and remained a prisoner on board the galleys until the latter end of 1549. Being then set at liberty, he passed over to England, and, arriving in London, was licensed either by Cranmer or the Protector Somerset, and appointed preacher first at Berwick and afterwards at Newcastle. In 1552 he was appointed chaplain to Edward VI., before whom he preached at Westminster, and who recommended Cranmer to give him the living of All-Hallows in London. This Knox declined, not wishing to conform to the English liturgy. On the accession of Queen Mary he went to Geneva, and next to Frankfort, where he took part with the English exiles who opposed the use of the liturgy; but the other side prevailing, Knox returned to Geneva and soon afterward to Scotland. After his death appeared his "History of the Reformation of Religion within the Realm of Scotland," etc., to the fourth edition of which are appended all his other works. He died November 24, 1572, and was buried at Edinburgh, several lords attending; and when he was laid in his grave the Earl of Morton, that day chosen regent, exclaimed: "There lies he who never feared the face of man." There is a valuable "Life of John Knox" by McCrie. A portrait, by an unknown painter, is in the National Collection.

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